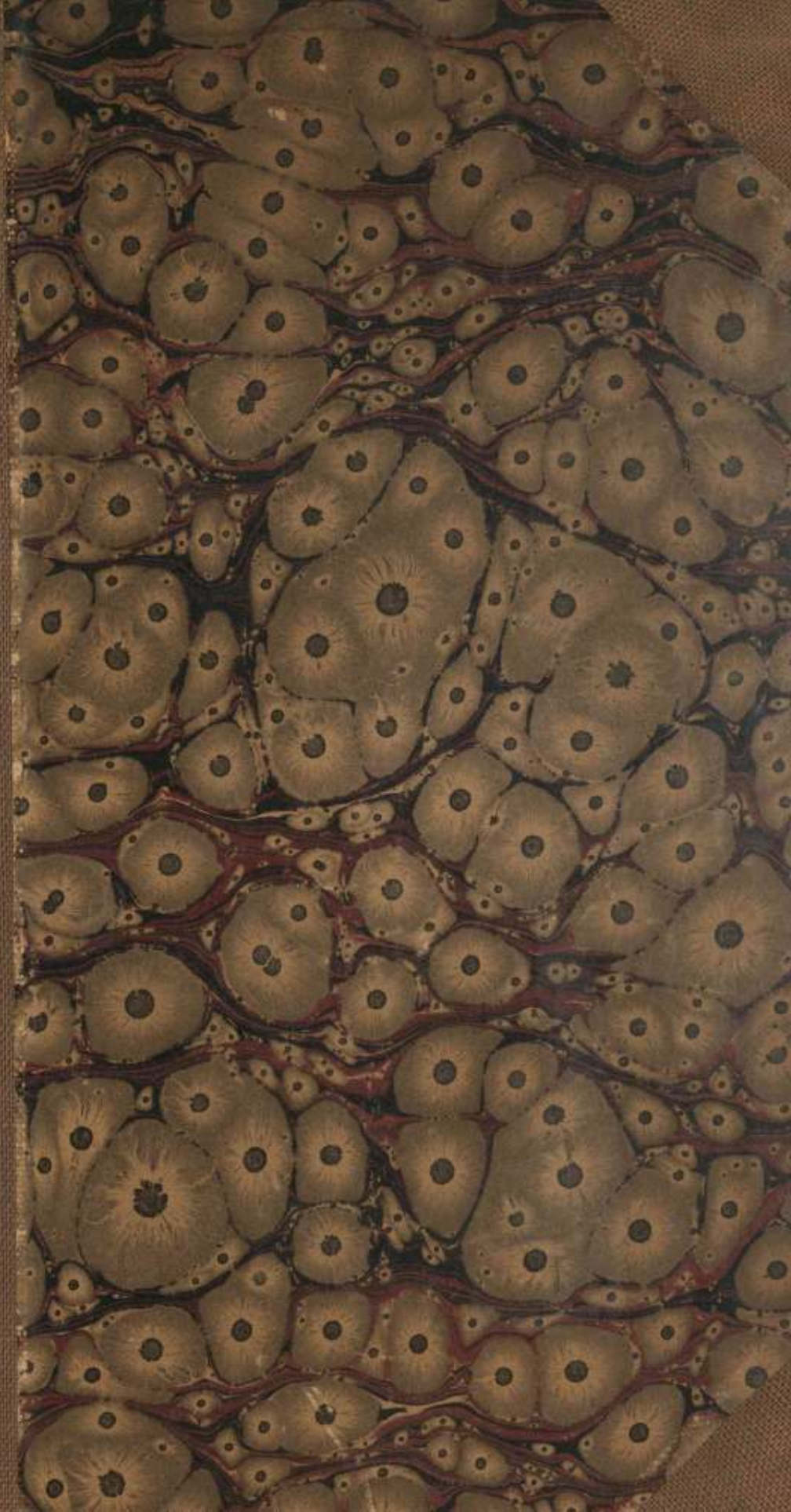


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SUPERSTITION AND EDUCATION

BY

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CHAPTER I.

INTRODUCTION.

The matter set forth in this volume has to do with that mental tendency in humanity which finds satisfaction in retaining superstitions and in believing in them. It is an attempt to peep into that darkly veiled but interesting mental realm which holds the best preserved remnants of our psychic evolution, as well as those ethnic impulses which are responsible for much of our present behavior.

The material upon which the discussions are based was gathered directly from the minds of young people during the time of their professional preparation for the work of teaching. It was collected in such a way as to avoid entirely the possibility of mutual help or suggestion. Blank slips of paper were passed to students, after they had taken their seats for class work, and they were asked unexpectedly to write out carefully all the superstitions they knew, each relying entirely on his own memory. No suggestive communication with each other or with the teacher was allowed. Each slip of paper was to bear but one superstition and the writer's honest expression of belief or non-belief in it. They were told that their belief was to be recorded in one of three different forms. If a student was convinced he had no belief in a given specimen which he had written, he was directed to write on the margin of the slip recording it: "No belief." If he felt that he could not honestly say "I have no belief in it," and yet was conscious that an expression of full belief in it would over-state his faith, he was directed to mark it: "Partial Belief." Those in which he had full belief were to be so marked. It is necessary, for a proper appreciation of the expressions of belief, to say that the students, from whom these returns were collected, were earnestly urged to give honest reports, and told that they would be shielded from individual publicity in the results. There is not the least doubt in the mind of the writer concerning the honesty of the reports. And it is worth while to say here that three



classes of belief were chosen instead of two for the sake of helping them to tell the truth. Partial belief means that "one would rather be on the right side," that there was a "feeling of belief" but it would be difficult to decide as to its exact strength. It must be borne in mind, however, that "partial belief" is belief. It is an indefinite and conditional belief to be sure, but it may be as persistent and as thoroughly superstitious as "full belief." Moreover, the conditions under which these superstitions were gathered were most favorable to calm and rational judgment. Those who gave them were all students, as we have said, seated in a class-room, in the daytime, under the supervision of critical teachers, and wholly undisturbed by any distracting emotional stimulus.

In this connection I wish to remark that those writers on superstition who have collected their material by going about soliciting from all classes, and frequently asking those interviewed to match specimens furnished by the questioner, have offered chances for the vitiation of their material not consistent with later scientific treatment. The plan adopted in the collection of the material here given will, I believe, commend itself, to those who seek to prevent suggestion, as a method free from any possible unconscious or other bias on the part of the questioner. It gave each individual the same opportunity to express his personal superstitious holdings and the faith that he had come to attach to them. And this is just what we are seeking to know. There is no set of superstitions which will appeal with exactly equal force to each individual of any large group of people; and for just the same reason that there is no set of religious doctrines which command the same degree of implicit faith from any great number of devotees. For this reason we will always get nearer to human nature, in such things as we have under consideration, when we get an honest, unhindered expression of personal attitudes.

After records were taken, it often happened that individual members of the class volunteered to express their appreciation of the opportunity to record "partial belief" instead of being compelled to decide between no belief and full belief. They explained that while they really believed in an example they could not feel

as if the belief were "full belief." This last remark is a significant one and deserves the most careful consideration. A "*feeling to believe*" antedates, and often takes precedence of any sort of "will to believe," or intellectual compulsion to believe.

The specimens given in the classified lists were gathered from eight hundred and seventy-five students between the ages of sixteen and twenty-eight years. The average age was about nineteen years. The large majority of them were women. The exact proportion of the sexes cannot be given. The failure to be exact in these particulars is due to the fact that, unintentionally, the returns of a few groups were prematurely mixed. But if 80 per cent. be taken to represent the number of women and 20 per cent. the number of men, the truth will not suffer materially. Besides all evidence collected goes to show that the returns from the men differed very slightly, if at all, from those of the women. Still I am inclined to believe that, if returns from the same number of men representing the same class of students were collected, expressions of belief would vary somewhat from those in hand. And yet it is only fair to say that on the basis of the returns gathered no such definite tendency is observable. I believe, however, that men, under favorable conditions, are less ready to believe in superstitions than are women. But history makes it very plain to us, that when men become excited and wrought up in their emotional natures, they are guided far more by emotional and superstitious reactions than by reason. Besides we only need to look about us today to see on every hand evidences of their belief in luck, in fortune telling, in clairvoyance, and superstitious influences of various sorts, even during the hours of sober life. Were it not for this weakness, the great flare of advertisements which daily appear in our newspapers, regarding lotteries, "occult guidance in finding hidden mines," "Psychic Power which will give you control over all things," etc., etc., would prove utterly useless and wasteful, instead of the good investments they now undoubtedly are to those who prey upon the weaknesses of humanity. It will help us in this general estimate, too, to recall that although history makes mention of more witches than wizards, men have been the accusers and the prosecutors; and perhaps they are almost entirely responsible for the great number of legal butcheries, of

so-called witches, which have been committed in all lands in the name of religion and civil liberty. Moreover, men have written the books in behalf of witchcraft, as can be seen by reference to any list on this subject. Some of these have been men occupying positions of the highest judicial and religious importance, and they wrote from an earnest purpose to present the truth as they conceived it.

I have seen many men "locating veins" of water in the earth by means of a forked stick, and recently I came across a new book on "Water Witching," written by two Englishmen, and commended by men of high scientific authority, if we may believe the publishers. The authors are apparently intelligent men and make a show of scientific treatment of their subject. But when these and others of their belief insist that "it won't work" save for a favored few, we can feel pretty sure that there is a dangerous error somewhere. Generally speaking, men are more loth to express their superstitious faith than are women, but this does not necessarily argue that the latter have more of it to express. I believe it is not far from the truth to say that if women were given the same practical experience in life as men, and if they were so conditioned as to acquire an equal breadth and variety of experience, what now seems to some as such a wide and fundamental difference in this regard would be greatly lessened. When we recall that a student¹ of education discovered a few years ago, in the office of a "broker," more than half a million of letters, which had been written chiefly by young men to quack doctors for advice and treatment, we realize something of the potency of emotional suggestion, and the willingness of our men to believe in spite of knowledge.

From the point of view of method the material is uniform in that it was gathered from a classified body of students and therefore admits of direct statistical treatment. On the other hand, the material represents, perhaps, as wide a geographical distribution as any collection which could be gotten together from the same number of young people so uniformly classified. It was gathered from the students of two normal schools working under the same entrance requirements, though separated from each

¹ See Lancaster, *Pedagogical Seminary*, Vol. 5, p. 124 f.

other by more than six hundred miles. Furthermore, these were all California students whose parents for the most part came from all states and nearly all countries. While, therefore, they typify a special and somewhat limited class, they represent in a definite way a general mental attitude.

The method used in the classification and arrangement of the specimens collected needs a few words of explanation in order to facilitate a study of the lists. In the first place it will be seen that they have been grouped under general headings which were determined by the nature of the data which the superstitions themselves claimed to interpret. It was found after much study and many attempts that no other method offered the same freedom of grouping and at the same time an equal amount of suggestive comparison. For example, all that refer in a primary way to salt have been grouped under this heading regardless of the varieties of interpretations given to them; so with horseshoes, birds, dishrags, or any other of the groups given. By this classification the mind of the reader is brought, as it were, into something of the environment of those who developed superstitions. He sees at once what objects and events the folk-mind deemed portentous and ominous, or at least those to which they have attached superstitious interpretations.

In the second place, the specimens in each group are so arranged as to bring together those most alike, always giving precedence to the general or generic. This plan can be understood more readily by taking a group as an illustration. For example, all the specimens collected, which refer in a primary way to salt, have been put together to form a group, and the first example given under this heading represents as nearly as could be determined the most generic form of the salt-superstition found in the group. Those following grow more and more specific and consequently exhibit the changes which they undergo in transmission and in adaptation, though of course it must be understood that the most general form is not often if ever the original form. What is true in regard to the arrangement of this group is true of each succeeding one.

It will be seen also, that nearly all of the groups are introduced by one or more similar specimens gathered from literature.

other collections, and personal observation, and are here inserted merely for purposes of suggestive comparison.

It should be stated at this point that no liberties whatever have been taken either with the form or language in which the superstitions were presented. They have been recorded just as they were written by the young people from whom they were collected.

I am not a specialist in folk-lore and therefore make no serious attempt to deal in a general way with that subject. The material presented has been gathered and ordered simply in the hope that through it we might arrive at a better understanding of the common mind as it exists amongst us today, in order to know better how to deal with it in matters educational. If, by chance, the material set forth turns out to be suggestive to those who are laboring in the larger field of folk-thought, it will be of course a source of pleasure to me. But the specialist who reads, expecting to find a discussion of current theories of folk-lore, will be disappointed. To all such, let me say, here is a mass of original data which has been carefully collected and honestly wrought into the form it now holds, and if it can be used to advantage in the illustration or elucidation of current theories it is heartily and cheerfully furnished. My chief interest, as I have suggested, lies in the field of practical education. In fact this study grew out of an attempt to discover the reasons why the students furnishing the data seemed unable to look at the problems of life and mind in a scientific way. In working with them I constantly felt that their intellectual grasp and freedom were being hindered by subjective conditions over which neither they nor I seemed to have much control. They were so often unwilling to assent to what seemed to me reasonable interpretations that I felt the need of a better understanding of these unconscious hindrances, and set to work in the way already indicated. And, while I may not have succeeded in pointing out specific methods of dealing with such conditions, I cannot help thinking that all who study the returns carefully will find in them suggestions bearing upon the larger problems of education. It is my conviction that before we can deal with the people most successfully we must know as far as possible their present condition. Before we can with certainty

expect the appearance of rational freedom as a guiding principle in human behavior, we must calculate the labor and time it will require to eradicate the mental remnants which now delude us and urge us backward instead of forward.

It sometimes happens that an unfounded and an over expectant optimism begets a reaction which ends in an extreme form of pessimism and despair. It is greatly to be hoped that the educational leaders of our country, a country whose future will be determined by the rational and moral enlightenment of its whole people, will not err in underestimating the task we have set for ourselves. All enthusiasts who go about preaching the doctrine that social and intellectual regeneration can be accomplished in a decade or in a century, ought to be called to account, and, if possible, made to realize that such talk is not only silly but dangerous. It is not necessary to be pessimistic in order to be cautious, but it is absolutely essential in things social to be cautious to prevent the calamities incident to a widespread loss of faith in education, and the possibilities of social amelioration.

Dazzled by the present state of material progress, and inclined to fall into the current mistake of looking back upon man's development as a thing accomplished within a few centuries, we are easily led into an expectation altogether too optimistic and essentially irrational. Either man is yet in his evolutionary infancy—if we may judge from his behavior—or else it was never intended that he should conform to the image of his Creator.

In a study of the lists it will be noticed that the figures in the last column, marked "totals," represent the number of individuals giving the superstition opposite. The figures in the other columns represent the number of these expressing the sort of belief indicated at the head of these columns. By this arrangement the reader can interpret as he reads.

Acknowledgments are due to Professor J. E. Shepardson of the State Normal School of Los Angeles and to President C. C. Van Liew of the State Normal School at Chico for valuable and critical assistance in collecting the material here presented.

CHAPTER II.

CLASSIFIED LISTS OF SUPERSTITIONS.

SALT.

It will bring ill-fortune to spill salt, unless some of it be gathered up and cast into the fire. (*French.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you spill salt, you'll have bad luck | 8 | 1 | 1 | 10 |
| If you spill salt, it is the sign of trouble | 2 | 1 | — | 3 |
| As many days of salt you spill | | | | |
| So many days of sorrow you'll fill | 1 | — | 1 | 2 |
| If you spill salt, you'll cry before night | 1 | — | 1 | 2 |
| If the salt is spilled, there'll be company to dinner | 1 | — | 1 | 2 |
| If you spill salt, you'll surely have bad luck unless you throw some over your shoulder | 3 | 4 | 2 | 9 |
| If you spill salt, you will quarrel with a friend unless you throw some of the spilt salt over your left shoulder | 13 | 10 | — | 23 |
| If salt is spilt and some be immediately thrown over the right shoulder, bad luck will be averted | — | 2 | 2 | 4 |
| If you spill salt, you'll have bad luck unless you burn some of it | 2 | 1 | 3 | 6 |
| If you spill salt, throw some in the fire or you'll have a quarrel | 8 | 7 | — | 15 |
| If you spill salt on the floor, you'll have trouble with neighbors. The trouble may be averted by burning some on the stove | 1 | — | — | 1 |
| If you upset a salt cup, you'll lose a friend unless you burn some salt | — | 1 | — | 1 |
| If you spill salt, you'll quarrel with your friend unless you sweep up the salt and burn it | 1 | — | — | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It is the sign of a quarrel to spill salt | 15 | 7 | 3 | 25 |
| Spilling the salt means a quarrel in the family ..... | ..... | ..... | 1 | 1 |
| If you spill salt and do not pick it up, you will surely have a quarrel ..... | ..... | 1 | ..... | 1 |
| It is the sign of a fight to spill salt | 2 | 1 | ..... | 3 |
| If you spill salt, you will have a fight with a friend | 1 | ..... | ..... | 1 |
| It is a sign of a fight to spill salt; but if you burn some of it, you'll be victor ..... | ..... | 1 | ..... | 1 |
| If you spill salt, you will get a whipping | 2 | 1 | ..... | 3 |
| If you start anywhere and spill salt, something will happen to you | 1 | ..... | ..... | 1 |
| If you spill salt on the table between yourself and some other person, it indicates a quarrel will arise between you | 2 | 1 | ..... | 3 |
| Spilling salt is the sign of tears | 1 | ..... | ..... | 1 |
| If you spill salt, it betokens sorrow which will cause as many tears as there were grains of salt spilt | 1 | ..... | ..... | 1 |
| Throwing away salt will bring bad luck | 1 | ..... | ..... | 1 |
| It will bring bad luck to throw away any salt left from a luncheon | 1 | ..... | ..... | 1 |
| It will bring bad luck to return borrowed salt | 4 | 1 | 2 | 7 |
| If you return borrowed salt, you will have trouble with the person from whom you borrowed it | 2 | ..... | 1 | 3 |
| Never thank a person for borrowed salt, for it would bring bad luck to the one who loaned it ..... | ..... | ..... | 1 | 1 |
| If the salt becomes damp, it will rain ..... | ..... | 1 | 1 | 2 |
| When at table, do not let any one help you to salt, for he will thereby help you to trouble ..... | ..... | ..... | 1 | 1 |
| If you put too much salt in the cooking, it means you are in love | 1 | ..... | 1 | 2 |
| If you eat a thimbleful of salt just before retiring, and jump into bed backward, you will dream of some one bringing you water, and that person will marry you | 1 | ..... | ..... | 1 |
| When moving into a new house you should put a bag of salt in before you put in anything else, and you will have good luck ..... | ..... | 1 | 1 | 2 |

BREAD AND BUTTER.

Never leave a loaf of bread upside down, for it will be sure to cause ships to sink. (*Negro. Southern States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Burning the bread is a sure sign of a quarrel | 1 | .... | .... | 1 |
| If you burn your bread, your husband will come in cross | 1 | .... | .... | 1 |
| Eating burnt bread or cake will make the hair curl | 1 | .... | .... | 1 |
| If your bread cracks open on top, you will hear of a death soon ..... | .... | 1 | .... | 1 |
| If it is unlucky to leave a loaf of bread upside down on the table. | 1 | .... | .... | 1 |
| If you accidentally turn a loaf of bread upside down while cutting it, you will soon hear of a death | 1 | .... | .... | 1 |
| A fight will be the result of turning your bread wrong side up on the table | 1 | .... | .... | 1 |
| If you drop a piece of bread, some one will come who is hungrier than you are ..... | .... | 1 | .... | 1 |
| If a piece of buttered bread falls on its buttered side, it will rain | 1 | .... | .... | 1 |
| If you drop a piece of bread with the buttered side down, you may expect a hungry visitor | 1 | 1 | .... | 2 |
| If a crumb of bread drops out of your mouth, death will be upon you within a week | 1 | .... | .... | 1 |
| Eating bread buttered side down brings wealth | 1 | .... | .... | 1 |
| If you take bread at table when you already have some, some one is coming hungry | 1 | 2 | .... | 3 |
| If you take the last slice of bread from the plate, you will never be married | 3 | .... | .... | 3 |
| When baking bread, if one loaf rises higher than another, something is going to happen | 1 | .... | .... | 1 |
| If you take food on your plate when you still have some of that kind, it is a sign some one is coming | 4 | .... | .... | 4 |
| To help yourself to bread or other food when you have some on your plate is a sign that some one is coming hungry | 7 | 3 | 3 | 13 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Taking a second piece of bread at the table if you already have one is the sign some one will come to the house, hungry | 2 | ..... | ..... | 2 |
| If you take a second piece of bread while you have some on your plate, some one will come asking for food | 1 | ..... | ..... | 1 |
| If you have butter on your plate and take butter, somebody is coming hungry | 1 | ..... | ..... | 1 |
| If you help yourself to butter when you have some, some one is coming butter hungry | 1 | ..... | ..... | 1 |
| If you take butter when you have some, there will be a wedding in the family within a year | 1 | ..... | ..... | 1 |
| If you take more of a certain article while eating, when you have some left on your plate, you will some day lack for that thing | 1 | ..... | ..... | 1 |
| If you take the last slice upon a plate, you will remain unmarried | 3 | ..... | ..... | 3 |
| To take the last piece of bread on the plate insures your being an old maid | 2 | ..... | ..... | 2 |
| If you take the last piece of bread on the plate, you will not be married this year ..... | ..... | 1 | ..... | 1 |
| When you help yourself to more food not knowing you have some is a sign some one is coming hungry to your door | 1 | 1 | ..... | 2 |
| If, when you are eating, something falls from your fork as you were about to eat it, it is a sign that it was not meant to be eaten | 1 | ..... | ..... | 1 |
| If you eat pickles, it is a sign that you are in love | 1 | ..... | ..... | 1 |

TEA AND COFFEE.

If the bubbles, which arise in a cup of coffee as the result of the dissolving sugar, cover the surface of the liquid, it means that you are to have much money. (*Paris.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you leave the tea-kettle uncovered after filling it, company is coming | 2 | ..... | ..... | 2 |
| You can foretell coming events by reading tea-grounds | 1 | 1 | ..... | 2 |

| | No Belief | Partial Belief | Full Belief | Total |
|--|--------------|-------------------|----------------|-------|
| Floating tea-grounds means that visitors are coming | 7 | 8 | .... | 15 |
| The number of floating leaves in your cup of tea foretells the number of visitors which you may expect | 4 | .... | .... | 4 |
| When a long stem of a tea-leaf rises to the surface of the cup, company is coming | 1 | .... | .... | 1 |
| If you find tea-grounds in your cup, it is a sign of visitors coming; the size of the visitors depending on the size of the tea-ground; a long one means a man, a short one, a woman | 4 | .... | .... | 4 |
| If a tea-leaf rises to the top of your cup, you are to have visitors. If the leaf is soft, a lady; if hard, a gentleman | 4 | 4 | .... | 8 |
| If the stem of a tea-leaf comes to the top of a cup of tea, you will have a caller very soon. You can determine whether the caller will be old or young, a man or woman, by biting the stem ..... | .... | 1 | .... | 1 |
| If there is a stem in your tea, a visitor may be expected. If it sinks to the bottom the visitor will remain all night | 1 | 1 | .... | 2 |
| If tea-grounds are found in your cup, you may expect a letter, company, or bad news. If you will place the grounds on one fist and strike them with the other and at each stroke name a day of the week, you can determine the day when the letter, company, or news may be expected by noting when the grounds stick to the fist used in striking ..... | .... | 1 | .... | 1 |
| Sticks in the tea foretell the coming of company; a gentleman if hard, a lady if soft. The stick should be placed on the palm of the hand and slapped with the other hand. If it falls, the company has changed his mind and is not coming. If it sticks to the left hand, he is coming today; if to the right, he is coming tomorrow | 1 | .... | .... | 1 |
| Leaves in the tea are letters soon to come | 3 | .... | .... | 3 |
| If there are grounds in your tea, a paper is coming to you | 1 | .... | .... | 1 |
| If there are tea-leaves in your cup, you will get money | 2 | .... | .... | 2 |
| If a round place of foam is floating in your cup of tea or coffee, you will get a present | 1 | .... | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Bubbles on a cup of tea or coffee is a sign of money | 3 | 2 | --- | 5 |
| If you will drink the bubbles on your cup of tea, you will get money | 2 | --- | --- | 2 |
| If there are bubbles in your cup of tea and you can get them into your spoon without breaking them, you will get a fortune | --- | 1 | --- | 1 |
| If the bubbles on your cup of coffee form a ring in the middle of the surface, you will soon be kissed | --- | --- | 1 | 1 |
| If you want to know whether or not absent ones will re- turn, stir up the grounds in your cup of coffee. If the grounds rise, the absent ones will return | 1 | --- | --- | 1 |

PLANTS AND FRUIT.

If the lilies bloom during the month of February, the year
will be prosperous. (*Chinese.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| To find a four-leaved clover will bring good luck | 23 | 21 | 7 | 51 |
| To find a four-leaved clover is a sign of joy soon to follow | 1 | --- | --- | 1 |
| If you swallow a four-leaved clover, good luck will follow | --- | 1 | --- | 1 |
| Four-leaved clovers worn in the shoes bring good luck | 1 | 1 | --- | 2 |
| If you find a four-leaved clover and then make a wish, you will have your wish | --- | 1 | --- | 1 |
| If you find a four-leaved clover and put it in your shoe, the first man you meet you will marry | 3 | 2 | --- | 5 |
| Put a four-leaved clover in the shoe and at the same time make a wish; if the clover is still there when the shoe is removed the wish will come true | 1 | --- | --- | 1 |
| To find a clover with five or seven leaves is to find bad luck | 1 | 2 | 1 | 4 |
| If you hold a buttercup under your chin, and the yellow is reflected, you are fond of butter | 1 | --- | --- | 1 |
| Ivy is an unlucky plant | --- | --- | 1 | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| A passion-vine in the yard brings bad luck | ... | ... | 1 | 1 |
| Throw a piece of love vine over your shoulder: if it grows, you are in love | ... | 1 | ... | 1 |
| If we whirl a sprig of love vine around our heads three times and let it fall, and it falls on a plant and grows, we will be fortunate in falling in love | 1 | 1 | ... | 2 |
| The plant "wandering Jew" will bring you ill if kept in the house | 1 | ... | ... | 1 |
| If when picking nettles you hold your breath, they will not sting you | 1 | ... | ... | 1 |
| To recover a lost object, take a dandelion puff ball and blow on it with the breath, then follow the direction of the little particles and you will find the object ... | 1 | ... | ... | 1 |
| If you plant flowers when you are feeling ill, the flowers will not grow | 1 | ... | ... | 1 |
| If an apple tree blooms out of season, there will be a death among the relatives soon | 2 | 1 | ... | 3 |
| To eat an apple that is left over a year on a tree will bring death | 1 | ... | ... | 1 |
| If the beet plants all run to seed, there will be a death in the family soon | 1 | ... | ... | 1 |
| If you plant an evergreen tree in your dooryard, one of your family will die when the shadow is large enough to cover a grave | 1 | ... | ... | 1 |
| If you plant corn when the oak leaves are as big as rabbit's ears, there will be a large crop | 1 | ... | ... | 1 |
| Never thank any one for seeds, or they will not grow ... | 1 | ... | ... | 1 |
| If in sowing grain a piece of ground is missed, there will be a death in the family of the sower before the grain is harvested | 1 | ... | ... | 1 |
| Hang a bamboo cane, with one end cocked up on a string so that it will rotate easily, and the open end will swing round and point toward a place where gold may be found | 1 | ... | ... | 1 |
| An abundant crop of acorns signifies a hard winter | ... | 1 | ... | 1 |
| If acorns and yellow-jackets are numerous during the summer, the following winter will be severe | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If while riding horseback you carry a peach tree switch, it will bring bad luck ..... | ..... | ..... | to | to |
| There is a belief that when a forked willow branch turns in the hand it is a sign of water in the ground at that place | 1 | ..... | ..... | 1 |
| If you peel an apple and do not break the peeling and then drop the peeling on the table, the letter it forms will be the initial of your lover ..... | ..... | 1 | ..... | 1 |
| If you throw an apple peeling over your left shoulder, the letter it most nearly resembles is the initial of your future husband | 1 | 1 | ..... | 2 |
| Peel an apple and move the peeling around your head three times and toss it on the floor: it will form the initial of your future husband's name | 1 | 1 | ..... | 2 |
| If you throw an apple peeling over your shoulder and a certain letter is formed, that letter is initial of your future companion's first name | 1 | ..... | ..... | 1 |
| Peel an orange, throw the peeling over your right shoul- der: whatever initial the peeling makes will be the initial of your husband or wife | 1 | ..... | ..... | 1 |
| Throw an orange peeling over the left shoulder and it will form the initial of the man or woman you will marry | 1 | ..... | ..... | 1 |

FIRE.

A chunk of fire, falling down on the hearth, is a sure sign that a guest is coming. (*North Carolina.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If the fire crackles, it is a sure sign of news ..... | ..... | 1 | ..... | 1 |
| If the fire sizzles, there will be a storm | 1 | ..... | ..... | 1 |
| If the fire crackles loudly, there is going to be a rain | 1 | ..... | ..... | 1 |
| If a fire puffs, it is a sure sign of a neighbor's quar- reling ..... | ..... | 1 | ..... | 1 |
| When sparkles of fire burn on the outside of a kettle, rain will surely follow | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you let the fire die out, while cooking, your husband will be a lazy man | 1 | ... | ... | 1 |
| If a young lady makes the fire burn well, she will have a good husband | ... | 1 | ... | 1 |
| If a maiden cannot build a good fire, her husband will be a lazy man | 3 | 1 | ... | 4 |
| If you carry fire from one room to another, there will be a quarrel in the family | ... | 1 | ... | 1 |
| If a single person can make a fire in a stove, at the first trial, it is a sign that the future helpmeet will be very bright and energetic | 1 | ... | ... | 1 |
| When the smoke goes straight up from the fire, it will rain soon | ... | ... | 2 | 2 |

LIGHTNING.

The lightning will strike whatever you work at on ascension day. (*Harz mountains. See Grimm, Teutonic Mythology.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It is bad luck to burn a tree which has been struck by lightning | ... | ... | 1 | 1 |
| Never touch a tree that has been struck by lightning, for it is possessed of devils and will bring misfortune to you | ... | ... | 1 | 1 |
| If you pick your teeth with a splinter taken from a tree that has been struck with lightning, you will never have the toothache | ... | ... | 1 | 1 |

RAINBOW.

Where a rainbow touches the earth, there is a golden dish. (*Old German. See Grimm.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| The rainbow is the sign of good luck | 1 | ... | ... | 1 |
| Rainbow at night is a sailor's delight; | | | | |
| Rainbow at morning, sailors take warning | 9 | 6 | 7 | 22 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a rainbow is seen in the morning, a great storm will follow | 1 | ... | ... | 1 |
| When a rainbow is seen after a storm, the storm is over | ... | 1 | 2 | 3 |
| There is gold at the end of the rainbow | 3 | ... | ... | 3 |
| A large bag of gold and precious stones is at the end of a rainbow | ... | 1 | ... | 1 |
| Go to the end of the rainbow and you will find a pot of gold | 1 | ... | ... | 1 |

MOON.

If you are out of money, you must not allow the moon to shine into your empty purse, or it will never be filled. (*German.* See Grimm.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Potatoes planted in the dark of the moon will give a good crop | 5 | 3 | 8 | 16 |
| If you plant potatoes in the dark of the moon, they will all go to tops | ... | 1 | 2 | 3 |
| If you plant your potatoes in the light of the moon, you will have a good crop | 2 | 3 | 4 | 9 |
| If you plant potatoes when the moon is full, you will have a good crop | 3 | ... | 3 | 6 |
| Potatoes planted in the light of the moon will all go to tops | 1 | ... | ... | 1 |
| If potatoes are planted in the full of the moon, they will all go to tops | 1 | ... | 1 | 2 |
| Farmers who plant their grain during a growing moon have good crops | 3 | ... | 3 | 6 |
| Vegetables or fruit that produce above ground should be planted on the increase of the moon | 2 | 2 | 5 | 9 |
| Roots and vegetables that produce in the earth should be planted on the down of the moon | 1 | 1 | 5 | 7 |
| If you plant anything in the full of the moon, it will all go to top | 3 | 2 | 1 | 6 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you plant anything in the dark of the moon, it will all grow to root | | 1 | 1 | 2 |
| If you roof your house in the decrease of the moon, the shingles will never warp or turn up | | 1 | .... | 1 |
| Rail fences built in the dark of the moon will soon decay at the bottom | | 1 | 1 | 2 |
| Never build a fence in the new of the moon. Worms and insects will eat into the posts and cause decay ..... |  | .... | 1 | 1 |
| If you cover the grass with a board in the dark of the moon, the grass will turn white, but will stay green if covered in full moon ..... |  | .... | 1 | 1 |
| Do not grub trees in the light of the moon, because they will sprout again | 1 | .... | .... | 1 |
| Washing your hair when there is a new moon makes it grow ..... |  | .... | 1 | 1 |
| If you cut the hair in the new moon it will grow better | 7 | 9 | 14 | 30 |
| If you trim your hair at every new moon, it will grow fast | 1 | .... | .... | 1 |
| Cut the ends of your hair every new moon and it will grow better | 1 | .... | 2 | 3 |
| Cutting the hair during the first quarter of the moon causes it to grow faster | 1 | .... | .... | 1 |
| If a person's hair is cut on the Friday after new moon it will grow better | | 2 | 1 | 3 |
| One's hair will make more rapid growth if cut off during the last quarter of the moon | | 1 | 1 | 2 |
| If the hair is cut in the full of the moon, it will grow very rapidly | 1 | .... | 3 | 4 |
| Trim or singe the hair in the dark of the moon to keep it from splitting ..... |  | .... | 2 | 2 |
| If the hair be cut in the dark of the moon, it will be harsh and slow of growth ..... |  | .... | 2 | 2 |
| Light hair will turn darker if cut in the dark of the moon | 1 | .... | .... | 1 |
| If animals are butchered during the light of the moon, the meat will shrink when cooked | | 1 | 1 | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you kill a pig during the new moon, the meat will shrivel up in the frying pan | 1 | 1 | 1 | 3 |
| Meat killed in the beginning of a new moon will swell when cooked | ... | ... | 1 | 1 |
| If a beef is killed in any but the full moon, it will shrivel when boiled | ... | 2 | ... | 2 |
| Pork will not be good unless killed in the full of the moon | 1 | 2 | ... | 3 |
| Meat killed in dark of the moon shrinks when cooked | 1 | ... | ... | 1 |
| If hogs are killed in the dark of the moon, the meat will shrink when cooked | ... | ... | 2 | 2 |
| Fish hung in the moonlight will quickly spoil | ... | 1 | ... | 1 |
| If a person sleeps with his face in the moonlight, his features will become distorted | ... | 1 | ... | 1 |
| The moon shining on a person's face when asleep will cause insanity | 3 | 1 | 3 | 7 |
| If a person sleeps with the moon shining on his face habitually, insanity will result | ... | 1 | ... | 1 |
| If you let the moon shine on the face of a sleeping child, he will become insane | 1 | ... | ... | 1 |
| Moonshine on the face of a sleeper causes first restlessness, then headache or neuralgia, and finally insanity | ... | 1 | ... | 1 |
| If you wish a wish to the new moon, it will come true | ... | ... | 1 | 1 |
| When you first see the new moon, make a wish and it will come true | 2 | ... | 1 | 3 |
| If you make a wish on the new moon, spit on the ground while looking at it: your wish is sure to come true | ... | 1 | ... | 1 |
| If you are in a company and see the new moon, make a wish and it will come true | 1 | ... | ... | 1 |
| If you see the new moon over your left shoulder for the first time and at the same time make a wish, your wish will be granted | 6 | 3 | ... | 9 |
| If you see the new moon over your left shoulder, good luck will follow | 22 | 10 | ... | 32 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| To see a new moon over your left shoulder will bring good luck the rest of the month | 2 | .... | .... | 2 |
| Seeing a new moon over the left shoulder is an indication one will be married within a year | 1 | .... | .... | 1 |
| It is good luck to see the moon over the left shoulder if you have money in your hand | 1 | 1 | .... | 2 |
| If you look at the new moon over your left shoulder and hold a pocketbook in one hand and make a wish, the wish will come true ..... | .... | 1 | .... | 1 |
| If you look at the new moon for the first time over your left shoulder and have some money in your pocket, you are going to receive more money soon | 1 | .... | .... | 1 |
| If you see the new moon over your left shoulder for the first time, you will have bad luck | 29 | 24 | 3 | 56 |
| If you see the new moon over your right shoulder, it is good luck | 43 | 38 | 6 | 87 |
| If you look at the new moon first over the right shoulder, it will bring you good luck before it is full ..... | .... | 1 | .... | 1 |
| If you see the new moon over your right shoulder and have money in your pocket, you will have plenty of money while the moon lasts | 4 | 2 | .... | 6 |
| To see the new moon for the first time full in the face brings hard work until the next new moon ..... | .... | 1 | .... | 1 |
| If you see the new moon first over your right shoulder and make a wish, it will come true | 6 | 6 | .... | 12 |
| If you look at the new moon over your right shoulder, you will have bad luck | 3 | 1 | .... | 4 |
| If you look at the new moon over the right shoulder, then shake your hand at it, you will have plenty of pocket money the rest of the month | 1 | .... | .... | 1 |
| It is bad luck to sneeze while looking at the new moon | 2 | 1 | .... | 3 |
| Never look at the new moon with anything in your hands, lest you be burdened all month | 1 | .... | .... | 1 |
| If your hands are empty when you first see the new moon, you will lose something you prize highly | 1 | .... | .... | 1 |
| If you see the new moon for the first time and your hands are full, you will receive a present that month ..... | .... | 1 | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you look through trees at the moon, you will have bad luck | 1 | 4 | 1 | 6 |
| If you see the new moon through the bushes, it means bad luck and the reverse | 1 | 1 | --- | 2 |
| Bad luck will come to you if you look at the new moon first through glass | 1 | 1 | --- | 2 |
| It is bad luck to see the new moon reflected in a mirror | 1 | --- | --- | 1 |
| If trees are trimmed during the full of the moon, the trees will grow better and also yield better | 1 | --- | --- | 1 |
| If you brand a cow in the growing moon, the brand will grow much larger; brand in the full moon, and the scar will remain the same | --- | --- | 1 | 1 |
| If the new moon is so placed in the sky that the two points are up, it is a sign of a dry month, for it is said that it will hold all the water | 3 | 2 | --- | 5 |
| If the point of the new moon hangs down there will be rain soon | 3 | 2 | 1 | 6 |
| If the new moon lies on its back, it is a sure sign that there will be rain that month. (This is true because the Indian has a place then to hang his powder horn while he is at home. When the Indian cannot hang his powder horn on the horn of the moon he goes hunting) | 3 | 3 | 4 | 10 |
| A change of weather is likely to accompany a change of the moon | 1 | --- | --- | 1 |
| If it rains at one time of the moon, all the rain during the year will occur at the same time of the moon | --- | --- | 1 | 1 |
| Look at the new moon over your right shoulder, make a wish and repeat the following lines: "New moon, new moon, pray tell me who my husband is to be, the color of his hair, The clothes that he shall wear, and the day that he shall wed me." The wish will come true | --- | 2 | --- | 2 |
| It will come true if on first seeing the new moon you repeat: "New moon, good moon, tell me, tell me true If my lover loveth me; if he do, let me see his face; If he do not, let me see his back" | --- | 1 | --- | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you repeat the following lines on first seeing a new moon, your wishes will come true: "New moon, new moon, fair and free, Tell me who my true love is to be: The color of his eyes, the color of his hair, The color of the clothes he now doth wear; Let him appear in my dreams tonight" | 1 | ..... | ..... | 1 |
| When you first see the new moon, take three steps backward, all the time looking at the moon, and repeat: "New moon, true moon, true and bright, If I have a true love, let me dream of him tonight. If I am to marry near, let me hear the cow low; If far, let me hear the bird cry; And if never, let me hear the hammer knock" The one you dream of you are to marry | 1 | ..... | ..... | 1 |
| A ring around the moon means rain | 2 | 6 | 4 | 12 |
| If there are rings around the moon, rain will come in as many days as there are rings | 1 | ..... | ..... | 1 |
| The number of stars in the circle about the moon indicates the number of days before the rain | 8 | 5 | 5 | 18 |

STARS.

"A falling star signifies the death of some great man."
(Codrington. The Melanesians, their Anthropology and Folklore, p. 348.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you wish on the evening star, your wish will come to pass | 1 | 1 | ..... | 2 |
| If you wish upon seeing the first star that appears in the evening, the wish will come true | 24 | 17 | 1 | 42 |
| Speak to first star out at night and tell your wish, and it will come true | 1 | ..... | ..... | 1 |
| When you see the first evening star, make a wish, throw a kiss at the star, and your wish will come true ..... | ..... | 1 | ..... | 1 |
| If you look at the first star in the evening and make a wish, not looking at it again, the wish will come true | 3 | ..... | 1 | 4 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| A wish made on the first star at night will come true providing the wisher does not speak before being spoken to | 1 | ..... | ..... | 1 |
| If you wish on the first star you see in the evening and then turn away and count five other stars before seeing the first one again, your wish will come true .... | ..... | ..... | 1 | 1 |
| If you kiss your hand three times at the first star seen at evening, make a wish and avoid looking at any other star that evening, your wish will come true | 1 | ..... | ..... | 1 |
| When you see the first star at night, look steadily at it while saying the following rhyme: "Starlight, star bright, First star I've seen tonight; I wish I may, I wish I might Have the wish I wish tonight." Then make your wish and it will come true | 17 | 7 | 3 | 27 |
| Say to the first star you see in the evening: Starlight, star bright, First star I've seen tonight; I wish I may, I wish I might Have the wish I wish tonight." Wish as you repeat this three times, and your wish will come true | 2 | ..... | ..... | 2 |
| If you see <i>only</i> one star, and say: Star bright, starlight, First star I've seen tonight; I wish I may, I wish I might Have this wish I wish tonight" over three times without looking from the star, and name your favorite poet and throw as many kisses at the star as you are old and not look at that star again that night, the wish will come true ..... | ..... | 1 | ..... | 1 |
| On seeing the first star in the evening say: Starlight, star bright, First star I've seen tonight; Wish I may, wish I might Dream of my true love tonight." Then pick up anything under your foot and place it under your pillow | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| For three successive nights watch a star and make a wish, the same each night, and it will be granted | 1 | .... | .... | 1 |
| If you see a star falling, it is an omen of ill-luck | 1 | .... | .... | 1 |
| If you see a star falling, it is a sign that some one is dying | 7 | 7 | 1 | 15 |
| If you see a star fall, you will soon hear of the death of a friend ..... | .... | .... | 1 | 1 |
| If a star falls, it is a sign that some one is dying and his soul is going to heaven | 1 | .... | 1 | 2 |
| If you wish when you see a falling star, you will get your wish | 5 | 8 | 1 | 14 |
| If you see a shooting star and can make a wish before it has entirely disappeared, your wish will come true | 6 | 2 | .... | 8 |
| If you make a wish before you speak after seeing a shooting star, the wish will come true ..... | .... | 1 | .... | 1 |
| If you can count ten while you see a shooting star, you will get some money before the week is over ..... | .... | 1 | .... | 1 |
| If you see a star fall and repeat the words "money, money, money," before it is out of sight, you will get some money | 2 | .... | .... | 2 |
| If you can say "Money before the week is out" before a falling star has disappeared, you will receive money before the week is out | 2 | 2 | .... | 4 |
| If a star dogs the moon, it bodes ill | 1 | .... | .... | 1 |
| When a star falls, the direction it takes will indicate where a death is occurring | 1 | .... | .... | 1 |

BABIES.

Never pass anything over the baby's head, or it won't grow; but if such a thing happens, pull the hair on the top of its head upwards. (*Old German. See Grimm's Teutonic Mythology.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It will bring bad luck to a child to cut its nails during the first year of its life | 1 | .... | .... | 1 |
| If a baby's nails are cut before it reaches the age of one year, it will become a thief | 5 | .... | .... | 5 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a baby's finger-nails are cut before it is one year old, it will be light fingered. The nails should be torn | 1 | --- | --- | 1 |
| If you step over a child while it is lying on the floor, the child will not grow any more | 1 | --- | --- | 1 |
| A new baby will die if named for a deceased baby | 1 | --- | --- | 1 |
| If a baby falls out of bed, it will not be a fool | 1 | --- | --- | 1 |
| If a child does not fall out of bed before it is a year old, it will die young | 1 | --- | --- | 1 |
| The first object that a baby is attracted by will indicate the profession that he will follow | 1 | --- | --- | 1 |
| If you allow a child to see its face in a mirror before it is a year old, it will not live through the year | 4 | --- | --- | 4 |
| If a baby looks into a looking-glass before it is a year old, it will be a thief when grown up | 1 | --- | --- | 1 |
| If a baby is pretty, it will grow up ugly; if ugly, it will become beautiful when grown up | 1 | --- | --- | 1 |
| You must say "God bless you!" when a baby sneezes, or the fairies may get him | 1 | --- | --- | 1 |
| Let the baby creep as much as it will, because all persons have to crawl a certain amount of time during life | --- | --- | 1 | 1 |
| If a baby keeps its hands closed, it will be stingy when grown | 1 | --- | --- | 1 |
| If you tie a piece of buckskin around a baby's neck, it will not have the croup | 1 | --- | --- | 1 |
| If a baby is gluttonous, it can be cured by being placed on a bread-shelf for a few minutes | 1 | --- | --- | 1 |
| If you change the baby's name, it will die | 1 | --- | --- | 1 |
| Cover a sleeping baby in black, and it will never grow to adult life | --- | --- | 1 | 1 |
| Never call a baby an angel, or it will die before the year is out | --- | --- | 1 | 1 |
| If you rock the cradle when it is empty, the baby will die | 1 | 1 | 1 | 3 |
| If you kiss a baby's feet, it will not live to walk on them | 1 | --- | --- | 1 |
| Always take a baby up into the garret before it goes into the kitchen, or bad luck will follow | --- | --- | 1 | 1 |

BIRDS.

When birds are asked to make known the place where precious metals are hidden, they will always indicate where the richest mines are to be found. (*Ancient Greek.* See Aristophanes, *The Birds.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a bird flies against a window, there will be a death in the family | 8 | ... | ... | 8 |
| When a bird flies through the window, it is bringing a message | ... | 1 | 1 | 2 |
| If a bird flies into the window, it is an ill omen | 4 | 1 | 1 | 6 |
| If a bird flies in at your window, there will be a death in the family | 11 | 11 | 5 | 27 |
| If a bird flies into the house, a death will occur in the family within one year | 1 | 1 | ... | 2 |
| If a bird flies into the house, some member of the family will die within a month | ... | 1 | ... | 1 |
| If a bird comes into the house and sings, there will be a death in the family | 1 | ... | ... | 1 |
| If a bird flies into a window and is caught, it means death to the person who catches the bird | 1 | ... | ... | 1 |
| It is bad luck to have a bird fly into the house when any one is sick | 1 | ... | ... | 1 |
| If a bird flies into a sick room, the person will die | ... | 1 | ... | 1 |
| When a bird flies into a sick room and flutters over the sick person, the person will die | ... | 1 | ... | 1 |
| It is a sign of death if a bird flies down the chimney | ... | ... | 1 | 1 |
| If you see a flock of birds circling overhead, it is a sign of rain | 1 | 2 | 1 | 4 |
| If a bird sings at night, some one in the family will be ill | ... | ... | 1 | 1 |
| If you put salt on a bird's tail, you can catch it | 2 | ... | ... | 2 |
| If you see a bird make three circles in flying, you are sure to have bad luck | 1 | ... | ... | 1 |
| If a bird flies three times around the head of a person, it means that person will die soon | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a bird gets a hair from your head and weaves it into its nest, your head will ache as long as the bird sets | .... | .... | 1 | 1 |
| If you kill a bird that has young, you will be punished later by the young | 1 | .... | .... | 1 |
| If a bird accompanies a ship upon a journey, it must not be killed, because a wreck will follow | 1 | .... | .... | 1 |
| If a canary bird flies into a room and remains a long time, a death occurs in the family soon afterwards | 1 | .... | .... | 1 |
| If a white pigeon roosts on the house, there will be a death there in less than a year | 1 | .... | .... | 1 |
| If a white dove cooes over your house, you will have bad luck | .... | 1 | .... | 1 |
| The mourning of a dove near a house is an omen of death | 1 | .... | .... | 1 |
| A dove flying in the house and cooing is the sign of death | 1 | .... | .... | 1 |
| If a white dove should come to your door, any enterprise undertaken will be successful | .... | .... | 1 | 1 |
| It is a sign of death if a white dove lights on your doorstep | 1 | .... | .... | 1 |
| If a white dove lights on the window-sill, it brings death | 1 | .... | .... | 1 |
| If a thrush sings through the day, it is a sign of rain | 1 | .... | .... | 1 |
| If you kill a brown thrush, you will have twenty years of bad luck | .... | .... | 1 | 1 |
| Get in a tree while a cuckoo is crying, and you will get your wish | 1 | .... | .... | 1 |
| It will bring you good luck to find the stone in a swallow's nest | 1 | .... | .... | 1 |
| A large flock of blackbirds signifies that a storm will soon follow | .... | .... | 1 | 1 |
| To see a flock of blackbirds when you are starting on some errand means that you will be unsuccessful | 1 | .... | .... | 1 |
| If a magpie crosses your path when you are starting on a journey, go back and commence again, or you will have bad luck | .... | .... | 1 | 1 |
| It is a sign of rain to see crows flying | .... | 1 | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Crows flying around a house indicate death or sickness which will soon follow | 1 | .... | .... | 1 |
| If three black crows fly over your house, it is a sign of bad luck | 1 | .... | .... | 1 |
| See a flock of twenty or more crows, count them before they fly away, wish and your wish will come true | 1 | .... | .... | 1 |
| When the whip-poor-will frequently calls near the house, it is a sign of misfortune to the inmates | 2 | .... | .... | 2 |
| The cry of a whip-poor-will indicates the presence of a ghost | 1 | .... | .... | 1 |
| To hear a bittern booming is a sign of bad luck ..... | .... | 1 | .... | 1 |
| It is good luck to see a flock of wild geese flying up in the air | 1 | .... | .... | 1 |
| If a flock of geese fly over the house, there will be a death in the family ..... | .... | .... | 1 | 1 |
| The flying of geese toward the south signifies rain ..... | .... | 1 | 1 | 2 |
| When a flock of geese flies north, it is a sure sign of rain | 1 | .... | 1 | 2 |
| When the geese fly south, expect cold weather; when they fly north, expect warm weather | 1 | 1 | 1 | 3 |
| If wild geese fly at night, it is a sign of rain ..... | .... | 1 | .... | 1 |
| If one sees a flock of wild geese flying high in the air or hears them, it is a sign of rain coming from the direction from which they are flying ..... | .... | 1 | .... | 1 |
| Should a hawk fly over the house, it means some one is coming to stay ..... | .... | .... | 1 | 1 |
| If storks build in the chimney, good luck will befall the inmates of the house | 1 | .... | .... | 1 |
| If a sea-gull hovers round a vessel many miles from land, it is a bad omen ..... | .... | 1 | .... | 1 |
| If the sea-gulls fly far inland, it is a sign there will be a storm at sea ..... | .... | .... | 1 | 1 |
| If an albatross is killed at sea, some harm will come to the ship which bears the destroyer of the bird | 1 | 1 | 1 | 3 |
| Keeping ostrich feathers in the house brings ill-luck | 1 | .... | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you see a buzzard's shadow, you will shake hands with a stranger | | 1 | ..... | 1 |
| If a lone vulture is seen in the sky, it means a visitor soon | | | 2 | 2 |
| Make a wish when you see a lone buzzard, and if he flaps his wings three times it will come true | | | 1 | 1 |

OWLS.

When the night owl cries by day, a fire will break out.
(*German.*)

| | | | | |
|--|-------|-------|-------|---|
| If you hear an owl hoot, it means trouble | 1 | ..... | ..... | 1 |
| If an owl hoots at you, it means bad luck ..... | ..... | 2 | ..... | 2 |
| The hooting of an owl is a sign of death | 1 | ..... | ..... | 1 |
| If an owl hoots at night where one can hear it, it is the sign of death in the family | 1 | ..... | ..... | 1 |
| If an owl hoots out The witches are about | 1 | ..... | ..... | 1 |
| If an owl hoots around the house at night, it foretells death in the family | 2 | 1 | ..... | 3 |
| If an owl shrieks as she flies over the house, that house is in danger | 1 | ..... | ..... | 1 |
| The hooting of a screech owl indicates the presence of the death angel | 1 | ..... | ..... | 1 |
| If an owl comes into the house, bad luck will follow ..... | ..... | ..... | 1 | 1 |
| It is unlucky to have an owl about the house, whether it be alive or stuffed | 1 | ..... | ..... | 1 |
| If you meet an owl, you will soon learn something of great advantage to you | 1 | ..... | ..... | 1 |

PEACOCKS.

"Mrs. S— is a woman of unusual shrewdness and force of character, though somewhat illiterate. She is not religious. In fact I think she is quite skeptical on such questions. For at least four generations back her ancestors have lived in America.

"Sitting by the window one day, looking at a book which I had brought her, she came upon a peacock feather which I had placed in the book for a mark. As soon as she saw it, she threw the book out of the window, declaring that she would not have it in the house for anything. Upon my teasing her about such superstition, she said she didn't care, and that she knew it was foolish, but there was 'enough Irish blood' in her to make it impossible to keep the feather in the house."

(Reported to me by a friend who is not inclined to exaggerate.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It is very bad luck to have peacock feathers in the house | 6 | 1 | 6 | 13 |
| It will bring trouble to keep peacock feathers in a room | 1 | .... | .... | 1 |
| If you sleep in the same room with peacock feathers, you will never be married | 1 | .... | .... | 1 |
| Your house will surely burn down if you decorate it with peacock feathers ..... | .... | .... | 1 | 1 |
| To have peacock feathers on the wall as a decoration is a sign that the young ladies of the house will be old maids | 1 | .... | .... | 1 |

CHICKENS.

"A whistling woman and a crowing hen
Are neither fit for God nor men."

(*English.* See Henderson's *Folk-lore*, Sec. 1, p. 28.)

"Ill thrives the haplesse Family, that shows
A cock that's silent, and a Hen that crows."

(See Quarles' *History of Queen Esther*, Sec. 3, Med. 3.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Good luck to have the rooster come to the door and crow | 1 | .... | .... | 1 |
| If the rooster crows, company will come | 1 | .... | .... | 1 |
| A rooster crowing incessantly indicates company is coming | 1 | 1 | .... | 2 |
| If a rooster crows before the front door, you will have company | 46 | 27 | 6 | 79 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If the rooster crows in the door, it is the sign the minister is coming | 1 | ... | ... | 1 |
| If a rooster stands on the doorstep and crows before breakfast, a visitor is coming | ... | ... | 1 | 1 |
| If a rooster crows three times at the door in the morning, company is coming before night | 1 | 1 | ... | 2 |
| If the rooster crows at the back door, some one is coming | 6 | 4 | 2 | 12 |
| If a rooster crows on the back steps, you will have bad luck | 1 | ... | ... | 1 |
| If a rooster crows in front of your door, it means death or bad luck for seven years | 1 | ... | ... | 1 |
| If a rooster crows in front of the door, it is a sign of rain | 1 | ... | ... | 1 |
| If a rooster crows with his tail toward the door, you will have a lady visitor | 1 | ... | ... | 1 |
| If a rooster crows with his head toward the door, you will have a man visitor | 1 | ... | ... | 1 |
| If you see a rooster crowing on the fence or on a board, company is coming | ... | 2 | ... | 2 |
| If a rooster crows on the gate-post, you will have company | ... | ... | 1 | 1 |
| If a rooster crows on the fence, it is a sign of clear weather | 1 | 1 | ... | 2 |
| If a rooster sits on a fence and crows, there will be rain | 1 | ... | ... | 1 |
| If a rooster flies on the roof and crows, the house will take fire soon after | 1 | ... | ... | 1 |
| Hear the rooster crow in morning is a sign company is coming | 1 | 1 | ... | 2 |
| If the chickens crow early in the morning, sign you are going to have hasty news | 1 | ... | ... | 1 |
| If a rooster crows when he goes to bed, He's sure to get up with a very wet head | 1 | 1 | 1 | 3 |
| If a cock crows in the middle of the day, there will be a death in the family | 1 | ... | ... | 1 |
| If a rooster crows during the night, it is a sign of a change in the weather | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Rooster crowing at night, a sign of death | 1 | .... | .... | 1 |
| If cocks crow before midnight, a storm is coming soon | 1 | 1 | 1 | 3 |
| Roosters that crow in the middle of the night bring bad luck to the owners | 2 | .... | .... | 2 |
| If the cock crows before 3 o'clock in the morning, it is the sign of a death | 1 | .... | .... | 1 |
| If a cock crows at some unusual time, a death of some one you know will occur soon after | 1 | .... | .... | 1 |
| It is bad luck for a hen to crow | 2 | .... | .... | 2 |
| If a hen crows, it must be killed, or it will bring bad luck ..... | .... | 1 | .... | 1 |
| It is a sign of danger for a hen to crow ..... | .... | 1 | .... | 1 |
| Fighting hens foretell coming of lady visitors | 1 | .... | .... | 1 |
| When two hens fight, you may be sure to have company: either two enemies, or a man and his wife ..... | .... | 1 | .... | 1 |
| It is good luck for a black hen to cackle | 1 | .... | .... | 1 |
| If the chickens preen their feathers after a rain, the rain is over ..... | .... | .... | 2 | 2 |
| When the chickens stay on the ground and oil their feathers, it is going to rain ..... | .... | .... | 1 | 1 |
| If chickens walk about in the rain, it is a sign it will rain all day ..... | .... | .... | 1 | 1 |
| If chickens leave their shelter during a rain, it will con- tinue raining at least three days more ..... | .... | .... | 1 | 1 |

CATS.

When you would do evil to any one, kill a black cat, skin it and rub the skin to a very fine powder, and when it is triturated finely to a powder, mix with it pulverized horse-scrappings and pepper and earth over which a toad has passed. Then repeat the long incantation which goes with it. (*Tuscan*. Quoted from Leland, p. 290.)

| | No Belief | Partial Belief | Full Belief | Total |
|--|--------------|-------------------|----------------|-------|
| If a strange cat comes to your house, it will bring good luck | 7 | 11 | 4 | 22 |
| If a stray cat comes to your house, it will bring bad luck | 1 | 4 | ... | 5 |
| If a stray black cat comes to your house, it will bring good luck | 12 | 3 | 5 | 20 |
| If a black cat comes to your house, it will bring bad luck | 4 | 1 | 1 | 6 |
| If a black cat comes to your house, it is a sign of death in the family | 3 | ... | ... | 3 |
| If a black cat comes to your house, all the girls in the family will be old maids | 1 | ... | ... | 1 |
| If a strange yellow cat comes to your house, it will bring good luck | ... | ... | 1 | 1 |
| If a cat follows you, it will bring you good luck | 2 | ... | ... | 2 |
| If a strange cat follows you, you will have bad luck | 6 | 2 | ... | 8 |
| If a cat follows you at night, it will bring you good luck | ... | 1 | ... | 1 |
| If a black cat follows you, you will have good luck | 13 | 4 | ... | 17 |
| If a black cat follows you, you will have bad luck | 5 | 1 | ... | 6 |
| If a black cat follows you home, bad luck is coming to some one in your family | 1 | ... | ... | 1 |
| If a black cat follows you, it is a sign of death in the family | 1 | ... | ... | 1 |
| If a black cat follows you on a Friday night, bad luck will be the result | ... | 1 | ... | 1 |
| If a gray cat follows you, it will bring you good luck | 1 | ... | ... | 1 |
| To meet a black cat in one's path means bad luck | 1 | 1 | ... | 2 |
| If a cat crosses your path, bad luck will come to you | 5 | ... | 2 | 7 |
| A cat rushing by in front of you will cause danger on that journey | 1 | ... | ... | 1 |
| If a cat runs across the path of a young couple, it means that they will be married some day | 1 | ... | ... | 1 |
| It is bad luck for a black cat to cross the path in front of you | 28 | 9 | 5 | 42 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a black cat crosses one's path in front of him, he will meet with danger | 1 | ... | ... | 1 |
| If a black cat crosses your path, you will hear of bad news | ... | 1 | ... | 1 |
| If a black cat crosses your path, there will be a death in the family | 3 | 1 | ... | 4 |
| When a black cat crosses your path, it is a sign of good luck | 4 | 1 | ... | 5 |
| If a black cat crosses your path, your wish will come true | 1 | ... | ... | 1 |
| If a black cat crosses your path at night, it is a sign of bad luck | 3 | ... | ... | 3 |
| If a black cat crosses your path at night, you will have good luck | ... | ... | 1 | 1 |
| It is bad luck to take the cat with you when you move | 8 | 6 | 3 | 17 |
| It is bad luck to take the cat when you move, unless you wave it at some one of your friends when you start | 1 | ... | ... | 1 |
| If you kill a cat, you will have bad luck | 16 | 11 | 8 | 35 |
| If you kill a cat, you will have seven years of bad luck | 6 | 3 | 3 | 12 |
| If you kill a black cat, you will have bad luck for seven years | 1 | ... | ... | 1 |
| If a person kills a yellow cat, he will have bad luck for seven years | 1 | ... | ... | 1 |
| If you kill a cat, you will have bad luck for nine years | 1 | 2 | ... | 3 |
| If you kill a cat, the devil will be set free | 2 | ... | ... | 2 |
| A cat should be killed by hanging it by the tail; otherwise the evil spirit will escape and do you harm | 1 | ... | ... | 1 |
| If you throw a cat overboard from a ship, it will cause a storm | 1 | ... | ... | 1 |
| It will bring you misfortune to kill a black cat | 2 | ... | ... | 2 |
| If you kill a black cat, it will bring death in the family | ... | 1 | ... | 1 |
| If you own a black cat, you will have bad luck | 4 | 3 | ... | 7 |
| It will bring good luck to have a black cat | 7 | 1 | 1 | 9 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a black cat appears in a room at a wedding, it is a sign of coming trouble | 1 | ... | ... | 1 |
| If you see three black cats in succession, you will have trouble | ... | ... | 1 | 1 |
| If you will carry a black cat three times around the house on the first black night after New Year's eve, it will insure you good luck all the year | 1 | ... | ... | 1 |
| A black cat is the embodiment of the devil, and its glance will give one the evil eye | 2 | ... | ... | 2 |
| A three-colored cat will bring good luck | 1 | ... | ... | 1 |
| If a cat sits with its back to the fire, it will rain | ... | 1 | ... | 1 |
| If a cat sleeps with its nose turned upward, it is a sign of rain | 3 | 1 | 1 | 5 |
| When a cat's fur stands straight up on its back, there will be a heavy storm | 1 | ... | ... | 1 |
| If you see a cat washing its face, it is a sign of coming rain | 1 | 1 | 1 | 3 |
| If a cat lick herself against the grain, it will rain soon | 1 | ... | ... | 1 |
| If a cat, in washing her face, rubs her paws over her ears, it is a sign of rain | 1 | ... | ... | 1 |
| If a cat washes herself smoothly and slowly, it will be fair weather | 1 | ... | ... | 1 |
| If a cat washes her face, it is a sign that company is coming | 7 | 3 | 2 | 12 |
| If you see a cat washing her face, when she has not been eating, company is coming | ... | ... | 1 | 1 |
| If you see a cat exactly in front of the door washing her face, you may expect company during that day | 1 | ... | 1 | 2 |
| If a cat washes her face, then stops and looks at one person in the room, the one looked at will be married first | 1 | 1 | ... | 2 |
| If you notice which direction a cat's tail points, when she washes her face, it will tell you the direction the wind will blow | 1 | ... | ... | 1 |
| If you see a cat eating grass, it is a sure sign of rain | 3 | ... | ... | 3 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a cat lies with its back to the fire, the weather will turn cold | | | 2 | 2 |
| The playing of old cats foretells rain | 1 | | | 1 |
| If a cat becomes unusually playful, there will be stormy weather soon | | | 1 | 1 |
| If a cat scratches on the wall, it is the sign of an ap- proaching storm | 1 | | | 1 |
| If a cat scratches at the door, it signifies that there will be a death in that house | | | 2 | 2 |
| If a cat cries under the window, it will bring bad luck.... | 1 | | | 1 |
| It is the sign of a death for a cat to get on the top of a house and cry and make much noise | 1 | | | 1 |
| If a cat looks in at the window at night, it is the fore- runner of death | 1 | | | 1 |
| If a cat sneezes, it will be lucky for a bride to be mar- ried next day | 1 | | | 1 |
| If a cat sneezes three times, the whole family will suffer from influenza | | 1 | | 1 |
| If you rub the end of a cat's tail on the eye, it will cure a sty | 1 | 1 | | 2 |
| Rub the tail of a black cat over a sty, and it will dis- appear | | | 1 | 1 |
| If you rub a black cat's tail over a sore eye, it will effect a cure | 2 | | | 2 |
| Any person who despises cats will be carried to his grave in a howling storm | 1 | | | 1 |
| If you grease a cat's feet, she will be sure to stay with you | | 1 | | 1 |

Dogs.

If a howling dog holds his head up, it means a fire; if down,
a death. (*German.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| The howling of a dog signifies bad luck | 1 | | | 1 |
| Dog howling is the sign of approaching trouble | 1 | | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a dog howls at night, some misfortune is at hand | 1 | --- | --- | 1 |
| The howling of a dog is the sign of death | 7 | 3 | 3 | 13 |
| The howling of a dog three times is a sign of death | 1 | --- | --- | 1 |
| If a dog howls, it is a sign of death in the family | 17 | 14 | 9 | 40 |
| If a dog howls all day long, there is sure to be a death in the family | 1 | --- | --- | 1 |
| To hear a dog howl at night foretells bad luck, generally a death | --- | 2 | --- | 2 |
| If a dog howls at night, some one is dying | 8 | 6 | 4 | 18 |
| If a dog howls at night, some friend is dying | 1 | --- | --- | 1 |
| If a dog howls at night, there will be a death soon | 3 | 8 | 4 | 15 |
| If a dog howls at midnight, some one is dying | 1 | --- | --- | 1 |
| If a dog howls, there will be a death in the neighbor- hood | 2 | 3 | 1 | 6 |
| A dog howling at night means a death in the neighbor- hood | --- | 1 | --- | 1 |
| If a dog howls after 9 p.m., it is a sign of death in the neighborhood | --- | 1 | --- | 1 |
| A dog howling at midnight means that a friend of his master has died | 1 | --- | --- | 1 |
| If a dog howls at night, some one of your relatives or friends is dying | 9 | 1 | 4 | 14 |
| If the dog howls at midnight, there will be a death in the family | 1 | --- | --- | 1 |
| If a dog howls at the front door of your house, it is an indication of bad luck | 1 | --- | --- | 1 |
| The howling of a dog before the door, the sign of a death | --- | 1 | --- | 1 |
| If a dog stands near your house and howls, you will hear of a death | --- | 1 | --- | 1 |
| Dogs howling at the door are the sign of death in the family | 1 | 1 | 2 | 4 |
| If a dog howls at night by your door, it is a sure sign of death | 2 | --- | 2 | 4 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a dog bays at the moon, it is a sign that some one with whom you are acquainted is going to die | 1 | --- | 1 | 2 |
| If a dog howls at the moon, a death will occur in the neighborhood | 1 | --- | --- | 1 |
| If a dog howls at the moon, it is a sign of an approaching death in the family | 1 | --- | --- | 1 |
| If a dog looks at you and howls, you are going to die | 1 | --- | --- | 1 |
| A dog in the neighborhood always howls before the death of some one in the neighborhood | 1 | --- | --- | 1 |
| Black dog howling, sign of death | --- | 1 | --- | 1 |
| When you hear a dog bark at night, it brings bad luck | 1 | --- | --- | 1 |
| Dogs barking at midnight, sign of bad news | 1 | --- | --- | 1 |
| If you hear a dog barking in the night, it is the sign of death | 1 | --- | --- | 1 |
| If a dog comes to a strange house and barks at the door, something bad is going to happen to the family or people staying at the house | 1 | --- | --- | 1 |
| It is good luck for a dog to follow you | 1 | --- | --- | 1 |
| It is good luck to be followed by a yellow dog | 1 | --- | --- | 1 |
| If a stray dog follows you, it is a sign of bad luck | 1 | --- | 1 | 2 |
| If a white dog follows you before breakfast, you will meet with some misfortune or be disappointed in some way in the near future | 1 | --- | --- | 1 |
| If, when driving, a bob-tailed black dog should follow you, it is good luck | 1 | --- | --- | 1 |
| If you meet a dog coming toward you, or following you, you will have good luck | --- | 1 | --- | 1 |
| If a dog rolls, it is the sign of company | 1 | --- | --- | 1 |
| If a dog lies on its back, it is going to rain | 1 | --- | --- | 1 |
| If a dog eats grass, it is a sign of rain | 5 | 1 | 2 | 8 |
| If a dog bites a person, the person will not be harmed if the dog be immediately killed. If the dog be allowed to live, all sorts of calamities will befall the one who was bitten | 1 | --- | --- | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you bury a dog in the yard, some one will die | 1 | ... | ... | 1 |
| If a dog has its picture taken, it will be sure to die | 1 | ... | ... | 1 |
| If you kill a dog, you will have bad luck | ... | 1 | ... | 1 |

COWS.

If you creep between a cow's fore legs, she will never lose a horn. (*German.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If your cow dies, you will have bad luck for seven years ... | ... | ... | 1 | 1 |
| If a white cow puts her head into the window and bawls, some one in the house is going to die | ... | 1 | ... | 1 |

SHEEP.

If you meet a drove of sheep, you will have good luck 1 ... 1

SWINE.

The first time pigs cross the threshold, make them jump over the wife's garter, the man's girdle, or the maid's apron, and they will come home regularly. (*German.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you meet a drove of pigs, it will bring you bad luck 1 | ... | ... | ... | 1 |
| If swine cross your path, it is a sign of bad luck | 1 | ... | ... | 1 |
| When the pigs squeal, it is going to rain | ... | 1 | ... | 1 |

HORSES.

"If there are white horses in the barn, good luck will come to the house." (*German.* Wuttke, *Aberglauben*, p. 121.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you see a white horse, you will have good luck | 1 | ... | ... | 1 |
| If you see a white horse and make a wish, your wish will come true | 3 | ... | ... | 3 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you see a white horse among a band of horses, your last wish will come true | 1 | ... | ... | 1 |
| If you make a wish when you see a spotted horse, your wish will come true | 1 | ... | ... | 1 |
| If the first horse you see on Monday morning is a white horse, you will have bad luck | 1 | ... | ... | 1 |
| If a horse can roll over three times, he is worth a hundred dollars | 1 | ... | ... | 1 |
| If a horse rolls over before he has failed three times, good luck will come to his master | 1 | ... | ... | 1 |
| If you see a white horse, you will see a red-headed woman | 12 | 6 | 5 | 23 |
| If you see a white horse, a red-headed man will appear | 1 | 1 | ... | 2 |
| "Marking" a hundred white horses means a lucky find | 1 | ... | ... | 1 |
| If, when you see a white horse and a red-headed girl, you make a wish, it will come true | 1 | ... | ... | 1 |
| If you see and "stamp" (by touching the fingers of one hand to the lips, and hitting that hand twice with the other one) one hundred white horses, without seeing a white mule, you will find something | 1 | ... | ... | 1 |
| For every white mule you see, a red-headed girl will appear | 1 | ... | ... | 1 |
| If you see a red-headed girl, you will at the same time see a white horse | 2 | ... | 1 | 3 |
| If you meet white horses and red-haired girls, your fate has a surprise in store for you | 1 | ... | ... | 1 |
| If you see two white horses, some one is near who has red hair | 1 | ... | ... | 1 |
| If a white horse strays into your yard, one of the family will die | 1 | ... | ... | 1 |
| If you ride a horse over a frozen lake, you will die | 1 | ... | ... | 1 |
| If you put a hair from the mane or tail of a horse in water, it will soon turn into a snake | 5 | ... | ... | 5 |
| If you put a hair from the tail of a horse in water, it will turn into a hair-worm | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you pick up the skull of a horse and throw it over the right shoulder without looking behind you, you will never have the smallpox | 1 | .... | .... | 1 |
| The following is a good rule by which to select a horse: | | | | |
| One white foot, buy him; | | | | |
| Two white feet, try him; | | | | |
| Three, look well about him; | | | | |
| Four, go home without him; | | | | |
| If you add a white nose, | | | | |
| Throw his body to the crows ..... | .... | 1 | .... | 1 |
| If you see a colt coming head toward you, it is a sign of good luck | 1 | .... | .... | 1 |

RABBITS.

If a hare crosses your path, it forebodes ill. (*Old English*. Cf. Brand's *Antiquities*, Chap. IX, p. 87.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It is good luck to carry a rabbit's foot | 11 | 4 | 2 | 17 |
| A rabbit's foot carried as a charm will prevent misfortunes from befalling you | 5 | .... | .... | 5 |
| A rabbit's foot carried in the pocket will keep off evil spirits ..... | .... | 1 | .... | 1 |
| It will bring you good luck to wear a rabbit's foot in your watchchain | 1 | .... | .... | 1 |
| You will have good luck if you carry the left hind foot of a rabbit | 2 | 2 | 1 | 5 |
| If you carry a rabbit's left hind foot in your pocket, you will never have rheumatism | 1 | .... | .... | 1 |
| The hind foot of a jackrabbit, when obtained in the dark of the moon, brings good luck to the one who carries it ..... | .... | .... | 1 | 1 |
| If you carry the left fore-foot of a rabbit, in the lower left-hand vest pocket, it will bring good luck in horse-racing or lotteries ..... | .... | .... | 1 | 1 |
| If you find the left hind foot of a rabbit in a graveyard, you will be married before next Easter | 1 | .... | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| The left hind foot of a rabbit killed in a graveyard in the dark of the moon will bring good luck | 1 | 1 | ... | 2 |
| A rabbit's foot taken from a rabbit in a graveyard at midnight by a negro will bring good luck | 1 | 1 | ... | 2 |
| If you will get the left hind foot of a rabbit while the moon is shining over your left shoulder, and wear it, it will keep away bad luck | 1 | ... | ... | 1 |
| A rabbit's tail will bring good luck | ... | ... | 1 | 1 |
| If a rabbit sits on your doorstep, those who live in the house will be bewitched | 1 | ... | ... | 1 |
| If a rabbit scampers across your path, it is a sign of happiness in the near future | 1 | ... | ... | 1 |
| If a rabbit runs across your path, it is a bad omen | 7 | 2 | 2 | 11 |
| If a rabbit crosses your path, you will have bad luck unless you go back and start again | 2 | ... | ... | 2 |
| If a rabbit crosses your path behind you, it is a sign of good luck to you | ... | ... | 1 | 1 |

RATS.

In Scotland, when rats become very numerous in the house of a peasant, a writ of ejection in the following form is issued upon them, by being stuck up legibly upon the walls:

Ratton and mouse,
Leá the puir woman's house
Gang awa' owre by to 'e mill,
And there ane and ye'll get your fill.

(See Chambers' *Popular Rhymes of Scotland*, p. 339.)

| | No. Belief | Partial Belief | Full Belief | Totals |
|---|---------------|-------------------|----------------|--------|
| Rats are the forerunners of disease | 1 | ... | ... | 1 |
| If the wood-rats build high, there will be a hard winter | ... | ... | 1 | 1 |
| If the rats leave a ship before it puts to sea, the ship will be lost | 1 | 1 | 6 | 8 |

FROGS AND TOADS.

If you kill a frog, it will rain hard for three days. (*Georgia.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you kill a frog, you'll have bad luck | 1 | 1 | ... | 2 |
| If you kill a frog, it will surely rain | 2 | ... | ... | 2 |
| If you kill a frog, it will make the cows give bloody milk | 2 | 1 | 1 | 4 |
| When the frogs croak, it is a sign of rain | 4 | 2 | 8 | 14 |
| A tree frog croaking is a sign of rain | ... | 1 | ... | 1 |
| The croaking of frogs after a recent rain signifies there will be no more rain for the present | ... | ... | 1 | 1 |
| If toads are seen hopping around in the daytime, there will be a rain soon | ... | 1 | ... | 1 |
| If a toad hops across your path, you will have bad luck | 2 | ... | ... | 2 |
| If a toad hops across the road in front of you, you will have bad luck | 1 | ... | ... | 1 |
| What you are doing when you hear frogs peep at first of the season, you will be doing all the year | 1 | ... | ... | 1 |
| If the first frog you see in the spring of the year is sit- ting on dry ground, it signifies that during the same year you will shed as many tears as it would take for the frog to swim away in | 1 | ... | ... | 1 |
| If you handle a toad, you will have warts on your hands | 2 | 1 | 3 | 6 |
| The toad carries a jewel in its head | ... | 1 | ... | 1 |

FISH.

If you wish to catch fish, you must spit on your bait. (*Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Goldfish bring bad luck | 1 | ... | ... | 1 |
| A "sheep's eye-stone," from a fish's head, is the luck- iest thing in the world to carry with you | ... | ... | 1 | 1 |
| You should keep the lucky bone from a fish's head for good luck | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| A shark's tail upon a bowsprit will keep off bad spirits | --- | --- | 1 | 1 |
| If a shark follows a vessel, some one is going to die | 1 | --- | --- | 1 |
| It is the sign of good luck to find a pearl in an oyster | 1 | --- | --- | 1 |

CRICKETS.

Crickets were much esteemed by the ancient magicians. (See Pliny's *Natural History*, Book 29, Chap. 39.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a cricket comes into the house, it will bring good luck | 4 | 1 | --- | 5 |
| If a cricket comes and stays around the hearth, it will bring good luck | --- | 4 | --- | 4 |
| If a cricket sings in the house, good luck is sure to follow | 3 | 1 | --- | 4 |
| If a cricket sings in the house, there will be a death in the family | 1 | 1 | --- | 2 |
| If the crickets sing a great deal, it is a sign of rain | 1 | --- | --- | 1 |
| It will bring bad luck to kill a cricket | 1 | 1 | --- | 2 |
| If you kill a cricket, it will bring you great misfortune | --- | 2 | 1 | 3 |
| The killing of crickets will drive peace and good fortune from the house | --- | --- | 1 | 1 |
| If you kill a cricket, some one of your relatives will die | --- | --- | 1 | 1 |

SPIDERS.

"I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away,—*Deo Gratias.*" (See Brand's *Antiquities*, p. 93. From the Diary of Elias Athmole, Esq., 1681.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you kill a spider, you will have bad luck | 5 | 3 | --- | 8 |
| If you kill a spider, you will always be poor | 1 | --- | --- | 1 |
| If you kill a spider, it will cause rain | 2 | --- | --- | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you kill a black spider, you will have bad luck | 1 | .... | .... | 1 |
| If you kill a white spider, you will have bad luck | 1 | .... | .... | 1 |
| If a spider crawls across the floor, it is a sign of good luck | 1 | .... | .... | 1 |
| If a spider comes toward you, you will receive a letter | 1 | .... | .... | 1 |
| If a spider drops down in front of you, you are going to receive a letter | 3 | 2 | .... | 5 |
| If a spider drops from the ceiling in front of me, it will bring me good luck ..... | .... | 1 | .... | 1 |
| If you see a black spider coming toward you, you will get a letter ..... | .... | .... | 1 | 1 |
| If you see a black spider, you will get a letter from a dark complexioned person ..... | .... | 1 | .... | 1 |
| If you see a spider in the afternoon, it means bad luck | 1 | .... | .... | 1 |
| If a spider drops near you, it is a sign that you are to get money soon | 1 | .... | .... | 1 |
| It is good luck for a spider to get on your clothing | 1 | .... | .... | 1 |
| If you see a spider on your clothing, it means that you are to have new garments | 4 | 1 | .... | 5 |
| If a spider is found on one's clothing, a visitor may be expected | 1 | .... | .... | 1 |
| If you put a "money-spider" in your pocket, you will receive some money before long ..... | .... | 1 | .... | 1 |
| If a little "money-spider" is seen walking on your clothing, riches will come to you, if the spider is not killed ..... | .... | 1 | .... | 1 |
| Spiders are money spinners, and bring you good luck | 1 | .... | .... | 1 |
| If a spider weaves his web in front of you, you will re- ceive a letter | 1 | .... | .... | 1 |
| If a spider spins one thread from the ceiling and then runs up it, it is a sure sign of death in the family | 1 | .... | .... | 1 |
| If you catch a spinning spider and swing it three times around your head, it will bring you good luck ..... | .... | 1 | .... | 1 |
| If you put a spider in a nutshell and wear it around your neck, it will cure a fever | 5 | .... | .... | 5 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| A spider put into a nutshell and worn around the neck will keep away and cure diseases | 1 | ... | ... | 1 |
| Spider webs in the house are signs of bad luck to the occupants | 1 | ... | ... | 1 |
| If there is a spider web in the room, there will be no kissing | ... | 1 | ... | 1 |
| If girls do not keep the house free from cobwebs, they will never get married | 1 | ... | ... | 1 |
| If you will sweep down a cobweb hanging directly over you, you will get a new beau | 1 | ... | ... | 1 |
| Cobwebs in the grass in the morning indicate rain before night | ... | ... | 1 | 1 |

SNAKES.

It will prevent serpents from biting you if you anoint your body with the berries from the juniper tree. (Pliny's Nat. Hist., Book 24, Chap. 36.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you step over a snake in the road, you will have bad luck | 1 | ... | ... | 1 |
| If you step on the track of a snake, you will have bad luck | 1 | 2 | ... | 3 |
| If a snake crosses your path, it is a sign of death | 1 | 1 | 1 | 3 |
| It means bad luck to see a snake-track across your path | ... | 1 | ... | 1 |
| Never cross over a snake-track in your path until you have made a wish. Your wish will then come true | 1 | ... | ... | 1 |
| If you see a snake-track, make a wish and spit on it. Your wish will then come true | 1 | ... | ... | 1 |
| Spit on a snake-track before crossing it, and make a wish. The snake will never bite you, and your wish will come true | 1 | ... | ... | 1 |
| If you kill a snake, its mate will bite you | 1 | ... | ... | 1 |
| To kill snakes is the sign of good luck | ... | 1 | ... | 1 |
| If you kill a snake, you will conquer your enemies | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you are successful in killing the first snake you come across in the spring, the year will bring you good luck | 1 | ..... | ..... | 1 |
| If you kill a snake at the beginning of the year, you will conquer all your enemies during the year | 6 | 1 | 1 | 8 |
| If you hang a snake on a tree, it will bring you bad luck | 1 | ..... | ..... | 1 |
| If you turn a snake on its back when it is killed, it will bring rain | 1 | ..... | ..... | 1 |
| Hanging a snake on a fence will bring rain | 1 | ..... | ..... | 1 |
| If, after killing a snake, you hang it on a tree, it will rain soon. The longer the snake, the heavier will be the rain ..... | ..... | 1 | ..... | 1 |
| If you hang a rattle-snake over a log on its back, rain will follow in three days | 1 | ..... | ..... | 1 |
| The wearing of a rattle-snake skin will keep away disease | 1 | ..... | ..... | 1 |
| If you wear rattle-snake rattles in your hair, they will prevent you from having the headache | 2 | ..... | ..... | 2 |
| The dust in the rattles of a rattle-snake will cause blindness | 1 | ..... | ..... | 1 |
| If one looks intently at a snake, his eyes will become like a snake's eyes | 1 | ..... | ..... | 1 |

LIZARD.

| | | | | |
|--|-------|-------|---|---|
| A lizard's tail will bring good luck | | | 1 | 1 |
|--|-------|-------|---|---|

TURTLE.

| | | | | |
|---|---|-------|-------|---|
| A snapping turtle will not let go until it thunders | 2 | | | 2 |
|---|---|-------|-------|---|

OTHER ANIMALS AND INSECTS.

“If a person is hungry and sings a wolf-song, he is likely to find food. Men going on a hunting trip sing these songs for luck.” (*Blackfoot Indians. See Blackfoot Lodge Tales, Grinnell, p. 261.*)

“On the death of the master, or indeed of any member of his family, the bees will desert their hives, unless some one takes the

house-key, raps with it three times on the board that supports the hives, informs the bees what has taken place, and fastens a bit of crape to the hive."

(From Henderson's *The Folk-lore of the North Counties of England*, p. 266.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| To hear wolves howl at night when one is ill brings bad luck or death | 1 | ... | ... | 1 |
| A white deer has in his stomach a stone that will cure snake bite | 1 | ... | ... | 1 |
| An opossum which has been killed on the ground should not be cooked with sweet potatoes, for harmful results would follow | 1 | ... | ... | 1 |
| It is bad luck for a bat to come into a room at night | ... | 2 | ... | 2 |
| If a bat comes into a room, it is a sign of death | ... | 2 | 1 | 3 |
| If a black animal crosses your path, you will have bad luck | ... | 1 | ... | 1 |
| When the fur of the foxes or of other wild animals is thicker than usual, the winter will be especially cold | 1 | 1 | ... | 2 |
| When on a journey, if you see a squirrel run to the left, you will have bad luck; if to the right, good luck | 1 | ... | ... | 1 |
| When one sees a dead animal, the taste of it will be in his mouth next meal, unless he spits nine times successively | 1 | ... | ... | 1 |
| If a bee comes into the house, a stranger is going to come | 1 | ... | ... | 1 |
| "News bees" buzzing near your head signifies good news; near your feet, bad news | ... | 1 | ... | 1 |
| Bees will leave their hives when one of the family dies | ... | 1 | ... | 1 |
| When the master of a house dies, unless the bees are told, they will all leave their hives | ... | 1 | ... | 1 |
| If a bee flies in at a window, and about the room, it is a sign that a letter from a distance will be received containing news | 1 | ... | ... | 1 |
| If a bumble-bee flies in at the window or open door, company is coming, and the time it will take for the bumble-bee to get out will measure the stay of the visitors | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| When the "death-watch" ticks it is a sure sign of death | | | 3 | 3 |
| If a measuring worm crawls over your dress, it means that you are to have a new one soon | 3 | | | 3 |
| If you see a skeleton moth flying around the house, there will be a death | 3 | 1 | | 4 |
| If a butterfly alights on you, it is a sign of a letter | | 1 | | 1 |
| A white butterfly crossing your path in the spring means that you will have success in all undertakings | 1 | | | 1 |
| Frost will occur within six weeks after hearing the first katydid sing | 1 | | | 1 |
| The insect which is called the devil's darning needle can sew up your ears | 1 | | | 1 |
| If you have lost something, catch a grand-daddy-long-legs, and tell him about your loss. His front feet will then point in the direction in which you are to hunt | 1 | | | 1 |
| If you catch a grand-daddy-long-legs, and ask him for the cows, he will point the direction in which you will find them | | 1 | | 1 |
| If an ant-heap gathers in your house, it signifies coming wealth, but you may destroy the nest | | 1 | | 1 |
| If there are little piles of dirt around the ant's nests, the day will be fine, for the ants have dared to open their houses | | | 1 | 1 |
| Repeat: | | | | |
| "Doodle-bug, doodle-bug! Come out of your hole." | | | | |
| If he comes out, it means that something you desire will be granted; if he does not, it will not be | 1 | | | 1 |

CHAIRS AND TABLES.

Three chairs accidentally placed in a row mean death.
(*Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If two chairs accidentally come back to back, a visitor will come | 5 | 1 | 1 | 7 |
| If two chairs are found back to back, there will be company for the family that day | 1 | ... | ... | 1 |
| If two chairs are placed back to back unintentionally, you will have unexpected company | ... | 1 | ... | 1 |
| A visitor will come if a chair is upset | 1 | ... | ... | 1 |
| It is bad luck to rock an empty rocking-chair | 1 | ... | 1 | 2 |
| Rocking an empty rocking-chair means illness or death to the next one sitting in it | 1 | ... | ... | 1 |
| If you rock an empty rocking-chair, the person that sits in it next will die within a year | 1 | ... | ... | 1 |
| If you go into a room where no one has been and find the rocking-chair rocking, there will be a death in your family | 1 | ... | ... | 1 |
| If a circle of chairs is left standing unconsciously, the first person that enters the circle will die | 1 | ... | ... | 1 |
| It brings trouble to upset a chair | 1 | ... | ... | 1 |
| If when rising from the table your chair falls over backward, you will have bad luck | 1 | ... | ... | 1 |
| If you tip over a chair, it is a sign that you will not get married that year | 6 | 2 | 1 | 9 |
| If one knocks a chair over in rising from the table, he will not marry for seven years | 1 | ... | ... | 1 |
| If you tip over a piano stool, you will not be married this year | 1 | ... | ... | 1 |
| If when playing cards you get up and walk around your chair, you will have good luck | 1 | ... | ... | 1 |
| If, when playing cards, you will change chairs, or walk around your own three times, you will have good luck | ... | 1 | ... | 1 |
| If you whirl a chair around on one leg, it will bring you bad luck | 2 | ... | 1 | 3 |
| If a child whirls a chair around on one leg, he will have a whipping before night | 2 | ... | ... | 2 |
| To whirl a chair around on one leg is a sign of death | 1 | ... | 1 | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Twirling a chair will cause the death of a member of the family | 1 | .... | 1 | 2 |
| Never allow a person to put his foot on the round of your chair, for it would bring a dire calamity on you .... | .... | .... | 1 | 1 |
| If one sits on the table, he will not be married this year | 1 | 1 | .... | 2 |
| If a girl sits on the table, it is a sign that she wishes to get married | 1 | .... | .... | 1 |

CLOCK.

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a clock stops before its wheels have run out, some one you know has died | 1 | .... | .... | 1 |
| The clock will stop the night before a person dies ..... | .... | 1 | .... | 1 |
| If a clock stops while persons are in the room, it is sure to bring disaster to one of them | 1 | .... | .... | 1 |
| If an old clock that has not been going for a long time commences to tick or strike, it is a sign of death | 1 | .... | .... | 1 |
| If the clock strikes twelve while you are at table, you will hear of a death ..... | .... | .... | 1 | 1 |
| Looking at the clock on entering the school-room is a sure sign I will be called to recite ..... | .... | 1 | .... | 1 |

MIRRORS.

In parts of South Germany it is thought that if a person sees his image in a mirror after a death he will die himself. So the mirrors are covered up or turned to the wall.

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you break a mirror, misfortune will come upon you | 1 | 2 | 1 | 4 |
| It is the sign of death to break a looking-glass | 5 | 2 | .... | 7 |
| If you break a mirror, it is a sign of a death in the family | 15 | 4 | 1 | 20 |
| If the mirror be broken, there will be a death in the family within a year | 10 | 3 | 2 | 15 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| To break a mirror means death in the family within the next seven years | 1 | ... | ... | 1 |
| If you break a mirror, you will have bad luck | 14 | 14 | 2 | 30 |
| If you break a looking-glass, you will have bad luck for seven years | 48 | 49 | 16 | 113 |
| If you set a lamp on the bureau, and as a result the mirror is broken, bad luck will follow you all your days | ... | ... | 1 | 1 |
| It is very unlucky to break a mirror, unless it is an expensive one, and you have to pay for it | 1 | ... | ... | 1 |
| If a looking-glass, which has been in the family for many years, is broken, it will bring bad luck to the family and usually a death | ... | 1 | ... | 1 |
| If a looking-glass is broken, ill-luck will follow for several years | ... | 1 | ... | 1 |
| If one breaks a looking-glass, he will have bad luck for seven years and one of the relatives will die | ... | 1 | ... | 1 |
| If you break a looking-glass while moving, you will have bad luck | 1 | ... | ... | 1 |
| It is bad luck to break a mirror; but if a five-dollar piece is found afterward, the spell of bad luck will be broken | 1 | ... | ... | 1 |
| It is bad luck for one person to look into a looking-glass over the shoulder of another | ... | ... | 1 | 1 |
| It means immediate disappointment for two persons to look into a mirror at the same time | 1 | ... | ... | 1 |
| If two persons standing side by side look into a mirror together, they will quarrel soon | 1 | ... | ... | 1 |
| If two people look into a mirror, one over the shoulder of the other, one of them will die before the year closes | 2 | ... | ... | 2 |
| If a baby looks into a mirror before it is a year old, it will die within a year | 1 | 3 | 7 | 11 |
| If a baby looks into a mirror before it is a year old, it will never wear wedding clothes | 1 | ... | ... | 1 |
| If children are allowed to look into a mirror before their ears are pierced, they will die soon | ... | ... | 3 | 3 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| It will bring bad luck to look into a broken mirror | 1 | .... | .... | 1 |
| To look into a mirror after dark brings trouble | 2 | .... | .... | 2 |
| If you look into a looking-glass immediately before getting into bed, you will be chased by ghosts all night | 1 | .... | .... | 1 |
| If one crosses a bridge and looks down at his own reflection in the water, his first child will die ..... | .... | 2 | .... | 2 |
| If a casket is reflected in a mirror, there will be another death real soon ..... | .... | 2 | .... | 2 |
| If you hold a mirror over a well on the first day of May, you will see something very unusual ..... | .... | 1 | .... | 1 |

SPOONS.

When a rival wishes to gain the affection of another woman's husband, she secretly takes two spoons from her, binds them together, and buries them. As the thongs decay and the spoons separate, the bonds of affection will decay. (*Turkey.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Dropping a spoon is the sign of a quarrel ..... | .... | 1 | .... | 1 |
| Dropping a spoon signifies company ..... | .... | 1 | .... | 1 |
| If you drop a spoon, a child is coming | 4 | 1 | .... | 5 |
| If you drop a spoon, a girl will call | 1 | .... | 1 | 2 |
| If you drop a spoon, the minister will call | 1 | .... | .... | 1 |
| If you get two teaspoons in a cup, it is a sign that company is coming | 1 | .... | .... | 1 |
| Two spoons accidentally placed at your plate means a marriage | 1 | .... | .... | 1 |
| If two spoons are accidentally placed in the same cup, it signifies a wedding will soon take place in the family | 2 | 2 | .... | 4 |
| If by mistake two spoons are put into your cup, you will have two husbands | 1 | .... | .... | 1 |
| Two spoons at one sancer means that some one is coming hungry | 1 | .... | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you accidentally take two spoons from the spoonholder at the same time, you will get an invitation to a wedding soon | 1 | .... | .... | 1 |
| If you spill the spoons, it is a sign that company is coming ..... | .... | .... | 1 | 1 |

KNIVES AND FORKS.

He who lets his knife or fork fall while eating should eat no more, else his digestion will be bad. (*German.* See Wuttke, *Aberglauben*, p. 290 [2].)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If two knives or forks are found at one plate, there will be a marriage in the family soon | 4 | 1 | .... | 5 |
| If you find two forks at your plate, you will not be married that year | 1 | .... | .... | 1 |
| Two knives at one plate is the sign of a funeral | 1 | .... | .... | 1 |
| If two forks or knives are accidentally placed at your plate, it means death to some one of your family ..... | .... | 1 | .... | 1 |
| Crossed knives means a fight or a quarrel | 1 | 1 | .... | 2 |
| If a knife and a fork are reversed at a plate, there will be a quarrel | 2 | .... | .... | 2 |
| Two knives, two foes, Two forks, two beaux | 1 | .... | .... | 1 |
| Two knives at one place indicates two wives | 1 | .... | .... | 1 |
| If you put two forks at one place on the table, you will have two husbands | 2 | .... | 1 | 3 |
| If you drop a knife, a man is coming to see you; a fork, a lady; a spoon, a child | 4 | .... | .... | 4 |
| If you drop a knife, your beau will come; a fork, your aunt; a spoon, a friend ..... | .... | 1 | .... | 1 |
| If you drop a fork, the prongs will point toward the home of your lover | 1 | .... | .... | 1 |
| If you let a butcher-knife fall on the floor, you are going to have a quarrel with a woman ..... | .... | 1 | 1 | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If two forks are put at one place on the table, two ladies will call | 1 | .... | .... | 1 |
| If two forks are put at one place, two gentlemen will call before night | 1 | .... | .... | 1 |
| If two knives or forks are put at one place, there is going to be a wedding | 7 | 3 | .... | 10 |
| You will have bad luck if you drop a fork upon the floor | 1 | .... | .... | 1 |
| If you drop a knife, or fork, or spoon, you may expect company | 18 | 4 | 4 | 26 |
| If you drop a knife or a fork, some one is coming for dinner | 2 | .... | .... | 2 |
| To drop a knife means that you will have a gentleman caller | 22 | 6 | .... | 28 |
| If you drop a knife, a woman is coming | 23 | 6 | 2 | 31 |
| To drop a fork is the sign that a gentleman is coming ... | 26 | 6 | 15 | 47 |
| If you drop a fork, it means a lady is coming to see you | 14 | 5 | 9 | 28 |
| If you drop a fork, a gentleman will call; a knife, a lady | 13 | 8 | .... | 21 |
| If you drop a knife, expect a gentleman caller; a fork, a lady | 7 | 1 | .... | 8 |
| If a knife is dropped, some one is coming; if a fork, some one is going away ..... | .... | 1 | .... | 1 |

POINTED INSTRUMENTS.

A man must on no account give his betrothed a knife, or pair of scissors, for it will cause trouble between them. (*Swedish.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Anything having a sharp point given to a friend breaks friendship | 2 | .... | 1 | 3 |
| If you drop a pointed instrument and it strikes in the floor, you will have good luck | 1 | .... | 1 | 2 |
| If a sharp pointed instrument be dropped accidentally and it sticks in the floor, some one is coming whom you wish to see but you will be out ..... | .... | .... | 1 | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a needle sticks in the floor, you will get a letter | 1 | --- | --- | 1 |
| If you drop a needle or any pointed thing on the floor and it sticks straight up, you will have company | --- | 3 | --- | 3 |
| If you drop the scissors and the points stick into the floor, it is the sign of good news | 7 | 6 | 2 | 15 |
| To break a needle brings disappointment | --- | 1 | --- | 1 |
| If you break a needle while making a dress, you will have bad luck as long as the dress lasts | 1 | --- | --- | 1 |
| If the needle be broken in making a dress, the dress will be worn at a wedding | 3 | --- | --- | 3 |
| If you break a needle in sewing a garment, you will be kissed when you wear the garment | 1 | --- | --- | 1 |
| If you break a needle while making a garment, you will be married before the garment wears out | 1 | --- | --- | 1 |
| If you break a needle while making a garment, the owner will never live to wear it out | 2 | --- | --- | 2 |
| If a pair of scissors be dropped and stick into the floor, the loose end points the direction from which a vis- itor is coming | --- | 1 | --- | 1 |
| If you drop a knife and it sticks in the floor or ground, it is a sign that some one is coming from the direc- tion in which it leans | 2 | --- | --- | 2 |
| If a pen sticks into the floor when dropped, company is coming from the direction toward which the pen points | 1 | --- | --- | 1 |
| If you give to a friend, as a present, a knife, or any edged instrument, it will cut your friendship | 24 | 33 | 32 | 89 |
| Presenting a sharp instrument of any sort to a friend will cut the friendship, unless a new penny is sent to the giver by the recipient | 4 | 1 | --- | 5 |
| If you accept a sharp instrument of any kind from a friend, it will break your friendship, unless you give in return a penny that must be kept always by the friend | --- | 1 | --- | 1 |
| If you present a person a knife, he will become your enemy | 1 | --- | --- | 1 |
| It is bad luck to find a knife or a razor | --- | 1 | --- | 1 |

PINS.

It is bad luck to find a crooked pin. (*England.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It will bring good luck to pick up a pin | 18 | 14 | 2 | 34 |
| If you pick up every pin you find, you will have good luck | 5 | ... | ... | 5 |
| If you see a pin and do not pick it up, it will cause bad luck | 12 | 2 | 1 | 15 |
| If you see a pin and let it lie, You'll want a pin before you die | ... | ... | 2 | 2 |
| See a pin, let it lie, Come to sorrow bye and bye | 1 | ... | ... | 1 |
| If you see a pin and let it lay, You'll need that pin another day | ... | 1 | ... | 1 |
| See a pin and pick it up, All the day you'll have good luck | 22 | 14 | ... | 36 |
| See a pin and pick it up, All the day you'll have good luck ; See a pin and let it lay, You'll have bad luck all the day | 42 | 24 | 11 | 77 |
| See a pin and pick it up, All the day you'll have good luck ; But see a pin and let it lie, You'll come to need it bye and bye | ... | 2 | ... | 2 |
| See a pin and pass it by, You'll remember it till you die | 1 | ... | ... | 1 |
| To find a pin with the point toward you is good luck | 32 | 30 | 7 | 69 |
| To find a pin in the morning with the point toward you is the sign of good luck | ... | 1 | ... | 1 |
| Picking up a pin whose point is toward you is a sign of bad luck | 4 | 2 | ... | 6 |
| If you pick up a pin lying with head toward you, it will bring good luck to you | 5 | 2 | ... | 7 |
| If you see a pin with point toward you, and do not pick it up, you will have bad luck | 2 | 2 | 1 | 5 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| You will have sharp luck if you see a pin with the point toward you | 1 | 3 | .... | 4 |
| If you pick up a pin with its point toward you, it will insure you the good wishes of a new friend ..... | .... | 1 | .... | 1 |
| If you find a pin pointing towards you, you will hear sharp news | 1 | .... | .... | 1 |
| If you find a pin with its point toward you, it means an enemy; if the head is toward you, it signifies a friend | 1 | .... | .... | 1 |
| If you find a pin pointing toward you, you will soon make a friend; if the head is toward you, you will lose a friend ..... | .... | 1 | .... | 1 |
| If you see a pin pointing toward you, some one is thinking of you ..... | .... | 1 | .... | 1 |
| If you see a pin pointing toward you, as you walk along, it means a buggy-ride | 1 | .... | .... | 1 |
| If you see a pin pointing toward you, you have a friend in the direction you are facing; if the head is toward you, there is an enemy in front of you | 1 | .... | .... | 1 |
| If you pick up a pin that lies point toward you, and make a wish, the wish will come true ..... | .... | 1 | .... | 1 |
| If a pin sticks out straight from your clothing, some one wants to see you ..... | .... | 1 | .... | 1 |
| If a pin is sticking in your clothing so the head stands out from your body, you will hear good news | 1 | .... | .... | 1 |
| Picking up a crooked pin brings bad luck ..... | .... | 1 | .... | 1 |
| When picking up a pin say "Money before the week is out," and you will receive money during the week | 1 | .... | .... | 1 |
| If you lose a pin, you lose a friend | 1 | .... | .... | 1 |
| Never give a pin to a friend, for it will break the friendship | 1 | 3 | .... | 4 |
| Never use black pins in a baby's dress, for they will cause sorrow ..... | .... | .... | 1 | 1 |

HAIRPIN.

When a hairpin drops out of your hair, your lover is thinking about you. (*Middle States.*)

| | No Belief | Partial Belief | Full Belief | Total |
|---|--------------|-------------------|----------------|-------|
| To find a hairpin is the sign of good luck ..... | ..... | 1 | ..... | 1 |
| Finding a hairpin brings a new friend | 2 | 2 | ..... | 4 |
| If you find a hairpin, it is a sign that you will get a letter | 2 | 3 | ..... | 5 |
| If you find a hairpin, you are going to have a buggy- ride | 1 | 1 | ..... | 2 |
| If you find a hairpin, and hang it up on a tree, you will have good luck ..... | ..... | 1 | ..... | 1 |
| If you find a hairpin and hang it on a nail, the first person you speak to afterward will marry you | 1 | ..... | ..... | 1 |
| A hairpin found, bent double and thrown over your left shoulder, will bring a friend ..... | ..... | 1 | ..... | 1 |
| You will have good luck if on finding a hairpin pointing toward you you throw it over your shoulder and can- not see it on looking around | 1 | ..... | ..... | 1 |
| If you lose a hairpin, you will lose a friend | 4 | 1 | ..... | 5 |
| If a hairpin tumbles out and you lose it, you will lose your best fellow | 1 | ..... | ..... | 1 |
| If you find a hairpin, you will have a bid to a party | 2 | ..... | ..... | 2 |
| Pick up a hairpin, and you will have an invitation by next mail | 1 | ..... | ..... | 1 |
| Finding a rusty hairpin means an invitation | 1 | 3 | ..... | 4 |
| If you pick up a hairpin with the points toward you, it is a sign that an invitation will be received | 1 | 1 | ..... | 2 |
| Picking up a hairpin with the bow toward you is a sign of a gentleman caller | 1 | ..... | ..... | 1 |
| Find a hairpin: Points a foe, Ends a beau, Sides a buggy ride | 1 | ..... | ..... | 1 |
| Every hairpin a girl finds represents a lover | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a hairpin slips out, some one is thinking of you | 1 | ... | ... | 1 |
| If a hairpin begins to slip out of a young lady's hair, it is a sure sign that her lover is thinking of her | 4 | 1 | 1 | 6 |

COMB.

The comb and knife that have combed and shaved a dead man shall be put in his coffin; or the hair of those who use them will fall off. (*German.* See Grimm.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| To drop a comb brings bad luck | 1 | ... | ... | 1 |
| If you comb your hair after dark | | | | |
| You will comb sorrow to your heart | 1 | 1 | ... | 2 |

UMBRELLA.

It is strictly forbidden to wear shoes or to carry an umbrella in a mine from which the tin-ore has not yet been removed. (*Malay.* See *Malay Magic*, Skeat, p. 256.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| To open an umbrella in the house brings bad luck | 61 | 21 | 6 | 88 |
| To open an umbrella in the house brings death to some one of the family | 25 | 8 | 1 | 34 |
| If you open an umbrella in the house, you will never be married | ... | 1 | ... | 1 |
| If you open an umbrella in the house, you will have bad luck during the year | 1 | ... | ... | 1 |
| If you open an umbrella over some one's head in the house, that one will have bad luck | 4 | 3 | ... | 7 |
| If an umbrella is opened in the house, the one who is under it will die soon | 2 | 2 | ... | 4 |
| If you open an umbrella in the house, there will be a death in the family within a year | 3 | ... | ... | 3 |
| Opening an umbrella in the house is a sign of death in the family within five years | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If one opens an umbrella in the house, it will rain | 2 | — | — | 2 |
| If you open an umbrella in the house, it will rain; but if you will quickly thrust it out of the window and open it again, it may ward off the rain | 1 | — | — | 1 |
| If you open a black umbrella in the house, some one of the family is to die soon | — | 1 | — | 1 |
| If you lay an umbrella on the bed, you will have bad luck | 1 | 1 | — | 2 |
| Laying an umbrella on a bed denotes death | 1 | — | — | 1 |
| If a couple get married under an open umbrella, they will have good luck | 1 | — | — | 1 |

CANDLES.

Candles burn with a blue light when spirits are about. (*Old English.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If the tallow of a burning candle runs over so as to form ice ridges on it, a death will soon occur in the house | — | — | 1 | 1 |
| A lighted candle placed on a bed is a sure sign of death to the person who occupies it | — | — | 1 | 1 |
| If three candles are burning in a row, it is a sign of death | 1 | — | — | 1 |
| If there is a sparkling in the candle, you will receive a letter | 1 | — | — | 1 |
| If a candle flashes back, after you have blown it out, it is a sign of bad luck | 1 | — | — | 1 |

MATCH.

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you hold a match until it burns entirely out, your wish will come true | 1 | — | — | 1 |
| If you can keep a match in your hand unbroken until it is entirely burned out, your lover is true to you | 1 | — | — | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Light a match, hold it between the thumb and index finger until it goes out, and it will point in the direction of the home of your future husband or wife | 1 | --- | --- | 1 |

TEA-KETTLE. (SEE TEA AND COFFEE.)

When the water quickly boils away from the kettle, it is a sign of rain. (*Eastern States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If the tea-kettle sings, it will rain | 1 | --- | --- | 1 |
| If the tea-kettle sings and the steam curls up toward the ceiling, it is a sign of rain | --- | 1 | --- | 1 |
| If one forgets and leaves the tea-kettle lid off, it is a sign of company | 1 | --- | --- | 1 |
| The watched pot never boils | --- | 1 | --- | 1 |

BROOMS AND SWEEPING.

If you sweep your floor directly after visitors have left, it will bring them bad luck on their journey. (*Lithuanian.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you step over a broom, you will have bad luck | 2 | --- | --- | 2 |
| To step over a broom, without picking it up, is bad luck | 1 | --- | --- | 1 |
| If you step over a broom, you will have bad luck unless you step over it again backwards | 1 | --- | --- | 1 |
| If you step over a broom that is lying on the floor, it is a sign that there is soon to be a death in the family | 2 | --- | --- | 2 |
| If you step over a broom, you will never get married | 1 | 1 | --- | 2 |
| If you step over a broom, you will not get married for a year | 2 | --- | --- | 2 |
| When moving to another house, never take a broom with you, for it is a sign of bad luck | 5 | 2 | 10 | 17 |
| It is bad luck to take an old broom when moving | --- | 1 | --- | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Never take a new broom with you when you move, for it will make bad luck | — | 1 | — | 1 |
| When you move never take a new broom with you, for it is the sign of death | 1 | — | — | 1 |
| If the broom falls across the door, company is coming ... | 4 | — | — | 4 |
| If you take a broom with you when going on a camping trip, you will have bad luck | 1 | — | — | 1 |
| If one sweeps the dirt from the house out at the door, he sweeps out the luck | 2 | — | — | 2 |
| If in sweeping a broom straw is left behind on the floor, it means that some one is coming | — | 1 | — | 1 |
| If while sweeping the broom makes a long streak on the floor, company may be expected | — | 1 | — | 1 |
| If you sweep a house after sundown, you will have bad luck | — | 3 | 2 | 5 |
| If you sweep after dark, you will sweep all of your luck away | 1 | 1 | — | 2 |
| If you sweep after dark, you sweep sorrow to yourself ... | 1 | 1 | — | 2 |
| Do not allow a person in sweeping to sweep the dust on you, for you will then marry an old person | — | — | 1 | 1 |
| If you step over the dirt another person has swept up, you will have a quarrel | — | 1 | 1 | 2 |

DISH RAG AND HANDKERCHIEF.

If the newly wedded wife wishes not to be homesick when beginning housekeeping, let her carry to her new home a bit of her mother's dish rag. (*German. See Grimm, op. cit.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you drop the dish rag, you will have company | 77 | 39 | 22 | 138 |
| If you drop a dish rag, some one is coming hungry | 3 | — | 3 | 6 |
| If you drop the dish cloth, some one is coming to dine with you | 2 | 2 | — | 4 |
| If you drop the dish cloth and it does not spread out, it is the sign a gentleman is coming | 1 | 1 | — | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you drop the dish rag, some one is coming dirtier than you | 7 | ... | ... | 7 |
| If you drop a dish rag, it is a sign that a woman is coming | ... | ... | 1 | 1 |
| If you hang the dish rag across the back of a chair, some one will come | 1 | 1 | ... | 2 |
| If you drop a white tea towel, a light-complexioned person will come | 1 | ... | ... | 1 |
| If you drop the stove rag, a dark-complexioned person is coming | 1 | ... | ... | 1 |
| If you drop your dish cloth and it falls spread out, your caller will be a slouch | 1 | ... | ... | 1 |
| If you drop a dish rag in the morning, you will surely have company before the day has finished | ... | 1 | ... | 1 |
| If a dish rag is dropped, a quarrel will follow | 1 | ... | ... | 1 |
| If you drop a dish cloth, you will have kitchen callers ... | 1 | ... | ... | 1 |
| If you drop a dish rag, a tramp will come | 1 | ... | ... | 1 |
| If you drop a dish cloth and it falls in a heap, you will have nice callers | 1 | ... | ... | 1 |
| Drop a dish cloth and the number of cracks it covers indicates the number of people coming | 1 | ... | ... | 1 |
| If you drop a dish cloth, it is a sign some one is thinking about you | 1 | ... | ... | 1 |
| If you drop your handkerchief, it is a sign you will get a letter | ... | 1 | ... | 1 |

GARDEN TOOLS.

When cattle are first driven out in the spring, axes, saws, and other iron tools are laid before the stable door, so that the cattle will step over them; this will prevent the cows from being bewitched. (*Thuringia*. See Grimm, *Teutonic Mythology*.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| To carry a hoe, rake, or spake through the house will bring bad luck | 4 | 1 | 5 | 10 |
| To bring a hoe in the house is a sign of death | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| To carry a hoe, spade, or shovel through a house indicates that some evil will befall some member of the family | 1 | .... | .... | 1 |
| If any kind of a garden tool such as a hoe, spade, rake is taken through the house, it signifies death in the family | 13 | 9 | 7 | 29 |
| There is a belief that a hoe carried into the house will bring about the death of a member of the family within a year ..... | .... | 1 | .... | 1 |
| Carrying a shovel through the house—bad luck | 1 | .... | .... | 1 |
| To bring a shovel in the house is a sign of death | 1 | .... | .... | 1 |
| Carrying an ax through the house will bring bad luck | 1 | .... | .... | 1 |
| Carrying an ax through the house will cause some member of the family to die soon | 1 | .... | .... | 1 |
| If one takes farming implements into the house, he should take them out the same door to prevent bad luck | 1 | .... | .... | 1 |
| If a hoe is carried into the house through one door, it should be taken out through the same door or some accident will befall some member of the household ..... | .... | 1 | .... | 1 |
| If a hoe or shovel is carried through the house, unless it is immediately carried back again through the same door, it portends death in the family ..... | .... | 1 | .... | 1 |

LADDERS.

“Walking under a ladder is considered very unlucky. In the outposts girls will climb the rockiest cliffs to avoid such a contingency. On one occasion in St. Johns, where a ladder extended across the sidewalk, of one hundred and twenty-seven girls who came along, only six ventured under it, the rest going along the gutter in mud ankle deep.”

(*Newfoundland.* Quoted from Bergen, *Current Superstitions*, p. 83.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you pass under a ladder which is leaning against a building, you will have bad luck | 15 | 10 | 1 | 26 |
| If you walk under a ladder backward, you will have bad luck | 1 | ... | ... | 1 |
| If you walk under a ladder, there will be a death in the family | 1 | 1 | ... | 2 |
| If you walk under a ladder, you will not live until the end of the year | ... | ... | 1 | 1 |

HORSESHOES.

If the fair lady is cold to her lover's advances, let him slip on to her finger a ring made of an old horseshoe. This will bring the desired attention. (*Middle Ages.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you find a horseshoe, you will have good luck | 35 | 24 | 7 | 66 |
| If you find an old horseshoe, it will bring you good luck | 1 | 1 | ... | 2 |
| If you find a horseshoe with the point turned up, you will have wealth | 1 | ... | ... | 1 |
| Find a horseshoe turned the way you are going, good luck; if turned the other way, luck is going the other way | ... | 1 | ... | 1 |
| To find a horseshoe is good luck if the points are toward you | 1 | 4 | 2 | 7 |
| To find the same horseshoe twice brings bad luck | ... | 1 | ... | 1 |
| If you find a horseshoe with a nail in it, it is a sign of good luck | ... | ... | 1 | 1 |
| If you find a horseshoe without any nails in it, do not touch it or it will bring some disaster upon you | 1 | ... | ... | 1 |
| If you find a horseshoe with the open end toward you, it is good luck and <i>vice versa</i> | ... | 1 | ... | 1 |
| If you find a horseshoe and take it home with you, you will have good luck | 1 | ... | ... | 1 |
| To find a horseshoe in the middle of the road means good luck | 1 | 1 | ... | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Picking up a horseshoe brings good luck | 9 | 2 | ..... | 11 |
| To pick up a horseshoe pointing toward you brings good luck ..... | ..... | 1 | ..... | 1 |
| If you pick up a horseshoe by the two ends, it will bring good luck | 1 | ..... | ..... | 1 |
| If you pick up a horseshoe on the street, you will have good luck in the next thing you undertake | 1 | ..... | ..... | 1 |
| Bad luck will follow if on finding a horseshoe you do not pick it up | 1 | 1 | 1 | 3 |
| If you hang a horseshoe over your door, you will have good luck | 27 | 13 | 5 | 45 |
| Hang a horseshoe over the door with ends up, and it will bring good luck | 1 | 6 | 1 | 8 |
| Hang a horseshoe over the outer door with curve down and the first person entering the door will bring good luck ..... | ..... | 1 | ..... | 1 |
| An old horseshoe hung over the door will bring good luck | 1 | ..... | ..... | 1 |
| If you hang a horseshoe over the door, peace will attend you | 1 | ..... | ..... | 1 |
| To place a horseshoe above the door brings good luck and keeps away evil spirits | 1 | ..... | ..... | 1 |
| Hang a horseshoe over the door, and you will marry the first one who passes under it ..... | ..... | 1 | ..... | 1 |
| If you find a horseshoe and hang it up, you will have good luck | 6 | 1 | ..... | 7 |
| If you hang a horseshoe on the fence, you will have good luck | 1 | ..... | ..... | 1 |
| Hang a horseshoe on the limb of a tree with the corks pointing away from the tree, and you will find some- thing valuable to you | 1 | ..... | ..... | 1 |
| Hang a horseshoe up with the open end up and it will hold luck; not so if hung in the opposite way. If taken down, luck departs | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It is good luck to find a horseshoe, and when you nail it up be sure the open part of the shoe is upward, so the good fortune will not pour out | 1 | 2 | 1 | 4 |
| Throwing a horseshoe over your shoulder and not turning back to look brings good luck | 1 | 1 | ... | 2 |
| If you pick up a horseshoe and throw it over the right shoulder and then do not turn back, it will give good luck | ... | 2 | ... | 2 |
| If you find a horseshoe and throw it over the left shoulder, it will give good luck | ... | ... | 2 | 2 |
| If you find a horseshoe and throw it over the left shoulder without turning back, it will bring good luck | 2 | 1 | ... | 3 |
| Spit on a horseshoe and throw it over the left shoulder, and it will bring good luck | 2 | ... | ... | 2 |
| Spit on a horseshoe and throw it over the right shoulder, and it will bring good luck | 1 | ... | ... | 1 |
| If you spit on a horseshoe and throw it over your right shoulder and do not turn back to look at it, you will have good luck | ... | 1 | ... | 1 |
| When you find a horseshoe, spit on it and throw it away, and you will have good luck | ... | ... | 1 | 1 |
| If, when you find a horseshoe, you will spit on it, and then with closed eyes throw it away, your wish will come true | ... | 1 | ... | 1 |
| When you find a horseshoe, spit on it, and do not look back as you throw it behind you, and the wish you have made will come true | 1 | ... | ... | 1 |
| If, after finding a horseshoe, you will spit on it, and throw it over your head, at the same time making a wish, the wish will come true | ... | 1 | ... | 1 |
| If you will turn over a horseshoe, it will produce good luck | 1 | ... | ... | 1 |
| A red-hot horseshoe thrown into a churn will drive out the spirits which prevent the butter from forming | 1 | ... | ... | 1 |

HAY.

It will bring good luck to see a load of hay. (*Italian.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Seeing a load of hay brings good luck | 1 | ... | ... | 1 |
| A wish made on seeing a load of hay will come true | 9 | 7 | ... | 16 |
| Wishes will come true if wished upon seeing a load of new hay | 1 | ... | ... | 1 |
| If, when you see the first load of hay of the season, you make a wish, that wish will come true | 1 | ... | ... | 1 |
| If you see a load of hay and throw a kiss at it and wish, your wish will come true | ... | 1 | ... | 1 |
| If you wish on a load of hay and watch it until it is out of sight, the wish will come true | 1 | 2 | ... | 3 |
| If you make a wish while looking at a load of hay, it will come true, provided you do not look at the hay again | 30 | 10 | 2 | 42 |
| If you look at a haystack and make a wish, and do not look at it again, your wish will come true | 1 | ... | ... | 1 |
| If you see a load of hay, make a wish, and then turn away so as not to see the hay again, your wish will come true | 2 | ... | ... | 2 |

DAYS OF THE WEEK.

If you begin a quilt on Friday, you will never live to finish it.
(*Canadian. Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you cut your nails on Saturday, you will be disap- pointed | ... | 1 | 1 | 2 |
| It is lucky for a child to be born on Sunday | 2 | ... | ... | 2 |
| Work done on Sunday will lead to a bad end | ... | 2 | ... | 2 |
| If you plant a tree on Sunday, it will not grow | ... | ... | 1 | 1 |
| If you cut your nails on Sunday, you will have bad luck all the week | 5 | 1 | 1 | 7 |
| If you cut your nails on Sunday, you will do something to be ashamed of before the week is out | 6 | 2 | ... | 8 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you whistle on Sunday, you will have bad luck ..... | ..... | ..... | 1 | 1 |
| If a sick person is worse on Friday and Saturday, better on Sunday, he will never recover ..... | ..... | ..... | 1 | 1 |
| If the first horse you see on Sunday is a gray horse, you will receive a letter before night | 1 | ..... | ..... | 1 |
| Marry on Monday, marry for wealth; Marry on Tuesday, marry for health; Wednesday's the best day of all; Thursday for crosses, Friday for losses, Saturday no luck at all | 1 | 4 | 1 | 6 |
| Monday's child is fair of face; Tuesday's child is full of grace; Wednesday's child is full of woe; Thursday's child has far to go; Friday's child is loving and giving; Saturday's child must work for its living; But the child that is born on the Sabbath day Is blithe and bonny and good and gay | 6 | 1 | ..... | 7 |
| Cut your nails on Monday, cut them for health; Cut them on Tuesday, cut them for wealth; Cut them on Wednesday, cut them for news; Cut them on Thursday, a pair of new shoes; Cut them on Friday, cut them for woe; Cut them on Saturday, a journey to go; Cut them on Sunday, you cut them for evil; And all the week you'll be ruled by the devil | 2 | 2 | ..... | 4 |
| Sneeze on Monday, sneeze for danger; Sneeze on Tuesday, kiss a stranger; Sneeze on Wednesday, sneeze for a letter; Sneeze on Thursday, something better; Sneeze on Friday, sneeze for sorrow; Sneeze on Saturday, your sweetheart tomorrow; Sneeze on Sunday, your safety seek, Or the devil will have you all the week | 4 | ..... | ..... | 4 |
| Never pay out money on Monday, or you will pay it out all week | 1 | ..... | ..... | 1 |
| If it rains on Monday, it will rain three days that week ..... | ..... | 2 | ..... | 2 |
| If you have company on Monday, you will have com- pany all week | 3 | 6 | 3 | 12 |
| If you go calling on Monday, you will do nothing else all week | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you meet a woman with red hair on Monday, you will meet with disappointments during the week | 1 | ..... | ..... | 1 |
| If you do a large amount of work on Monday, you will work hard all the week ..... | ..... | 1 | ..... | 1 |
| Rip a dress on Monday, you will do it all week ..... | ..... | ..... | 1 | 1 |
| Never get married or go on a journey on Tuesday ..... | ..... | 1 | 1 | 2 |
| Start anything on Tuesday, and nothing bad will happen to it ..... | ..... | 1 | ..... | 1 |
| If you spill salt on Wednesday, you will have a fight | 1 | ..... | ..... | 1 |
| Cut your finger-nails on Thursday, and you will have a pleasant surprise before the week is out | 1 | 2 | 1 | 4 |
| As Monday goes, so goes the week | 1 | 1 | ..... | 2 |
| If you write a letter on Sunday, bad luck will befall you | 1 | ..... | ..... | 1 |
| If you cut your toe-nails on Sunday, the devil will rule you all the week | 1 | ..... | ..... | 1 |
| If things go wrong on Monday, they will go wrong all the rest of the week ..... | ..... | 2 | ..... | 2 |
| If you go somewhere on Monday, you'll be on the go all the rest of the week ..... | ..... | 2 | ..... | 2 |
| If a visitor comes on Monday, you will have visitors all the rest of the week | 3 | 2 | 1 | 6 |
| If it rains on Monday, it will rain all week ..... | ..... | 1 | ..... | 1 |
| If you are late to school on Monday, you will be late all week | 1 | 1 | ..... | 2 |
| It is dangerous to cut your finger nails on Monday ..... | ..... | 1 | ..... | 1 |
| A man had better never be born | | | | |
| Than have his nails on a Sunday shorn. | | | | |
| Cut them on Monday, cut them for health; | | | | |
| Cut them on Tuesday, cut them for wealth; | | | | |
| Cut them on Wednesday, cut them for news; | | | | |
| Cut them on Thursday for a pair of new shoes; | | | | |
| Cut them on Friday, cut them for sorrow; | | | | |
| Cut them on Saturday, see your sweetheart to-morrow ..... | ..... | ..... | 1 | 1 |
| Friday is an unlucky day | 25 | 8 | 4 | 37 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Never begin a piece of work on Friday, for you will have bad luck if you do | 44 | 20 | 15 | 79 |
| If a task be begun on Friday, it will not be successfully done | 25 | 20 | 26 | 71 |
| Evil will come to you if you start on a journey on Friday | 52 | 24 | 21 | 97 |
| If you begin a garment on Friday, you will die within the year | 2 | ..... | 2 | 4 |
| If you set a hen on Friday, you will have bad results ..... | ..... | ..... | 1 | 1 |
| Bad luck to be born on Friday ..... | ..... | 1 | ..... | 1 |
| If you move on Friday, you will have bad luck | 5 | 4 | 5 | 14 |
| I would not look for work on Friday for anything in the world ..... | ..... | ..... | 1 | 1 |
| Work on the first Friday of the first month of the new year, the whole year will go wrong | 1 | ..... | ..... | 1 |
| It is good luck to be married on Friday | 1 | ..... | ..... | 1 |
| It is bad luck to be married on Friday | 1 | 1 | 1 | 3 |
| If you cut your finger-nails on Friday, you will have good luck ..... | ..... | ..... | 1 | 1 |
| It is bad luck to cut your finger-nails on Friday | 1 | 1 | ..... | 2 |
| You will never have the toothache if you cut your nails on Friday ..... | ..... | ..... | 3 | 3 |
| Cut your nails on Friday, and you will break something before the day is over ..... | ..... | 1 | ..... | 1 |
| It is bad luck to be married on Saturday ..... | ..... | 1 | ..... | 1 |
| If you start anything on Saturday, it is quickly done or never | 2 | 2 | ..... | 4 |
| If anything is started on Saturday, it will never be finished | 7 | 4 | ..... | 11 |
| If you start anything on Saturday, you will never live to finish it ..... | ..... | 1 | ..... | 1 |
| Never commence a garment on Saturday, or you will not live to wear it out | 8 | ..... | ..... | 8 |
| If you move on Saturday, you will not remain long in your new home | 1 | 3 | 2 | 6 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| It will bring bad luck to go calling on Friday | 1 | ... | ... | 1 |
| If you go to sea on Friday, bad luck will attend you | 1 | ... | 1 | 2 |
| If you visit a sick friend on Friday for the first time, you will yourself be visited by some sickness | 1 | ... | ... | 1 |
| If you cut out a new garment on Friday and do not com- plete it, the owner will not live to wear it out | ... | 1 | ... | 1 |
| If one has a dress fitted on Friday, she will not live to wear it out | 1 | ... | ... | 1 |
| If you begin a garment on Friday and do not finish it the same day, you will never get it done | ... | 1 | ... | 1 |
| If you begin a garment on Friday and do not get it done that day, you will never get it done | ... | 1 | ... | 1 |
| When Friday comes as the thirteenth day of the month, it is a very unlucky day | ... | 1 | ... | 1 |
| Friday is my lucky day | ... | ... | 1 | 1 |
| If you begin a task on a Saturday and do not finish it that day, it will never be finished | 2 | ... | ... | 2 |
| The sun always shines during some part of Saturday | 1 | ... | ... | 1 |
| Sunday is a lucky day | 1 | ... | ... | 1 |
| It will bring ill-luck to any one who travels on the train on Sunday | 1 | ... | ... | 1 |
| It is bad luck to sew on Sunday | ... | ... | 1 | 1 |

NEW YEAR'S DAY.

"If New Year's Eve night wind blow south,
 It betokeneth warmth and growth;
 If west, much milk, and fish in the sea;
 If north, much cold and storms there will be;
 If east, the trees will bear much fruit;
 If northeast, flee it, man and brute."

(From Henderson's *The Folk-lore of the North Counties of England*, p. 58.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a dark man bearing a green branch first enters the house on New Year's day, good luck will follow | 1 | --- | --- | 1 |
| If a lame or deformed person is the first to enter a house on New Year's day, the father of the family will die that year | 1 | --- | --- | 1 |
| Sweep a room backwards at 12 o'clock on New Year's eve, and you will see the image of your future husband | --- | 1 | --- | 1 |
| If there is an eclipse of the sun on New Year's day, the year will be an unprosperous one | 1 | --- | --- | 1 |
| At 12 o'clock on New Year's eve the cows get down on their knees | 1 | --- | --- | 1 |
| Cows stand on their heads at 12 o'clock on New Year's eve | 1 | --- | --- | 1 |
| If the first lamb you see in the New Year is facing you, you will be prosperous throughout the year | 1 | --- | --- | 1 |
| What you do on New Year's day, you will do all the rest of the year | 4 | 2 | --- | 6 |
| If you work hard on New Year's day, you will have to work hard all the year | 1 | --- | --- | 1 |
| The first thing you bring into the house on New Year's day you will bring in throughout the year | 1 | --- | --- | 1 |
| If you go to a picnic or party on New Year's day, you will attend many others during the year | 1 | --- | --- | 1 |
| If you happen to break something on New Year's day, you will have good luck throughout the year | 1 | --- | --- | 1 |
| If you do wrong on the first day of the year, you will do wrong all through the year | 1 | 1 | --- | 2 |
| If your first caller on New Year's day is a man, you will have good luck throughout the year; if a woman calls first, you will have bad luck all the year | 5 | 2 | --- | 7 |
| If you do a thing well on the first day of the year, you will do it well all the rest of the year | 1 | --- | --- | 1 |

GROUND-HOG DAY.

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If the sun does not shine on ground-hog day, warm weather is at hand | | 1 | ... | 1 |
| If a ground-hog can see his shadow on the 2nd of February, it is a sign it will rain for six weeks | | ... | 2 | 2 |
| If the ground-hog sees his shadow on the 14th day of February, there will be six months of winter | 1 | ... | ... | 1 |

APRIL FOOL'S DAY.

| | | | | |
|--|---|-----|-----|---|
| The first man a young girl sees on April fool's morning will be her future husband | 1 | ... | ... | 1 |
|--|---|-----|-----|---|

EASTER.

If you will wash your face in dew before sunrise on Easter morning, you will have no freckles. (*Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If it rains on Easter Sunday, it will rain on the five following Sundays | 2 | ... | ... | 2 |
| A person who does not have something new to wear on Easter Sunday will not have any good luck during the year | ... | 1 | ... | 1 |
| If you put on one black garter and one yellow one on Easter morning, you'll be married before next Easter | ... | 1 | ... | 1 |

MAY DAY.

If you will hold a mirror over the well on May day, the image of your future husband or wife will be reflected in it. (*Southern States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a maid looks into a well on May day morning, she will see her husband's image | ... | 1 | ... | 1 |
| If a maiden spreads her handkerchief on the grass on the 30th of April, on May day morning her future husband's name will be written on it by the dew | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| It is lucky to arise early on the first day of May, and wash your face in the dew | 1 | ..... | ..... | 1 |
| On the first day of May, arise before the sun is up, and, without looking behind you or speaking to any one, go out into a rye-field, wash your face in the dew from the rye and wipe it with your bare arm. This will cause all the freckels to go from your face to your arm ..... | ..... | ..... | 1 | 1 |

HALLOWE'EN.

He who is born on Hallowe'en will be possessed of evil spirits.
(*Southern States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you run around the house on Hallowe'en with your mouth full of water, you will meet your future husband | 1 | 1 | ..... | 2 |
| If you will run around the house three times with a broom over your shoulder on Hallowe'en, you will meet your future husband | 1 | ..... | ..... | 1 |
| If you will go into the garret on Hallowe'en and look into a mirror, you will see the face of your future husband | 1 | ..... | ..... | 1 |
| If a young woman looks into a mirror at midnight Hallowe'en, she will see the face of her future husband | 2 | ..... | ..... | 2 |
| If, at midnight Hallowe'en, a maiden walks downstairs backward in the dark, with a mirror, she will see her future husband's image reflected in it | 2 | ..... | ..... | 2 |
| If you will walk around the house backwards on Hallowe'en, with a mirror in your hand, your future husband will peer into the glass over your shoulder | 4 | ..... | ..... | 4 |
| At midnight on Hallowe'en eat an apple before a mirror, and you will see behind you the image of your future husband | 1 | ..... | ..... | 1 |
| On Hallowe'en go into a dark room with a mirror and a lighted candle above your head, and you will see your future husband, or the troubles that are to befall you | 2 | ..... | ..... | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Blindfold yourself on Hallowe'en and, with two dishes in front of you, the one containing water, the other one a ring. If you first put your hand into the dish containing the ring, you will be married within a year; if into the other one, you will be an old maid | 1 | ..... | ..... | 1 |
| If you make a mixture of equal amounts of flour and salt, and bake a small cake of it in hot ashes, then eat it on Hallowe'en, you will see your future husband at midnight | 1 | ..... | ..... | 1 |

CHRISTMAS.

“On Christmas eve, German peasants used to tie fruit trees together with straw ropes to make them bear fruit, saying that the trees were thus married.” (See Frazer, *Golden Bough*, Vol. I, p. 60.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| It is bad luck to pass the Christmas stocking without putting a crooked piece of metal in it | | | 1 | 1 |
| Oxen talk in their stalls at 12 o'clock on Christmas eve | 1 | 1 | ..... | 2 |
| If you go out to the stalls at 12 o'clock on Christmas eve, you will see the oxen on their knees in prayer | | | 1 | 1 |
| If you hang out a washing in the open air during Christmas week, it will bring bad luck | | 1 | ..... | 1 |
| If there be no snow on Christmas, the next year will be full of death | | | 2 | 2 |

BIRTHDAY.

“The owl shriek'd at thy birth,—an evil sign;
The night crow cry'd, aboding luckless time;
Dogs howled, and hideous tempests shook down trees.”

(Shakespeare, *Henry VI*, Pt. III, Act V, Scene 6.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you will be good on your birthday, you will be good all the year | 2 | ..... | ..... | 2 |
| If you do wrong on your birthday, you will do wrong throughout the year ..... | ..... | 2 | ..... | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a girl is whipped on her birthday, she will die soon ... | 2 | ... | ... | 2 |
| If you were born on a stormy day, you will have an unlucky life | 1 | ... | ... | 1 |

NUMBERS.

“They say there is divinity in odd numbers, either in nativity, chance, or death.” (Shakespeare, *Merry Wives of Windsor*, Act V, Scene 1.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Third time's the charm | 2 | 2 | ... | 4 |
| Three is a lucky number, and you will certainly succeed the third time | ... | 3 | 1 | 4 |
| If you dream the same thing three times in succession, the dream will come true | 4 | 1 | 1 | 6 |
| Get one disappointment and you will get three | 2 | 3 | 1 | 6 |
| Break one dish and you will break three | ... | 8 | 6 | 14 |
| If a dog howls three times in one day, sure sign of death in the family | ... | ... | 1 | 1 |
| Say “money” three times while you watch a falling star, and you will get rich | 1 | ... | ... | 1 |
| If you drop a thing three times, something is going to happen | ... | 1 | ... | 1 |
| Never go back the third time for any forgotten object. It means bad luck | 1 | ... | ... | 1 |
| If you wish three evenings on the same star, your wish will come true | 1 | ... | ... | 1 |
| If you make three wishes on the 14th of the month, one of them will come true before the month is out | ... | ... | 1 | 1 |
| If, while having bad luck at cards, you stand up and turn around three times, your luck will change | ... | 1 | ... | 1 |
| If one boasts of good health and does not tap wood three times, he will soon be sick. (See Boasting for further examples) | 1 | ... | ... | 1 |
| Three times a bridesmaid, never a bride | 3 | 1 | ... | 4 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you burn three candles in the room, in a row, it is a sign of death in the family | 5 | 2 | ... | 7 |
| Three lights in a row is the sign of a wedding | 1 | ... | 1 | 2 |
| Never let three persons enter a room where three lights are burning, for they will never meet again | 1 | ... | ... | 1 |
| If you lose two gifts from a friend, you will be sure to lose a third from the same friend | ... | 1 | ... | 1 |
| Seven is a lucky number | 3 | 1 | 2 | 6 |
| Seven is an unlucky number | 1 | 2 | ... | 3 |
| The seventh child is lucky | ... | ... | 1 | 1 |
| A seventh son will have miraculous healing power | 1 | 1 | ... | 2 |
| It is good luck to be counted in any way with the number seven | ... | ... | 1 | 1 |
| If you are the seventh person having your fare rung up after the car has left the end, you will have good luck all day | 1 | ... | ... | 1 |
| Get up from a chair, and the chair falls over, you will not get married for seven years | 1 | ... | ... | 1 |
| Kill a cat, and you will have bad luck for seven years | 1 | ... | ... | 1 |
| It will bring you good luck if you walk over seven rails on the railroad track without stepping off | 1 | ... | ... | 1 |
| Seven swallows of water taken in one breath will cure hiccough | ... | 1 | ... | 1 |
| If you break a dish, you will break seven more in a short time | ... | 1 | ... | 1 |
| Thirteen is an unlucky number | 75 | 49 | 13 | 137 |
| The thirteenth day of any month is an unlucky day | ... | 1 | ... | 1 |
| It is bad luck to begin anything on the 13th of the month | 1 | 2 | 1 | 4 |
| It is unlucky for there to be a party of thirteen | 3 | 5 | ... | 8 |
| It is bad luck to sit at the table when thirteen are present | 22 | 12 | 5 | 39 |
| If thirteen sit at the table, one of them will die soon | 1 | 1 | 1 | 3 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you are in a company of thirteen, one of the number will die within a year ..... | ..... | ..... | 1 | 1 |
| If thirteen sit at table, some trouble will happen to one of the number within a year ..... | ..... | 1 | ..... | 1 |
| If thirteen sit down at the table together, one of the number will die before the year ends | 35 | 25 | 16 | 76 |
| Never eat at table where thirteen are seated, for terrible consequences are sure to follow ..... | ..... | ..... | 1 | 1 |
| A death will follow if thirteen sit at a table. Usually the last one seated is the fated one | 3 | ..... | ..... | 3 |
| If thirteen sit down at a table, the youngest will die before the year is out | 1 | ..... | 1 | 2 |
| If thirteen sit down to a meal together, one will die before the same crowd meets again | 1 | 1 | 1 | 3 |
| If the number to your room, office, or car-berth is thirteen, you will have bad luck | 4 | ..... | 1 | 5 |
| Never get on a number thirteen car unless you are prepared for an accident which will surely follow ..... | ..... | ..... | 1 | 1 |
| If an engineer starts out with thirteen cars for three successive days, some accident will happen ..... | ..... | ..... | 1 | 1 |
| If there appear thirteen white horses at a funeral, there will be another death within the year ..... | ..... | ..... | 1 | 1 |
| If you set a hen on thirteen eggs, they will not all hatch ..... | ..... | 2 | ..... | 2 |
| If thirteen eggs are set under a hen, bad luck will follow with the chickens ..... | ..... | 1 | ..... | 1 |
| If thirteen sit at a table, the one who rises first will meet with bad luck. If all rise together, nothing bad will happen | 1 | ..... | ..... | 1 |
| If there are thirteen persons at a dinner and there is a mirror in the room, the one sitting nearest the mirror will meet death very soon | 1 | ..... | ..... | 1 |
| If the thirteenth day of the month comes on a Friday, evil things are more likely to happen then than at any other time | 1 | 1 | ..... | 2 |
| Thirteen is an unlucky number to all persons not born on the 13th of some month | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If two lamps are burning side by side at the same time, company is coming | | | 1 | 1 |
| There is luck in odd numbers | 1 | 2 | 1 | 4 |
| If you find a button, you will have good luck as many days as there are holes in the button | | 1 | | 1 |

COUNTING AND NUMBERS.

“As peascods once I plucked, I chanced to see,
One that was closely filled with three times three;
Which, when I cropped, I safely home conveyed,
And o'er the Door the Spell in secret laid;

* * * * *

The latch moved up, when who should first come in
But in his proper person, Lubberkin.”

(From Gay's *The Shepherd's Week*, 1714.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Count nine stars for nine successive nights, and some one will come to see you | | 1 | | 1 |
| To wish the same thing on nine stars for nine successive nights will bring your wish true | 2 | | | 2 |
| Count nine stars for nine successive nights and you will see your future husband | 3 | 1 | | 4 |
| Count nine stars for nine nights, and you will see your lover on the ninth night | | 1 | | 1 |
| Count nine stars for nine nights, and the first unmarried person of the opposite sex you shake hands with will be your future husband or wife | 2 | | | 2 |
| In shelling peas, if you find a pod containing nine peas, hang it over the door. The first man that walks through the door will marry you | 4 | 1 | | 5 |
| Count ten stars ten nights, and on the tenth night you will see the face of your future husband | 2 | | | 2 |
| If you see ten white horses, you will see a red-headed person | 1 | | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you count forty-nine white horses and two white mules, the first man you speak to afterwards will be your future husband | 1 | ... | ... | 1 |
| Count seventy-five white horses, and the first man you meet will be your future husband | 1 | ... | ... | 1 |
| If after counting one hundred white horses one makes a wish, the wish will come true | 1 | 1 | ... | 2 |
| When one sees a white horse he should spit into the hand and pat it down with the other hand closed. When one hundred have been counted thus, something valuable will be found | 1 | ... | ... | 1 |
| The first one you meet after seeing one hundred white horses will be the one you will marry | 5 | 1 | ... | 6 |
| After you have counted one hundred white horses and one white mule, the first man with whom you shake hands will be your future husband | 2 | 1 | ... | 3 |
| Count ninety-nine white horses and one white mule, and the first man you meet afterwards will marry you | 2 | ... | ... | 2 |
| Count ninety-nine white horses and one white mule, and the first man you shake hands with is your future husband | 2 | ... | ... | 2 |
| Count ninety-nine white horses, one white mule, and one spotted dog, and whatever wish you make will come true | ... | ... | 1 | 1 |
| Count ten, turn a glass of water around three times, and then take nine swallows and it will cure hiccough, if you do not hiccough during the process | ... | ... | 1 | 1 |
| If I count five before a fixed thing happens, my wish comes true | ... | ... | 1 | 1 |
| If you count the carriages in a funeral procession, it will bring bad luck | 1 | ... | ... | 1 |
| It will bring grief if you count the carriages in a funeral procession | 1 | ... | ... | 1 |
| If you count the carriages in a funeral procession, it will bring a death in your family inside a year | 3 | 1 | 3 | 7 |
| If you count the carriages in a funeral procession, you will hear of the death of a friend | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you count the carriages at a funeral, it will cause a death in your own family | 4 | .... | .... | 4 |
| If you count the carriages in a funeral procession, you will then know how old you are to be at your death | 2 | 2 | .... | 4 |
| If you count the carriages in a funeral procession, your own funeral will be the next | 3 | 1 | .... | 4 |
| To count the carriages in a funeral procession as it turns the corner indicates that you will be the next one to die | 1 | .... | .... | 1 |
| If you will name an apple and apply the following count to its number of seeds, you will get a true answer: (1) I love; (2) I love; (3) I love, I say; (4) I love with all my heart; (5) I cast away; (6) He loves; (7) She loves; (8) They both love; (9) He comes; (10) He tarries; (11) He courts; (12) He marries; (13) They quarrel; (14) They part; (15) They die of a broken heart | 7 | 2 | 1 | 10 |
| Count off the buttons on your dress according to the following rhyme, and you will get a true description of your future husband: (1) Rich man; (2) Poor man; (3) Beggar man; (4) Thief; (5) Doctor; (6) Lawyer; (7) Merchant; (8) Chief | 9 | 3 | .... | 12 |
| If you thump an apple and name it for some young man, and the young lady who eats the apple counts the seeds, she will be able to know how they will come out in love affairs. (See rhyme above) | 2 | .... | .... | 2 |
| If you will pull the petals from a daisy, repeating as you do "He loves me," "He loves me not," the last petal will reveal the truth | 4 | 1 | .... | 5 |
| If you will count off the petals of a dandelion, by naming the dress thus: silk, satin, calico, rags; or the house thus: brick house, stone house, log house, frame house, the last will reveal your wedding gown and your home after marriage | 1 | .... | .... | 1 |
| If you will rub the yellow granules from the center of a calla, put them in your extended palm, and let another person give your hand a sharp blow from underneath, you will find the number of husbands you will have by the number of granules remaining in your hand | 1 | .... | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| The number of seeds in the orange you are eating will reveal the present age of the one you are to marry | 1 | ... | ... | 1 |
| Count each time a man or boy tips his hat to you, and the hundredth one is the one you are to marry | 2 | ... | 1 | 3 |
| Crack the joints of your fingers, and the number of times they crack will tell the number of your lovers | ... | 1 | ... | 1 |
| If you "count off" the flowers or newly formed fruit of a plant, it will cause them to fall off | 1 | ... | ... | 1 |

LAUGHING.

If the sun shines while the bride is on her way to church, it means that she has been laughing. (*German.*)

| | | | | |
|--|-----|-----|-----|---|
| If you laugh before breakfast, you will cry before dinner | ... | ... | 1 | 1 |
| If you laugh before breakfast, you will cry before the day is over | 4 | ... | ... | 4 |
| If laughter is indulged in too much during the day, the day will be finished with crying | ... | ... | 1 | 1 |
| Laughing after going to bed will bring some great sorrow | 1 | ... | ... | 1 |
| If you see a child laughing very heartily, it is a sign that it will soon be crying | ... | 1 | ... | 1 |

SINGING AND CRYING.

If you sing while you brew, the beer will turn out well. (From Grimm's Teutonic Mythology.)

| | | | | |
|--|-----|-----|---|----|
| If you sing before breakfast, you will feel sorry before night | ... | ... | 1 | 1 |
| If you sing before breakfast, you will cry before night | 31 | 9 | 5 | 45 |
| To sing before breakfast is to cry before retiring | 8 | 6 | 1 | 15 |
| If you sing before you eat, You will cry before you sleep | 11 | 6 | 3 | 20 |
| If you sing before breakfast, You will cry before supper | 10 | 8 | 1 | 19 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you sing while you eat, You will cry while you sleep | 1 | ... | ... | 1 |
| If you sing before breakfast, bad luck will follow | 1 | 1 | ... | 2 |
| If you sing at the table, you will have bad luck | 3 | ... | 2 | 5 |
| If you sing at the table, you will suffer some disappoint- ment | 1 | ... | ... | 1 |
| To sing at the table is a sign of a death soon | 1 | ... | ... | 1 |
| If you sing while making your toilet, your mother will die | ... | ... | 1 | 1 |
| If you sing after you get in bed at night, you will cry before breakfast | ... | ... | 1 | 1 |
| If you sing on the street, you will meet with disappoint- ment soon | ... | 1 | ... | 1 |

STARTING ON A JOURNEY AND TURNING BACK.

It is very unlucky to turn back after you have once started. If you must turn back, however, you can avert misfortune by making the sign of the cross in the dust with your heel, and spitting in the cross. (*Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you start on an errand and forget something, it is sure to bring bad luck | 3 | ... | ... | 3 |
| It will bring bad luck to turn back after having started on a journey | 10 | 13 | 3 | 26 |
| If you come back to the house after you have started out, you will have bad luck before you return | 2 | ... | ... | 2 |
| Disappointment will overtake you if, after starting to go somewhere, you return to the house | 1 | ... | ... | 1 |
| If, on leaving home, a person turns about and goes back, he will have bad luck all day | 2 | 1 | ... | 3 |
| If on leaving the house on a journey you forget some- thing and turn back for it, you will meet with dis- aster | 3 | 1 | ... | 4 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you start on a journey and have to turn back for something which was forgotten, it is sure to bring you bad luck | 14 | 10 | 7 | 31 |
| To turn back for a forgotten article, after having started somewhere, will bring temporary bad luck | 1 | --- | --- | 1 |
| If, on leaving the house, it is necessary to go back for something forgotten, bad luck will result, unless the person sits down before starting out again | 11 | 4 | 1 | 16 |
| If, on starting to go anywhere, you have to return many times before getting fairly started, bad luck will follow you during the remainder of your journey | --- | 1 | --- | 1 |
| Returning three times after having started some place brings bad luck, unless one sits down and "changes the subject" before finally going | --- | 1 | --- | 1 |
| Turning back brings bad luck, unless you see and count nine objects | --- | 1 | --- | 1 |
| If a thing is forgotten and a return to the house is necessary, it will bring you bad luck, unless you sit down and count ten | 3 | --- | --- | 3 |
| If, when starting on a journey, you forget something, before starting back after it you must, to avoid bad luck, turn around in your tracks three times, pick up some dust and scatter it over your tracks | 1 | --- | --- | 1 |
| It is bad luck to go back for anything which may be forgotten. The bad luck may be counteracted, however, by sitting down and counting thirteen | --- | 2 | --- | 2 |
| If on going away one finds that he has to return for something, he must make a cross before returning, else he will have bad luck | --- | 1 | --- | 1 |
| If you start anywhere and turn back, spit over your right shoulder, or you will have bad luck | --- | --- | 1 | 1 |
| If you turn about and go back after starting anywhere, you will have bad luck unless you make a cross mark and spit in it | --- | --- | 1 | 1 |
| If you start anywhere and have to turn back, make a cross and a wish, or you will have bad luck | --- | 1 | --- | 1 |
| If you have to turn back for anything, turn around three times, or you will have very bad luck | --- | 1 | --- | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you turn around and look back after telling a person "good-bye," you will have bad luck | 1 | 1 | ..... | 2 |
| If, after a person leaves you, you watch him until he is lost to sight, some misfortune will befall him | 3 | 2 | 1 | 6 |

SPEAKING AT THE SAME TIME.

When two people accidentally speak the same thing at the same time, some poor soul will be redeemed from purgatory. (*Bohemian.* See Wuttke, *Aberglauben*, p. 194.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If, when two people speak the same word at the same time, you make a wish, it will come true | 2 | 2 | ..... | 4 |
| If two people speak the same word at the same time, and make a wish before speaking again, the wish will come true | 4 | ..... | ..... | 4 |
| When two people speak the same word at the same time, if they will fasten fingers and make a wish, the wish will come true ..... | ..... | 3 | ..... | 3 |
| When two persons speak the same word or words simul- taneously, if they will interlock little fingers and make a wish before speaking, the wish will come true | 2 | 1 | ..... | 3 |
| If when two people say the same thing at the same time they cross their little fingers and say "pins and needles" before anything else, then wish, the wish will come true ..... | ..... | 1 | ..... | 1 |
| If two persons repeat the same words at the same time, and then link their little fingers together and make a wish, it will come true, if before separating they put their thumbs together and name some author | 2 | ..... | ..... | 2 |
| If two people accidentally say the same thing at the same time, and then link their little fingers together and make a wish, it will come to pass | 6 | 5 | 1 | 12 |
| If two people accidentally say the same thing at the same time, and then keep silent while they lock their little fingers together, make a wish, and then name their favorite poets, their wishes will come true ..... | ..... | 1 | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| When two people say the same thing at the same time, they should join little fingers and make a wish before they speak again, then one should say "pins," the other "needles." The wish will come true | 1 | --- | --- | 1 |
| If two people say the same thing at the same time, and, before speaking again, lock their little fingers and make a wish, the wishes will come true, providing the first one through with the wish says "pins," the other "needles," and then they both touch their thumbs together | 1 | --- | --- | 1 |
| When two persons say the same thing at the same time they should join their little fingers before speaking again. This done, they each make a wish, the one saying "salt," the other "pepper," then both say "thumbs," and at the same time touch thumbs. The wishes will come true | 1 | --- | --- | 1 |
| If two persons speak the same word at the same time, they must clasp their little fingers together and then touch thumbs, else a quarrel will soon result | 1 | --- | --- | 1 |

IN AT ONE DOOR, OUT AT ANOTHER.

A person must come out of a room by the same door through which he came in; otherwise there will be a misfortune. (*Louisiana; Indiana.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| It is a bad sign to leave a house by a different door from the one through which you entered | 3 | --- | --- | 3 |
| To enter by one door and leave by another will bring bad luck | 11 | 2 | 2 | 15 |
| A person should always go out of the same door through which he entered, else something unpleasant will happen to him | 1 | --- | --- | 1 |
| To go in through one door and out at another when calling brings the hostess bad luck | 3 | --- | --- | 3 |
| If you enter the front door of your neighbor's house, you must leave by the same door, or you will bring them ill-luck | --- | 1 | --- | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you enter a strange house by one door and leave it by another, some evil will befall you ..... | .... | .... | .... | 1 |
| If a person comes into a house, which he has never before entered, by one door and leaves by another, he will bring bad luck to the occupants of the house ..... | .... | 1 | .... | 1 |
| In calling, if you enter by one door and leave by another, you will bring the hostess another visitor | 1 | 2 | .... | 3 |
| If you go in at one door and out by another, it is a sign that you will soon move into another house | 1 | .... | .... | 1 |
| If a person goes in at one door and out at another, without sitting down, it will bring bad luck to the house | 1 | .... | .... | 1 |
| If, on the first visit to a friend's house, you enter by one door and depart by another, you will have trouble with that friend soon ..... | .... | 1 | .... | 1 |
| If a person comes into your house through the front door and leaves through the back door, it will bring you more company | 20 | 8 | 6 | 34 |
| If you go out of the front door and in at the back door, it is a sign of bad luck ..... | .... | 1 | .... | 1 |
| If a caller enters your house through the front door and leaves through the back door, he will never call on you again | 1 | 1 | .... | 2 |
| If company comes in through the back door, and goes out the front door, you are sure to have more company ..... | .... | .... | 1 | 1 |

WASHING AND WIPING TOGETHER.

Wash and wipe together,
Live in peace forever.

(Ohio. See Bergen, *Current Superstitions*, p. 135.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Ill-luck for two people to wipe hands on the same towel at the same time | 1 | .... | .... | 1 |
| It is bad luck for two persons to dry their hands on the same towel, unless they twist it ..... | .... | .... | 1 | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If two persons use the same towel together, they will have a quarrel | 10 | ... | ... | 10 |
| Washing the hands in the same basin with another, or wiping them on the same towel, is a sign of quarrel between those parties | 3 | 3 | ... | 6 |
| If you wash and wipe together, you will love and live together | ... | 1 | ... | 1 |

WALKING ON OPPOSITE SIDES OF A POST.

If two persons going hand in hand meet an obstacle which divides them, the one on the left will go to hell and the one on the right to heaven. (*Negro; Georgia and Indiana.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| When two people walking together divide and go on opposite sides of a post or tree they will have bad luck | 3 | ... | 1 | 4 |
| If two friends walk on the opposite sides of a post, they will quarrel | 25 | 24 | 18 | 67 |
| To allow a third party to pass between you and a companion insures a quarrel | 1 | ... | ... | 1 |
| If when walking in company with another person some one should walk between you and this companion, the friendship existing between you two would be cut | 6 | 1 | ... | 7 |
| Two friends when walking, if they meet a tree or post, should go upon the same side; if not, the friendship is broken | 1 | 1 | 1 | 3 |
| If two persons are walking and walk one on each side of a post, it is bad luck unless they say "bread and butter" | 2 | ... | ... | 2 |
| If two people in walking together pass on different sides of a stationary object, they will fight unless they say "bread and butter" | 1 | 2 | ... | 3 |
| If two people, while walking together, pass a tree on opposite sides, they will quarrel unless before they say anything else they say "bread and butter" | ... | 2 | ... | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you pass between two conversing people, you will have bad luck | | 1 | | 1 |
| It is bad luck for two couples to shake hands across each other | 1 | | | 1 |
| If, while two couples are shaking hands, their hands cross, it is the sign of a wedding | 1 | | 1 | 2 |
| When four people are shaking hands, if they cross their hands, some one of the four will be married within a year | | 3 | | 3 |
| If two people shake hands good-bye over the fence, they will never meet again | 1 | | | 1 |
| If, when a boy and girl are walking on a sidewalk together, the girl is on the outside, it means she is for sale | | | 1 | 1 |
| If a boy and girl walk down the street together and the girl takes the inside, it means that she is his | 1 | | | 1 |
| While walking together friends must not allow themselves to be separated by an object, else their friendship will be broken | 3 | | 1 | 4 |
| Friends will quarrel if they pass on opposite sides of a post while walking together | 1 | 2 | | 3 |
| If, while friends are walking, they are separated by a tree, a stump, or a large stone, they will quarrel soon | 4 | 1 | | 5 |
| If you and your friend go on opposite sides of a post, or tree, you will have a misunderstanding with a sad end | | 1 | | 1 |
| When something goes between two people while walking, and nothing is said afterward, the two will quarrel..... | | 1 | | 1 |
| If when walking with another person you should pass on different sides of a person, post, or object, each should say "bread and butter" so you will not quarrel | 1 | | | 1 |
| If two pedestrians in company pass on opposite sides of a post, they will quarrel unless they each say "bread and butter" | 9 | 4 | 1 | 14 |
| If two people go on different sides of a post, they will be enemies | 1 | | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| To walk four abreast is bad luck | | | 1 | 1 |
| If, while passing a gate, you close it, you will have bad luck | 1 | | | 1 |
| Passing on a stairway brings very bad luck to both parties | 1 | | | 1 |

STEPPING ON CRACKS.

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Bad luck will come if you step on one of the lines in a cement walk | 2 | | | 2 |
| If you step on the cracks in a wooden sidewalk or a line in a cement one, you will have bad luck | 1 | | | 1 |
| If one steps on a crack, his mother will die | 1 | | | 1 |
| Step on a crack You'll break your mother's back | 1 | | | 1 |
| When walking on a cement walk, if you do not step on the cracks you will have a surprise when you get home | 1 | | | 1 |
| If you walk to school and home again without stepping on a crack, you will find a surprise awaiting you | 1 | | | 1 |
| If you do not step on any of the cracks in the floor, you will have a good supper | 1 | | | 1 |
| If I step on a certain stone on the way to school, it in- sures me good luck for the day | | 1 | | 1 |

SNEEZING.

“When a man sneezeth, whereby the brain doth naturally clear itself, they hold it to be a great sign of luck or unluck, and draw forecasts therefrom, such as, if the sneezes be three, there are four thieves around the house. If there be two, the man shall rise and lie down another way to sleep; but if thirteen, then it is exceeding good, and what appeareth to him that night shall in very deed come to pass. Also in the morning when a man goeth from his bed, the sneezes shall mean other things again; the things are many and it is all downright unbelief. * * * *

Again some natural philosophers do say that this sneezing cometh very nigh the stroke (apoplexy). For should the crude humors remain unobstructed in the brain, and not come out, the stroke would strike the man real soon; therefor do some masters call it the *minor apoplexia, i.e.*, the lesser stroke. For when a man sneezeth, he is of many of his limbs in no wise master, but of God's grace it lasteth not long the better for him."

(From Dr. Hartlieb's [Physician in ordinary to Duke Albrecht of Bavaria], *Book of all Forbidden Arts, Unbelief and Sorcery*; written in 1455 for Johans Markgraf of Brandenburg. Quoted from Stallybrass' translation of Grimm's Teutonic Mythology, Vol. IV, p. 1772.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Sneeze on a certain day, a certain thing will surely follow | | 1 | — | 1 |
| It is unlucky to sneeze before breakfast | 3 | — | 1 | 4 |
| Sneeze once, sneeze for luck | | 1 | — | 1 |
| Sneeze three times, one more, one less, Here before an hour, I guess | | 1 | — | 1 |
| If you sneeze, some one is crossing your grave | 1 | — | — | 1 |
| If any one tells you anything and you shortly after sneeze, you may be sure that what was told you is true | 1 | — | — | 1 |
| If you sneeze before you eat, You'll see a stranger before you sleep | 1 | 1 | — | 2 |
| If you sneeze on Monday, you must be careful of danger | | 2 | — | 2 |
| If you sneeze on Tuesday, you will have a visit from a stranger | | 2 | — | 2 |
| If you sneeze on Wednesday, it brings a letter | 2 | 4 | — | 6 |
| If you sneeze on Thursday, you'll have company | | 2 | — | 2 |
| If you sneeze on Friday, something sorrowful will befall you | | 4 | — | 4 |
| If you sneeze on Saturday, you will have a joyful Sunday | | 2 | — | 2 |
| If you sneeze before getting up on Sunday morning, you will hear of a wedding before the end of the week | 2 | — | — | 2 |

MAKING A RHYME.

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Upon making a rhyme, "Throw a kiss toward the west, See your lover before you rest" | ... | 1 | ... | 1 |
| If you unthinkingly make a rhyme, you will see your loved one before night | 1 | ... | ... | 1 |
| Make a rhyme without design, You'll see your lover before nine | 1 | ... | ... | 1 |
| Make a rhyme without design, See your lover before bed-time | ... | 1 | ... | 1 |
| If you make a rhyme unconsciously, and make a wish before saying anything more, your wish will come true | 3 | ... | ... | 3 |

BOASTING.

You must be sure to rap wood after making some boasting statement, or else misfortune will overtake you. (*General in United States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| When a rash assertion is made, it is necessary to rap wood to prevent the opposite from coming true | ... | 1 | ... | 1 |
| Rap on wood, after boasting, or your luck will reverse ... | 1 | ... | ... | 1 |
| To brag of anything and not rap on wood afterward causes the thing of which you brag to become the opposite | ... | 1 | ... | 1 |
| If a person brags that he is not going to do so and so, he will surely have to unless he raps on something wooden | 1 | ... | ... | 1 |
| Rap wood when boasting, or the thing boasted of will surely be a failure | ... | 1 | ... | 1 |
| In boasting of not having been ill, you must touch wood, or your boast will not hold true | 1 | ... | ... | 1 |
| If a good statement or a rash one such as saying a per- son who has been dangerously ill is out of all danger, rap wood at once, or the opposite will come true | 1 | ... | ... | 1 |

CROSSING HANDS.

(See also passing on opposite sides of a post or tree.)

If four persons cross hands in shaking hands or taking leave, one will marry before the year is out. (*Prince Edward Island.* See Bergen, *Current Superstitions*, p. 64.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If four people cross hands in the act of shaking hands, it is a sign of a marriage | 3 | .... | .... | 3 |
| If four persons cross hands while shaking hands, there will be a wedding soon | 8 | 1 | 2 | 11 |
| If two persons shake hands and while they are shaking two persons shake hands across, it is a sign of a wedding soon in the family of any of the people shaking hands | 1 | .... | .... | 1 |
| Four people shake hands with the pairs crossed, and one of the four will be married | 1 | 1 | .... | 2 |
| If four persons cross hands while shaking, two of them will be married soon | 3 | 2 | .... | 5 |
| If four persons cross hands in shaking hands, the youngest one will be married in a year | 1 | .... | .... | 1 |
| If four persons cross hands while shaking hands, two of them will be married within a year | 3 | .... | 2 | 5 |
| If four people cross hands while shaking hands, two of those people will be married within four years | 1 | .... | .... | 1 |
| When two couples cross hands while shaking hands, the couple whose hands are underneath will be married soon | 1 | .... | .... | 1 |
| It is unlucky for two hands to cross at the table | 1 | .... | .... | 1 |

SITTING ON A TABLE.

If you sit on a table, you will not be married that year. (*New England.* See *Current Superstitions*, Bergen, p. 63.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Bad luck will come if you sit on a table | | | 1 | 1 |
| If you sit on a table, you are in love | | 1 | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you sit on a table, you want to be married | 8 | ... | ... | 8 |
| Sitting on the table shows the person is engaged | 1 | ... | ... | 1 |
| If you sit on a table, you will marry a tailor | ... | 1 | ... | 1 |
| If you sit on a table, you will soon be married | 3 | ... | ... | 3 |
| If a young girl sits on the table, she will be married before the year is out | 3 | 1 | ... | 4 |
| If you are sitting on the table, You'll be married before you're able | 1 | ... | ... | 1 |
| If you sit on the table, you will not be married that year | 14 | 3 | 1 | 18 |
| If a young lady sits on the table, she will not be mar- ried that year | 1 | ... | ... | 1 |
| If a young lady sits on the table, she will not be married for seven years | 1 | ... | ... | 1 |
| If you lie on a table, you will die before the year is up ... | ... | ... | 1 | 1 |

THROUGH A WINDOW.

If you pass a baby out through a window, it will never live to grow up. (*Southern States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| It is bad luck to jump through a window | ... | 1 | ... | 1 |
| To climb out of a window and not climb in again is bad luck | 1 | ... | ... | 1 |
| If you climb in at a window, you will have bad luck | ... | 1 | ... | 1 |
| Don't climb through a window, or you will grow no more | 1 | ... | ... | 1 |

STUMBLING AND FALLING.

If one stumbles while walking, it portends some calamity. (*Ancient Greek.* See Euripides, *Heracleidae*, 730.)²

² I am indebted to Professor Edward B. Clapp for this reference.

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It means bad luck to fall down | ... | ... | 1 | 1 |
| If you stub your toe and do not retrace your steps, you will have bad luck | 1 | 1 | ... | 2 |
| Stubbing of right toe indicates good luck, and stubbing of left toe bad luck | 1 | ... | ... | 1 |
| If you stumble over a threshold, it is considered an un- lucky omen | ... | ... | 1 | 1 |
| If a bride stumbles on a doorsill, her married life will be very unhappy | 1 | ... | ... | 1 |
| If you should stumble while going up the steps of some one's house, it is a sign that you are not wanted there | 1 | ... | ... | 1 |
| If you fall upstairs, you will have good luck | 3 | ... | ... | 3 |
| If a person falls in going upstairs, it means bad luck | 3 | ... | ... | 3 |
| Good luck to fall upstairs, bad luck to fall down | 1 | ... | ... | 1 |
| If you stumble in going downstairs, you will be a drudge forever | 1 | ... | ... | 1 |
| If you fall upstairs, you are sure to get a letter | ... | ... | 1 | 1 |
| If you fall upstairs, it is a sign you want to get married | 1 | ... | ... | 1 |
| If a person stumbles when going upstairs, the next per- son who goes up the same stairs will be married the same year | 1 | ... | ... | 1 |
| If you fall going upstairs, you will not be married with- in a year | 8 | ... | ... | 8 |
| Falling upstairs is a sign you will not be married this year | 9 | 3 | ... | 12 |
| To fall upstairs is a sign you will be married that year | 5 | ... | ... | 5 |
| To fall downstairs signifies you will not be married this year | 1 | ... | 1 | 2 |
| If you fall upstairs, you will not be married for seven years | ... | 1 | ... | 1 |
| If, during leap year, a girl falls upstairs, she will be married within a year | 1 | ... | ... | 1 |
| If you fall upstairs, you will never be married | ... | 1 | ... | 1 |

"AN ITCHING PALM."

"And let me tell you, Cassius, you yourself are much condemned to have an itching palm." (Shakespeare, *Julius Caesar*.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If the palm of your hand itches, you are going to get some money | 18 | 1 | 3 | 22 |
| If the palm of your hand itches, you will receive money before the week is out | 1 | ... | ... | 1 |
| If your palm itches, it is a sign that you will get money; but this will not come true unless you have your hand scratched by another person | 1 | ... | ... | 1 |
| If the palm of your hand itches and you rub it on wood, you will have good luck | 2 | ... | ... | 2 |
| When the palm of your right hand itches, you will shake hands with a stranger | 3 | ... | ... | 3 |
| If the palm of your right hand itches, shut your hand quickly and thrust it into your pocket. This will assure you money in abundance. If the hand is not put in the pocket, the money is lost | 1 | ... | ... | 1 |
| If the palm of your left hand itches, it is a sign of money | 18 | 7 | 8 | 33 |
| If the palm of your left hand itches, you are going to receive a present | 1 | ... | 1 | 2 |

HAND ITCHING.

If your right hand itches, you will take money; if your left, you will spend much. (*Old German*.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If your hand itches, put it on a piece of wood, and you will soon get money | ... | 1 | ... | 1 |
| When your hand itches, if you will rub it on wood your wishes will come true | ... | 1 | ... | 1 |
| When your right hand itches, it brings company | ... | 1 | ... | 1 |
| If your right hand itches, you will shake hands with some one | 10 | 1 | 5 | 16 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If your right hand itches, you will shake hands with a friend | 11 | 2 | 3 | 16 |
| If your right hand itches, it is a sign that you are to shake hands with an old friend ..... | .... | 2 | .... | 2 |
| If your right hand itches, it is a sign that you will shake hands with a stranger | 4 | 3 | .... | 7 |
| If your right hand itches, you will shake hands with a stranger of the opposite sex ..... | .... | .... | 1 | 1 |
| If your right hand itches, you will get money | 1 | .... | 1 | 2 |
| If the right hand itches, you will have money given you | 1 | 2 | 1 | 4 |
| If the right hand itches, you will receive money; but if the left, you will let money go | 2 | 1 | .... | 3 |
| If your left hand itches, it is a sign of riches | 1 | 2 | .... | 3 |
| If your left hand itches, you will have some money | 8 | 4 | 2 | 14 |
| Left hand itching, rub it on wood; Wish for money, 'tis sure to come good ..... | .... | .... | 1 | 1 |

EYE ITCHING.

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If your eye itches, you will see a stranger ..... | .... | 1 | .... | 1 |
| If your right eye itches, you are going to laugh; left eye itches, you are going to cry | 1 | 1 | .... | 2 |
| If your right eye itches, you are going to cry; left eye itches, you are going to laugh | 3 | .... | .... | 3 |
| If the right eyelid quivers, you are going to laugh ..... | .... | .... | 1 | 1 |

NOSE ITCHING.

If your nose itches, it is a sign that you will be kissed, cussed, or vexed. (*Massachusetts.* See Bergen, *Current Superstitions*, p. 140.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If your nose itches, some one wants to see you | 1 | ..... | ..... | 1 |
| If your nose itches, you will have a visitor | 31 | 16 | 6 | 53 |
| If your nose itches, you will have unexpected visitors | 1 | ..... | ..... | 1 |
| If your nose itches violently, some one will be sure to come | 1 | ..... | ..... | 1 |
| If your nose itches in the morning, you will have news that day | 3 | ..... | ..... | 3 |
| If your nose itches, you are going to be angry | 2 | ..... | ..... | 2 |
| When one's nose itches, he will see the one he loves best before night | 1 | ..... | ..... | 1 |
| If your nose itches, some one is thinking about you | 1 | 1 | ..... | 2 |
| If your nose itches, you will kiss a stranger ..... | ..... | ..... | 1 | 1 |
| If your nose itches, you are going to kiss a fool | 6 | 1 | ..... | 7 |
| If your nose itches on the left side, a man is coming to visit you; if on the right side, a woman is coming | 1 | 1 | ..... | 2 |

LIPS ITCHING.

| | | | | |
|--|-------|---|-------|---|
| An itching of the lips is a sign that some one is speak- ing disrespectfully of you | | 1 | | 1 |
|--|-------|---|-------|---|

EAR ITCHING, BURNING, AND RINGING.

If your right ear sings, they are speaking truth of you; if the left, a lie. Bite the top button of your shirt, and the liar gets a blister on his tongue. (*German. Grimm's Teutonic Mythology.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If your right ear itches, somebody is talking good about you | 2 | 1 | ..... | 3 |
| If your ear itches, some one is thinking about you; and if you think of that one, it will stop itching | 1 | ..... | ..... | 1 |
| If your left ear itches, you will cry | 1 | ..... | 1 | 2 |
| If your left ear itches, some one is talking bad about you | 2 | 2 | ..... | 4 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If your right ear burns, some one is talking good about you; and if the left burns, some one is talking ill of you | 25 | 5 | 1 | 31 |
| If your left ear burns, some one is speaking well about you; if it be the right, they speak ill | | 6 | | 6 |
| If your left ear rings, you are to hear of a death | 1 | | | 1 |
| If your ears burn, some one is talking about you | 15 | 8 | 1 | 24 |
| If your ears burn, some one is saying evil things about you | 2 | 1 | | 3 |
| If your ears burn, and especially if there is a sudden sharp pain in them, some one is talking bad about you | 1 | | | 1 |
| When your ear burns, some one is talking about you; and if you pull your ear, that person will bite his tongue | 1 | | | 1 |
| If your ears burn, some one is thinking of you: right ear, good; left ear, bad | 1 | | | 1 |
| If your right ear burns, some one is talking about you | 1 | | | 1 |
| If your right ear burns, some one is speaking well of you | 26 | 15 | 4 | 45 |
| If your right ear burns, some one of your sex is talking about you; if it be the left, one of the opposite sex | 1 | | | 1 |
| If your right ear burns, some one is speaking evil about you | 2 | 1 | | 3 |
| When your left ear burns, some one is speaking ill of you | 30 | 14 | 4 | 48 |
| When your left ear burns, some one is speaking ill of you; and if you bite your little finger, your maligner will bite his tongue | | 1 | | 1 |
| When the right ear burns, it is the sign of good news; if it be the left, you will hear bad news | 1 | | | 1 |
| If your ear rings, some one is talking about you | 2 | | | 2 |
| If you suddenly have a roaring in your head, some calamity is going to happen | 2 | | | 2 |
| A ringing sensation in the left ear indicates that you are soon to receive sad news | 1 | | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you hear a ringing sound in your ears, it is the death knell, and one of your friends is dying | 6 | .... | 3 | 9 |
| If your left ear rings, some one is speaking good of you; if it is the right, some one is speaking ill of you | 1 | .... | .... | 1 |

FOOT ITCHING.

If your foot itches, you will walk on strange land. (*Maine; also Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If your foot itches, it is a sign you are going somewhere | 4 | .... | .... | 4 |
| If your foot itches, you will walk on strange ground | 6 | 2 | 3 | 11 |
| If your foot itches, you will walk on dead men's graves | 1 | .... | .... | 1 |
| If the ball of the foot itches, you will walk on strange ground | 1 | .... | .... | 1 |
| If your elbow or knee itches, there will soon be a change in the household; either a visitor will arrive, or some member of the family will leave ..... | .... | 1 | .... | 1 |

MISCELLANEOUS BODY SIGNS.

If a blister comes on your tongue, it is a sure sign that you have recently told a lie. (*Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| The number of white marks you have on your fingernails is the number of sweethearts you have | 1 | 1 | .... | 2 |
| Say on your fingers, beginning with the thumb, "Friends, foes, lovers, beaux, presents to come." You have as many of each as there are white spots on the nail of that finger | 2 | 1 | 1 | 4 |
| If there is a white spot under your thumb-nail and you wish for something, it will come true when the spot leaves ..... | .... | 1 | .... | 1 |
| If you have cold hands, you have a warm heart ..... | .... | 2 | .... | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If a woman's second toe is longer than the great toe, she will rule her husband | 2 | — | — | 2 |
| If you scratch yourself, you are going on a journey | 2 | 1 | — | 3 |
| If you have a long scratch on your hand, you will have a long ride | 1 | 1 | — | 2 |
| A scratch on the hand brings a ride; the nearer the thumb, the sooner the ride | 1 | — | — | 1 |
| A scratch on the fingers is a sign of disappointment; the nearer the thumb, the sooner to occur | 2 | — | — | 2 |
| If you have a sore on the tongue, it is because you have lied to some one | 1 | 2 | — | 3 |
| If your right eye burns, it is a sign that you are going to laugh; when the left eye burns, it is a sign that you are going to cry | 1 | — | — | 1 |
| If your face burns, some one is talking about you | — | 1 | — | 1 |
| If the palm of your hand burns, some one is speaking well of you | 1 | — | — | 1 |
| If one's feet hurt, it is going to rain | 1 | — | — | 1 |
| If your corns hurt, it is a sure sign of rain | 4 | 2 | 3 | 9 |
| If you have aches in your bones, it is a sign of rain | — | 1 | — | 1 |
| A sudden feeling of depression means that some one is walking over your grave | — | 1 | — | 1 |
| If a shiver runs up your back, some one is walking over your grave | 1 | 2 | — | 3 |
| When a rigor runs up your back, it means that a rabbit is running over your grave | — | — | 2 | 2 |
| If your elbow cracks, you are going to get a letter | 1 | — | — | 1 |
| It is bad luck to have a cross-eyed negro come into your presence | — | — | 1 | 1 |
| If a gambler always strokes a cross-eyed cat before playing, he will have good luck | 1 | — | — | 1 |
| To meet a person with one eye out brings bad luck, unless you turn around three times | 1 | — | — | 1 |
| If your eyebrows grow together in front, it is a sign that you are cross | — | 1 | — | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you have a blue vein across the bridge of your nose, between the eyes, you will not live to old age | 1 | --- | --- | 1 |
| If your palm is hollow, you will be rich | --- | 1 | --- | 1 |
| The person whose fingers do not fit closely together is a spendthrift | 1 | --- | --- | 1 |
| Put your two little fingers parallel and touching and if they branch off at the upper joint and form a V, you will be rich | 1 | --- | --- | 1 |
| If your fourth finger is nearly as long as your third, it is a sign you are aggressive | --- | 1 | --- | 1 |
| If your fingers can bend back at the last joint, you are stubborn | 1 | --- | --- | 1 |
| You have told as many lies as there are white spots on your finger-nails | 4 | 1 | --- | 5 |
| If you have white spots on your finger-nails, you will receive a present for each spot | 1 | --- | --- | 1 |
| If the arms are very hairy, wealth is waiting for the person | 1 | --- | --- | 1 |
| It is lucky to have moles | 1 | --- | --- | 1 |
| " Mole on the neck, Money by the peck " | 1 | 1 | --- | 2 |
| A birthmark, if not hideous but merely a little round, red mark, is a sign of special providence for you | --- | 1 | --- | 1 |
| If you touch the hunch of a deformed person, you will have good luck | --- | --- | 1 | 1 |
| People who have red hair are always ill-natured | 1 | 2 | 1 | 4 |
| Keeping near a bald-headed man during a storm will prevent lightning from striking you | 2 | --- | --- | 2 |
| The color of the eyes has much to do with one's char- acter | --- | 1 | --- | 1 |
| Persons with green eyes should not be trusted | --- | --- | 1 | 1 |
| Black eyes is an indication of hot temper | --- | --- | 1 | 1 |
| Blue eyes signify dutifulness | --- | --- | 1 | 1 |
| If a cross-eyed person looks at you, you will have bad luck | 1 | --- | --- | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Never look a cross-eyed person in the face ..... | ..... | ..... | 1 | 1 |
| It is an ill-omen to meet a cross-eyed girl followed by a yellow dog | 1 | ..... | ..... | 1 |
| If you see a cross-eyed person on the street and do not take off your hat and spit in it, you will have bad luck | 1 | ..... | ..... | 1 |
| It will bring bad luck to pass a cross-eyed person, unless one immediately crosses himself | 1 | ..... | ..... | 1 |
| If you meet a cross-eyed person on the street, you will have bad luck on your journey or errand ..... | ..... | 1 | ..... | 1 |

WARTS.

If you wash your hands in water in which eggs have been boiled, it will cause warts to appear on your hands. (*New England.* See Bergen.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you count your warts every day, they will disappear | 1 | ..... | ..... | 1 |
| If you count another person's warts, you will have warts yourself | 1 | ..... | ..... | 1 |
| Count all your warts, and tell your aunt the number; if she does not tell any one, the warts will disappear ..... | ..... | ..... | 1 | 1 |
| If you secretly rub a bean on a wart, and then plant the bean, when it grows the wart will disappear ..... | ..... | 1 | 2 | 3 |
| If you secretly split a bean, and then rub each half in the blood of a wart, and bury the bean, when it rots the warts will disappear | 1 | 1 | 1 | 3 |
| If you rub a wart with a pea and then throw it into a well, the wart will go away | 1 | ..... | ..... | 1 |
| If you rub a wart with a potato and bury it secretly, the wart will disappear | 1 | ..... | ..... | 1 |
| If you rub your wart with an onion, and then plant it, as soon as the onion grows the wart will disappear ..... | ..... | ..... | 1 | 1 |
| If you will rub your warts with the half of a peeled apple, and then give the apple to a pig, the warts will go off | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you will rub the warts on your hand, and at the same time look at the full moon, the warts will disappear | 1 | .... | .... | 1 |
| If you will cut into a wart and with the same knife cut into a tree, when the tree has healed your wart will be gone | 1 | .... | .... | 1 |
| If you wish to get rid of a wart, kill a cat and bury it in a black stocking. The wart will soon disappear | 1 | .... | .... | 1 |
| If you will put as many grains of corn in your pocket as you have warts, your warts will disappear as soon as you have unknowingly lost all the corn ..... | .... | 1 | .... | 1 |
| If you dip some straws in the blood of your warts, and then throw the straws away, the one who picks them up will get the warts | 1 | .... | .... | 1 |
| If you have a wart on your face or hand that you wish to get rid of, go some place and throw a pin over your left shoulder, and if you do not look back, your wart will disappear | 1 | .... | .... | 1 |
| If you have warts, bury in a place where no one knows as many pins as you have warts, and as soon as the pins rust your warts will go away ..... | .... | 1 | .... | 1 |
| If you will make as many chalk marks on the back of your chimney as you have warts, when the marks disappear your warts will go away | 1 | .... | 1 | 2 |
| If you will place three chalk marks on the back of a grate, when the marks burn off your warts will disappear ..... | .... | 1 | .... | 1 |
| If you will bury a rooster's comb, your warts will disappear ..... | .... | 1 | .... | 1 |
| If, upon hearing of a death, you will pass your hand over your warts and say, "My warts are dead, too," they will disappear ..... | .... | 1 | .... | 1 |
| If you will rub something on your warts, and at the same time look at the moon, your warts will go away .... | .... | 1 | .... | 1 |
| If you steal a piece of steak and secretly bury it where three roads cross, your warts will disappear | 1 | .... | .... | 1 |
| Secretly rub fat bacon on a wart, and it will disappear .... | .... | .... | 1 | 1 |
| If you have a wart on your hand, it will disappear if you bury a piece of bacon | 3 | .... | .... | 3 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Steal a piece of bacon, rub your wart with it, and then throw the bacon away. Your warts will disappear | 1 | .... | .... | 1 |
| If a person wishes to get rid of warts, he must steal a piece of fat pork from his nearest neighbor, rub it on the wart, and then bury the pork ten feet from the neighbor's house | 1 | .... | .... | 1 |
| If a piece of meat is rubbed on a wart, then buried, the wart will disappear as soon as the meat decays ..... | .... | 1 | 2 | 3 |
| Rub a bone over a wart three times, then bury the bone. At the end of three days the wart will disappear ..... | .... | 1 | .... | 1 |
| Pick up an old dry bone and rub a wart with it, and then lay it down just as you found it, and soon the wart will be gone | 1 | .... | .... | 1 |
| Warts will disappear if bought and paid for | 2 | .... | .... | 2 |
| If some one gives you a penny for your wart, it will disappear ..... | .... | .... | 1 | 1 |
| Have some one buy your warts for 10 cents, then they will disappear | 1 | .... | .... | 1 |
| To remove a wart, throw a dish cloth over your left shoulder | 1 | .... | .... | 1 |
| If you rub a piece of dish rag over a wart, then bury the rag, your warts will disappear when the rag rots | 1 | .... | .... | 1 |
| If you will steal some one's dish rag, rub it on a wart, then bury it, the wart will disappear | 2 | .... | .... | 2 |
| If you steal your mother's dish rag and hide it, it will cure you of warts | 1 | .... | .... | 1 |
| Steal your neighbor's dish rag, bury it, and when it has decayed your warts will soon disappear | 1 | .... | .... | 1 |
| If you have warts on your hands, steal a piece of dish rag, rub your warts with it, and then throw it away. The warts will soon disappear | 5 | .... | 2 | 7 |
| If some one will wrap a cloth around your wart, and then bury the cloth, the wart will be gone when the cloth has rotted | 1 | .... | .... | 1 |
| If he who has warts will bury something which will decay, the warts will disappear when the thing buried decays | 1 | .... | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you will rub your warts with a stick, and then throw it behind without looking back, the warts will disappear if the stick is never found | 1 | ... | ... | 1 |
| Rubbing a wart with a stone, and then hiding the stone, will cause the wart to disappear | 1 | ... | ... | 1 |
| If one who has never seen a wart on your hands before spits on the wart, it will disappear | ... | 1 | ... | 1 |
| If you will tie a string around a wart, and then bury the string, the wart will disappear | 1 | ... | ... | 1 |
| Tie a string around a wart and bury the string; when the string has rotted the wart will disappear | 1 | ... | ... | 1 |
| Rub a string on a wart and then tie a knot in it; when the string is rotten the wart will disappear | 1 | ... | ... | 1 |
| If you take a piece of a string and tie nine knots in it over a wart, the wart will go away | ... | 1 | ... | 1 |
| If you will tie a knot in a thread for each wart you have, and then bury the thread in a damp place, the warts will all disappear when the thread has become rotten | ... | ... | 2 | 2 |
| If you will tie as many knots in a piece of string as you have warts, and then hang the string where the rain can drip on it, your warts will disappear as soon as the string is worn away | 1 | ... | ... | 1 |
| Tie as many knots in a string as you have warts. Throw the string over your right shoulder, and if you do not look back your warts will go away | ... | 1 | ... | 1 |
| If you have warts, take a piece of new calico and rub it on the warts, then drop the rag in the road or in a path. The first picking it up will get your warts | 1 | ... | ... | 1 |

MOLE, BIRTH-MARK, STY.

One can cure a sty (*Gerstenkorn im Auge*) by rubbing it three times with his mother's wedding ring. (*German.* See Wuttke, *Aberglauben*, p. 329, [525]).

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you have a sty on your eye, and look through a key-hole, it is said to cure the sty and drive it away | 1 | ..... | ..... | 1 |
| If you have a sty on your eye, and spit on a stone, and bury it and lose the place, the sty will disappear | 1 | ..... | ..... | 1 |
| Stand behind a door and say, "Sty, sty, get out of my eye," for fifteen times without taking a breath, and the sty will go away | 1 | ..... | ..... | 1 |
| If you have a sty on your eye and rub it with a wedding ring, it will disappear | 1 | ..... | ..... | 1 |
| A sty will leave the eye if the one afflicted goes to a cross-road and says: "Sty, sty, leave my eye; Catch the next one who passes by" | 1 | 1 | ..... | 2 |
| A birth-mark may be removed by holding it on a corpse until the birth-mark is the same temperature | 1 | ..... | ..... | 1 |
| To rid one's self of a mole, touch the face of a corpse.... | 1 | ..... | ..... | 1 |
| When running, if the side aches, the pain will stop if you spit under a rock | 1 | ..... | ..... | 1 |

FOOT (RIGHT AND LEFT).

"The holy virgin is sometimes worshiped under the name of right-handed (*Παρυία Δεξιά* or *Δεξιά*), and is depicted carrying the child in her right arm." (See *Macedonian Folk-lore*, Abbott, p. 187 f.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you stub your left toe, you will have bad luck | 1 | 1 | ..... | 2 |
| If you stub your right toe, you will have good luck | 1 | 1 | ..... | 2 |
| If you are going to call at a strange place and stub your right toe, you will be welcome; if your left, you will not be welcome | 1 | ..... | ..... | 1 |
| It will bring bad luck to step into a church right foot first | 1 | ..... | ..... | 1 |
| When you enter a house, first put your left foot within the door, or bad luck will follow | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It is bad luck to enter a house with the left foot forward | 3 | 1 | 1 | 5 |
| If you put your right foot out of bed first, you will be good-natured all day; left foot first, cross all day | 3 | 2 | 2 | 7 |
| If a person leaves for a journey and steps out of the house with his left foot first, it is a sign that he will return unsuccessful | 1 | ... | ... | 1 |
| If in hunting for coons you stub the right toe, many coons will be caught; if the left, it is no use to hunt further | 2 | ... | ... | 2 |

DRESS AND CLOTHING IN GENERAL.

If you wear a red flannel shirt, you will not have rheumatism.
(*General among the working classes in the United States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If your skirt is turned up at the bottom, some one is thinking of you | 1 | ... | ... | 1 |
| If your skirt turns up at the hem, some friend is thinking about you | 1 | ... | ... | 1 |
| If the hem of your skirt turns up, you are going to a party | 1 | ... | ... | 1 |
| If your dress turns up at the bottom, your lover is thinking of you | 1 | 1 | ... | 2 |
| If your dress turns up as you go downstairs, it is a sign that you are to have a new lover | ... | 1 | ... | 1 |
| If your dress turns up at the bottom, you will soon get a new dress | 1 | ... | ... | 1 |
| If your dress is turned up at the bottom, and you make a wish, it will come true | ... | 1 | ... | 1 |
| If a person allows her new dress to be worn by another before she herself has worn it, she will not live to wear it out | ... | 1 | ... | 1 |
| If you tear any part of a new dress when you are making it, you will not live to wear it out | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you mend a garment without first taking it off, you will surely have bad luck | 1 | .... | .... | 1 |
| As many stitches as you take in a garment upon your person, so many will be the number of lies that will be told about you | 1 | 1 | .... | 2 |
| If there is a hole in the toe of your stocking, there is a letter in the postoffice for you | 1 | .... | .... | 1 |
| If you will tie a stocking around your neck, when afflicted with sore throat, it will cure you ..... | .... | .... | 1 | 1 |
| It is bad luck for a man to wear his hat in the house | 1 | .... | .... | 1 |
| It is bad luck to lose a glove | 1 | .... | .... | 1 |

NECK CHARMS, STRINGS, AND RIBBONS.

A red ribbon hung on the bed will bring good luck to the household. (*Modern Italian.* Cf. Leland, p. 366.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a charm is hung around the neck of a child, good luck will be in store for that child | 1 | .... | .... | 1 |
| If a child will wear a talisman around its neck, it will keep away sickness and other disasters | 2 | .... | .... | 2 |
| A string of amber beads worn around the neck will prevent nose-bleed | 1 | .... | .... | 1 |
| If you wear a red string around the neck, it will prevent nose-bleed | 3 | .... | .... | 3 |
| If you tie a red yarn string around your neck, it will stop nose-bleed | 1 | .... | 1 | 2 |
| If you will tie a string around your little finger, it will keep your nose from bleeding | 1 | .... | .... | 1 |
| A string of coral beads put around a child's neck will prevent it from having croup | 1 | .... | .... | 1 |
| If you will wear a silk cord around your neck, it will prevent diseases of the throat | 1 | .... | .... | 1 |
| If you tie a string around your finger, it will cure a spider bite ..... | .... | 1 | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If the ribbon around a diploma comes untied, bad luck will result | 1 | ... | ... | 1 |
| Do not break a knot, but pick it out for good luck | 1 | ... | ... | 1 |
| A key worn suspended on a cord around the neck will prevent the nose-bleed | ... | ... | 1 | 1 |
| In Germany the oldest girl in the family inherits a key which will cure all diseases. If it is put in a chicken-coop where there are sick chickens, it will cure them | ... | ... | 1 | 1 |

SHOES.

It is accounted lucky to throw an old shoe after a person when we wish him to succeed in what he is about. (*Old English*. See *Brand's Antiquities*, Chap. IX, p. 94.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If your shoe-string comes untied, some one is thinking about you | 0 | ... | ... | 0 |
| If your shoe-string comes untied, your most intimate gentleman friend is thinking of you | ... | 1 | ... | 1 |
| If your shoe-string comes untied, it is a sign that your sweetheart is thinking about you | 1 | ... | 1 | 2 |
| If you put your right shoe on your left foot, you will have bad luck | 1 | ... | ... | 1 |
| You will have bad luck if you lace up one shoe before you put the other one on | ... | 1 | ... | 1 |
| If you throw rice or old shoes after a bridal couple, they will have good luck | 14 | 3 | 6 | 23 |
| If a pair of shoes is placed on the table, good luck will follow | ... | 1 | ... | 1 |
| Do not place a pair of shoes on a shelf above your head, for it will cause bad luck, or it will be the sign of death | ... | ... | 1 | 1 |
| If you turn your shoes upside down at night, it will cure rheumatism | 1 | ... | ... | 1 |
| If you put your shoes under the edge of the bed at night, they will cure rheumatism | ... | ... | 1 | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If, on retiring at night, you insert the toe of one shoe into the mouth of the other, and then place them under your bed, it will cure rheumatism | ... | 1 | ... | 1 |
| If you put your shoes at the foot of the bed with the toes pointing away from the bed, you will sleep well | 1 | ... | ... | 1 |
| If you wish to rid yourself of nightmare in your sleep, place your shoes side by side upon the floor at the foot of the bed so that the toes point away from the bed, and the difficulty will leave you | ... | 1 | ... | 1 |
| If you fix your shoes at an angle of 45 degrees and enter bed backwards, you will dream of your future home | 1 | ... | ... | 1 |
| If you wear your shoes out at the heel, you will be rich; if at the sides, you will be wise; if at the middle of the sole, you will be poor | 1 | ... | ... | 1 |

PRECIOUS STONES.

Moonstones are very unlucky, and very few people dare to buy them. (*Southern France.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Opals bring bad luck | 9 | ... | 1 | 10 |
| Opals cause misfortune | 1 | ... | ... | 1 |
| It will bring bad luck to wear an opal | 6 | 4 | ... | 10 |
| Opals are unlucky stones | 1 | 2 | ... | 3 |
| Opals are bearers of ill-luck | ... | ... | 1 | 1 |
| Opals are signs of bad luck | 1 | ... | ... | 1 |
| If you wear an opal, it will bring bad luck all the time you wear it | 1 | ... | ... | 1 |
| An opal ring will bring bad luck | 4 | ... | ... | 4 |
| Opals bring bad luck unless it is your birth-stone | 8 | 2 | ... | 10 |
| Opals bring bad luck to all not born in October | 3 | ... | ... | 3 |
| Opal engagement rings bring bad luck | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If I wear my opal ring on the engagement finger, I will have bad luck in love; therefore I wear it on the right hand | | 1 | | 1 |
| If an opal fades, the wearer will die | 1 | | | 1 |
| Moonstones bring bad luck to the wearer | | 1 | 1 | 2 |
| If a moonstone is your birth-stone, it will bring you good luck if worn | | 1 | | 1 |
| Pearls bring tears | 2 | | | 2 |
| Pearls bring tears if one's birthday is not in February | 1 | | | 1 |
| If a topaz is worn, the wearer will have many friends | | 1 | | 1 |
| Special stones have great good in them | | 1 | | 1 |
| Always wear your birth-stone to bring you good luck | 1 | | | 1 |

AMULETS AND CHARMS.

If you will wear a brass ring on the ring-finger, it will prevent you from having rheumatism. (*Common in Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| Hang a nutmeg around your neck to cure rheumatism | | | 1 | 1 |
| If you carry a nutmeg in your pocket, it is a sure charm against rheumatism | | | 1 | 1 |
| A horse-chestnut carried in the pocket will cure rheumatism | 1 | 1 | | 2 |
| You can prevent chills by wearing a horse-chestnut | 1 | | | 1 |
| A horse-chestnut carried in the pocket will keep the owner well | | | 1 | 1 |
| A nutshell hung around the neck prevents disease | 1 | | | 1 |
| It is good luck to carry a chestnut in your pocket | | 1 | | 1 |
| A bit of gum-camphor carried in the pocket will cure rheumatism | | 1 | | 1 |
| If you steal a potato and carry it in your pocket, you will get rid of your rheumatism | 1 | | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| A potato carried in a pocket will cure rheumatism | 1 | 1 | 1 | 3 |
| A potato carried in your pocket will keep away rheumatism | 2 | ... | 2 | 4 |

WEARING CLOTHES WRONG SIDE OUT.

If you put on an article of clothing wrong side out, it is unlucky to take it off for the purpose of changing before the customary time of removing. But if it must be changed, let another person take it off for you and turn right side out while removing. (*Maine.* Cf. Bergen, *Current Superstitions*, p. 80.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you change a garment that has been put on wrong side out, it will bring bad luck | 8 | 13 | 4 | 25 |
| If one puts his hose on wrong side out and leaves it that way, he will have good luck; if he takes it off and puts it on right, he will have bad luck | 5 | ... | ... | 5 |
| If a vest is put on wrong side out, it must not be removed until retiring, otherwise the owner's luck will change | 2 | ... | ... | 2 |
| It is bad luck to take off clothing which you put on wrong side out, unless you whirl it around your head three times and make a wish | ... | ... | 1 | 1 |
| If you put your rubbers in a dressing-room, it is a sign that they will be stolen | ... | ... | 1 | 1 |
| If two persons wash and wipe together, they will quarrel | ... | 1 | ... | 1 |
| Wipe on the towel with another, And you will quarrel with or marry the other | 1 | ... | ... | 1 |
| If the wind blows your hat into a puddle, or any other such accident happens, you are sure to meet the friends you most dislike to see in such a condition | ... | 1 | ... | 1 |
| It is a sign of bad luck to put clothing on wrong side out | ... | 1 | ... | 1 |
| If you accidentally wear anything wrong side out, you will have good luck | 2 | 1 | ... | 3 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you happen to put an article of clothing on wrong side out, there will be a change in your luck | 2 | 1 | ... | 3 |
| If you wear a garment wrong side out, you will soon have a new one | ... | 1 | ... | 1 |
| If one puts on a garment wrong side out, he will have good fortune | 2 | 7 | 2 | 11 |
| Accidentally putting on an article of clothing wrong side out, good luck will follow | 1 | 1 | ... | 2 |
| If you put your clothes on wrong side out by mistake, and leave them so, you will have good luck | ... | 4 | ... | 4 |
| If I put my night-gown on wrong by mistake, and leave it so, the wish I make will come true | ... | ... | 1 | 1 |
| If you put your clothes on wrong side out accidentally, and leave them so, you will receive a present | ... | 2 | ... | 2 |
| It is a sign of good news to put your clothes on wrong side out accidentally | 1 | ... | ... | 1 |
| If you put any part of your clothing on inside out, it means that you will have a disappointment | 1 | ... | ... | 1 |
| If by accident you put on a garment wrong side out, and then change it and desire to retain your former luck, you must spit on it and say, "For bad luck, or for good" | 1 | ... | ... | 1 |
| To accidentally put one's cape on wrong side out is a sign of good luck | 1 | ... | ... | 1 |

RINGS.

"During the fifteenth and sixteenth centuries a curious superstition is said to have prevailed in England in regard to a ring which was said to hold a stone taken from an old toad's head. It was claimed of this ring that whenever the person wearing it approached poison, the ring would indicate this by changing color, or by perspiring."

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you have your ring wished on and do not take it off until the time for the wish to come true has gone past, the wish will come true | 9 | 4 | 1 | 14 |
| If you remove from your finger, before the proper time, a ring that has been wished on, the wish will not come true | 2 | .... | .... | 2 |
| If you wish a ring on in order to secure success in a certain project, failure will follow if the ring is taken off before the project is carried out ..... | .... | 1 | .... | 1 |
| Taking a ring off another person's finger will break your friendship | 6 | 10 | 6 | 22 |
| Taking the ring off another person's finger will cause trouble between the two persons | 1 | .... | .... | 1 |
| It is unlucky to allow any one to take a ring from your finger | 1 | .... | 2 | 3 |
| The losing of an engagement ring is a sign that some trouble will come up between the interested parties.... | .... | 1 | .... | 1 |
| It is bad luck to break, wear out, or lose a wedding ring .... | .... | .... | 1 | 1 |
| Wearing an old silver ring always brings me bad luck the day it is worn ..... | .... | 1 | .... | 1 |
| By rubbing a wart with a gold ring and at the same time wishing it away while looking at a new moon will cause the wart to disappear | 1 | .... | .... | 1 |
| If you rub a sty with a gold ring, it will cause the sty to disappear | 1 | .... | .... | 1 |
| If you have a sty coming on your eye, rub it three times with a gold ring and the sty will go away ..... | .... | 2 | .... | 2 |
| If you rub a gold ring over a sty and make the sign of the cross, the sty will disappear ..... | .... | .... | 1 | 1 |
| A rheumatism ring will cure disease | 1 | .... | .... | 1 |
| The first young man a girl sees after she has turned sixteen diamond rings once around will be her husband, if he wears a blue necktie | 1 | .... | .... | 1 |

MONEY.

You must spit on "luck money" to bring its true worth.
(*Northern England.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It will bring good luck to find a penny | 2 | 1 | — | 3 |
| If you find a piece of money, keep it and it will bring you good luck | 1 | 2 | — | 3 |
| Money found in a horse-track signifies wealth to come | — | 1 | — | 1 |
| To find a new piece of money early in the morning will bring good luck | — | — | 1 | 1 |
| If you find money and invest it in a lottery ticket, it is a sign that a larger amount will be won | 1 | — | — | 1 |
| Carrying a coin in your pocket will bring more money | 2 | — | — | 2 |
| It is good luck to find and keep an old coin | 2 | — | — | 2 |
| Two pieces of money given bring close friendship and good luck to the giver and receiver | — | 1 | — | 1 |
| A piece of money given by one who has good luck will bring good luck to him who receives it | 1 | — | — | 1 |

WISHING, MONEY, BIBLE, FIRST TIME.

There is a stone called the wishing stone in a wood known as the Faybrick at Ashover, in Derbyshire. If you sit upon it and wish three times, your wish will be granted. (*Abbott's Household Tales and Traditional Remains*, p. 56.)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you make a wish the same time that you eat the first of any fruit of the season, your wish will come true | 1 | — | — | 1 |
| If you wish into the corners of a new room, and notice the first corner to be seen next morning, the corre- sponding wish will come true | 1 | — | — | 1 |
| If you sleep in a strange room, and have some one name the corners, the first corner seen next morning will reveal the name of your future husband | 3 | 3 | 6 | 12 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you dream anything during the night you sleep for the first time in a strange room, your dream will come true ..... | ..... | 1 | ..... | 1 |
| If you keep the first piece of money you get bearing the date of the new year, it will insure you good luck ..... | ..... | 1 | ..... | 1 |
| When moving into a new house it is very good luck to take the Bible in first and take it through all the rooms ..... | ..... | 1 | 1 | 2 |
| If you will open the Bible at random, a certain verse will be found on the page which will be a special command or warning to you ..... | ..... | 1 | ..... | 1 |
| A good beginning makes a bad ending | 1 | 2 | ..... | 3 |
| A bad beginning makes a good ending | 1 | 1 | ..... | 2 |
| The first impressions of a person are those you will always have of that person ..... | ..... | 1 | ..... | 1 |
| If you do one thing wrong in the morning, the whole day will go wrong ..... | ..... | ..... | 1 | 1 |
| If in school your first recitation for the day is a good one, your other recitations will be good also; if you begin badly, you will continue so throughout the day ..... | ..... | 1 | ..... | 1 |
| A wish made when treading where you have never been before will come true | 1 | ..... | ..... | 1 |
| If you make a wish, the first time you step on a new sidewalk your wish will come true | 1 | ..... | ..... | 1 |
| Wishing on the first star seen at night brings the fulfillment of the wish | 1 | ..... | ..... | 1 |

WISH-BONES.

If two unmarried people break the wish-bone, the one who gets the shorter piece should put it above the door. The first unmarried person of the opposite sex entering will be the wished-for lover. (*Middle States.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you hang a wish-bone over the door, it will bring you good luck | 2 | --- | --- | 2 |
| A wish made while breaking a wish-bone will come true | --- | 5 | --- | 5 |
| If two persons make wishes when pulling at a wish-bone, the one who gets the larger piece will see the fulfillment of his wish | 10 | 8 | 1 | 19 |
| If a wish-bone flies out between the two persons who are trying to break it, they will marry | 1 | --- | --- | 1 |
| If you hang a wish-bone over a door, the first person passing under it will be your future mate | 8 | 2 | --- | 10 |
| If you hang a wish-bone over the door, the first person who comes in and shakes hands with you is the one whom you are to marry | 1 | --- | --- | 1 |
| If two people wish and then break a wish-bone, the one who gets the straight piece will have his wish come true. If he who gets the bow will place it over the door, he may claim as his sweetheart the first one passing under it | 1 | --- | --- | 1 |
| If you wish and get the larger piece of the wish-bone, hang it over the door; and the one who enters first will be your mate | --- | 1 | --- | 1 |
| If you put the smaller piece of a wish-bone over a door, the first person that walks under it will be your future mate | 1 | --- | --- | 1 |
| If a miner wishes on a wish-bone, and puts it over the door, the first unmarried person entering will be his future wife | --- | 1 | --- | 1 |

DEATH AND FUNERALS.

When a man dies his photographs will fade. (*Irish.*)

| | | | | |
|--|-----|-----|-----|---|
| If there be one death in the family, there will be two more before the year is out | --- | --- | 2 | 2 |
| If one member of the family dies, another will soon follow, or else two more in the neighborhood will die | --- | --- | 1 | 1 |
| If one death occurs in a neighborhood, there will be another in the same neighborhood before a week elapses | 1 | --- | --- | 1 |
| If you meet a hearse, it will be used for you soon | 1 | 1 | --- | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you meet a hearse, there will be a death in the family | 4 | 1 | 1 | 6 |
| It is bad luck to let a funeral procession pass you | 1 | ... | 1 | 2 |
| It is bad luck to cross the street between the carriages of a funeral procession | ... | 3 | 1 | 4 |
| It will cause a death in the family to go between the carriages of a funeral procession | 1 | 2 | ... | 3 |
| It will bring bad luck to pass in front of a funeral pro- cession | 5 | 6 | ... | 11 |
| If you pass in front of a funeral procession, it is a sign that one in your family will die soon | 1 | 2 | 4 | 7 |
| If the horses trot in a funeral procession, there will be another death in the family soon | 1 | ... | ... | 1 |
| If two white horses draw the hearse, there will be an- other death in the family soon | 1 | ... | 1 | 2 |
| If a funeral procession stops before reaching the grave, there will be another death in the family within a year | 1 | ... | 2 | 3 |
| If a funeral procession stops before your house, it will bring death to your family | ... | 2 | ... | 2 |
| To ride past a funeral procession, especially when you are mounted on a white horse, will bring death to your family soon | ... | 1 | 1 | 2 |
| It is bad luck to count the carriages in a funeral pro- cession | 3 | 1 | 1 | 5 |
| If you count the carriages in a funeral procession, it will bring a death | ... | 1 | 1 | 2 |
| If you count the carriages in a funeral procession, there will be a death in your own family | 9 | 5 | 1 | 15 |
| If you count the carriages in a funeral procession, one of your own family will die within a year's time | 2 | 2 | ... | 4 |
| If you count the carriages in a funeral, you will soon follow | 1 | ... | ... | 1 |
| To count the carriages in a funeral procession means that within a year you will head one yourself | 1 | ... | ... | 1 |
| It is bad luck to be the first one to enter the house after a corpse has been taken out | 2 | ... | ... | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| To step over an open grave is a sure sign of death | 1 | ... | ... | 1 |
| If you step across a grave, it means a death in your family | ... | 1 | ... | 1 |
| One who, at a graveyard service, steps backward over another grave, will be the next one buried | 1 | ... | ... | 1 |
| If you are the last one to look into a grave, there will soon be a death in your family | 1 | ... | ... | 1 |
| Never enter a graveyard after sunset; for if you do, you will be carried away | 1 | ... | ... | 1 |
| It is good luck to be buried on a rainy day | 1 | ... | ... | 1 |
| If a person is buried on a rainy day, there will be another death in that family within a year | ... | 1 | ... | 1 |
| If a funeral be held in a church, and in order to get to the church from the home the funeral procession has to pass the cemetery, it is a sure sign that within a year another member of the family will die | 1 | ... | ... | 1 |
| It is unlucky to ride behind a bob-tailed horse at a funeral | 1 | ... | 1 | 2 |
| If you play you are dead, you will surely die very soon.... | ... | 1 | ... | 1 |
| If you see a dead body with one eye not closed, some one in that family will die soon | 1 | ... | ... | 1 |
| If a dead body does not get stiff, another in the family will soon die | ... | ... | 1 | 1 |

DREAMS.

If one dream while lying on the right side, the dream will come true. (*Ireland, New England.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If we dream, it will come true | ... | 4 | ... | 4 |
| Bad dreams are the signs of bad luck | ... | 1 | 1 | 2 |
| Dreams which are clear enough to be remembered will come true | ... | 1 | ... | 1 |
| Dreams are visions and are full of meaning or warning | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you dream one thing, the opposite will come true | 10 | 9 | .... | 19 |
| If you dream the same thing three times, it will come true | 5 | 1 | 1 | 7 |
| If a girl sleeps on a bit of wedding cake, she will dream of her future wedding | 1 | .... | .... | 1 |
| Dream over wedding cake, and the one you dream of will be your future husband | 12 | 5 | 1 | 18 |
| If, dreaming on wedding cake, you dream of the same person three nights in succession, you will some day marry that person ..... | .... | 1 | 1 | 2 |
| Dream of wedding cake indicates a coming wedding | 1 | .... | .... | 1 |
| To dream of a wedding is the sign of a funeral | 8 | 12 | 5 | 25 |
| Dream of a wedding, you will hear of a death | 10 | 8 | 4 | 22 |
| If you dream of a wedding, you will go to a funeral | 2 | .... | .... | 2 |
| To dream of a wedding is a sign that there will be a death in the family | 10 | 1 | 2 | 13 |
| Dream of marriage in a family, there will be a death in the family | 1 | .... | .... | 1 |
| If you dream of being married, there will soon be a death in your family ..... | .... | 1 | .... | 1 |
| If you dream about the marriage of a person, you will shortly hear of his death | 1 | .... | .... | 1 |
| If you dream of a marriage, you will soon hear of a divorce | 1 | .... | .... | 1 |
| If you dream of a person going to a wedding, that person will die ..... | .... | .... | 1 | 1 |
| To dream of a birth is a sure sign of death | 2 | 1 | .... | 3 |
| If you dream of a coffin, you will be disappointed | 1 | .... | .... | 1 |
| Dream of a death, it is the sign of a birth | 1 | 1 | .... | 2 |
| If you dream of the dead, you will hear from the living | 13 | 7 | 6 | 26 |
| If you dream of a dead person, you will receive an important letter ..... | .... | 1 | .... | 1 |
| To dream of some one who is dead and see them living, you will hear from a far-away friend | 1 | .... | .... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| To dream of a death means a wedding | 31 | 15 | 8 | 54 |
| If one dreams of a death, he will receive an invitation to a wedding soon | | 1 | 1 | 2 |
| If you dream of a death, there will be a wedding in your family soon | 5 | | 2 | 7 |
| If you dream of death, you will be married | 1 | | | 1 |
| To dream of any one as dead means misfortune or death to that person | | 1 | | 1 |
| When you dream of some dead person, you will hear of a new death | 1 | | | 1 |
| If you dream of death, some of your friends will die | 1 | 1 | | 2 |
| To dream of death foretells death in the family | 1 | | | 1 |
| If you dream of a death in your family, either some one in the family or some friend is going to be married soon | 1 | | | 1 |
| To dream of a gathering of some sort is a forerunner of some gathering which you are to attend | | | 1 | 1 |
| If you have a bad dream about some one, it will come true | | 1 | | 1 |
| If you dream of a baby, you will have trouble | 1 | 2 | | 3 |
| If you dream of a baby, you will hear of the death of a friend | | 1 | | 1 |
| If you dream of a colored person, you will have bad luck | 1 | | | 1 |
| To dream of a black person is the sign of joyful news.... | 2 | | | 2 |
| To dream of negroes means a sick spell | 1 | | 1 | 2 |
| To dream of an enemy kissing you foretells deceitful treatment | | 1 | | 1 |
| It is a good omen to dream of a dear friend | | 1 | | 1 |
| If you dream of an absent friend, you will hear from him soon | | 2 | | 2 |
| If one dreams of seeing a friend that lives at a dis- tance, he is going to get a letter | 2 | | | 2 |
| If you dream of your deceased grandmother, there will be a death in your family | 1 | | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you dream of your mother, you will have good luck | 1 | ..... | ..... | 1 |
| It is bad luck to dream of birds ..... | ..... | ..... | 1 | 1 |
| If you dream of a dove, you will meet with bad luck ..... | ..... | 1 | ..... | 1 |
| If you dream of chickens, bad luck is sure to come ..... | ..... | 1 | ..... | 1 |
| If a young lady dreams of fish, cats, chickens, or birds, her admirers will be plentiful next day ..... | ..... | ..... | 1 | 1 |
| If you dream of a carriage, it is a sign that you will have a very long, tiresome walk | 1 | ..... | ..... | 1 |
| If you dream of seeing a lively good-looking team drive in, you will hear good news ..... | ..... | ..... | 1 | 1 |
| If you dream that you see a slow, lean team drive up to the door, you will have bad news ..... | ..... | ..... | 1 | 1 |
| If a person dreams of riding swiftly on a horse, he is to have a pleasant surprise | 1 | ..... | ..... | 1 |
| If you dream of horses, you will have good luck ..... | ..... | 2 | ..... | 2 |
| If you dream of prancing horses, it is a sign of bad luck .... | ..... | 1 | ..... | 1 |
| To dream of horses is a sign that you will have trouble with men | 1 | ..... | ..... | 1 |
| If you dream of black horses, you will have bad luck ..... | ..... | 1 | ..... | 1 |
| If you dream of black horses, it is the sign of death | 1 | 2 | ..... | 3 |
| If you dream of a white horse, you will hear of a wed- ding ..... | ..... | 1 | ..... | 1 |
| To dream of a white horse is the sign of death | 2 | 3 | ..... | 5 |
| If you dream of a white horse, it signifies that you will soon hear of the death of a friend or relative ..... | ..... | 1 | ..... | 1 |
| If you dream of some one riding on a white horse, that person will die soon | 1 | ..... | ..... | 1 |
| If you dream of cattle, money will come unexpectedly | 1 | ..... | ..... | 1 |
| It is the sign of bad luck to dream of cats | 1 | ..... | ..... | 1 |
| To dream of a cat is the sign that you have a deceitful friend | 1 | ..... | ..... | 1 |
| If you dream of mice, ill-luck will befall you | 1 | ..... | ..... | 1 |
| To dream of snakes is the sign of bad news | 1 | ..... | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Total |
|---|--------------|-------------------|----------------|-------|
| If you dream of snakes, it is a warning that evil is to befall you | 12 | ..... | ..... | 12 |
| To dream of snakes is a sign of sickness ..... | ..... | 1 | ..... | 1 |
| If you dream of snakes, it indicates a coming death in the family | 1 | ..... | ..... | 1 |
| If you dream of snakes, you have an enemy | 17 | 8 | 8 | 33 |
| If you dream of snakes, you have an unknown enemy ..... | ..... | 1 | 1 | 2 |
| If you dream of snakes, you will quarrel with your friends | 1 | ..... | ..... | 1 |
| If one dreams of a snake, it signifies that he has an enemy who will harm him ..... | ..... | 1 | ..... | 1 |
| To dream of a snake means that some one you think is your friend is your enemy ..... | ..... | ..... | 1 | 1 |
| If you dream of snakes, it means that you have a foe; and the first person entering the house with a dress on like the snake's skin is the foe ..... | ..... | ..... | 1 | 1 |
| If you dream of killing snakes, you will conquer your enemies | 2 | ..... | 1 | 3 |
| Dream of snakes—sign of an enemy. If you overcome the snakes, your enemy will not harm you; if the snakes bite you, look out for your enemy | 1 | ..... | ..... | 1 |
| To dream of a snake is a sign you have an enemy. If you kill the snake, you will conquer your enemy; but if it remains alive, your enemy will conquer | 1 | ..... | ..... | 1 |
| If you dream about spiders, you have enemies ..... | ..... | 1 | ..... | 1 |
| To dream of spiders is a sign you are going to get a sum of money | 1 | ..... | ..... | 1 |
| To dream of seeing a spider coming toward you signifies that you will receive money | 1 | ..... | ..... | 1 |
| If you dream of flies, there will be sickness in the family soon ..... | ..... | 1 | 1 | 2 |
| To dream of insects and bugs is a sure sign of sickness | 1 | ..... | ..... | 1 |
| If you dream of lice, you will get some money ..... | ..... | ..... | 1 | 1 |
| It is a sure sign of sickness to dream of a louse | 2 | 1 | ..... | 3 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| Dream of lice, and you will hear of the death of some relative | 1 | ... | ... | 1 |
| If you dream of eggs, good luck will be your fortune | 1 | ... | ... | 1 |
| If you dream of eggs, you will have money come to you ... | ... | 2 | ... | 2 |
| To dream of eggs brings bad luck | ... | ... | 1 | 1 |
| It means riches to dream of eggs | 2 | ... | ... | 2 |
| To dream of rotten eggs is a sign of death | ... | ... | 1 | 1 |
| If you dream of eggs, you will quarrel next day | 1 | ... | ... | 1 |
| If you dream of a decayed tooth, you will have bad luck ... | ... | ... | 1 | 1 |
| If you dream of a filled tooth, you will hear of a death ... | ... | ... | 1 | 1 |
| To dream that you are having a tooth pulled means that you are soon going to lose a dear friend | 1 | ... | 1 | 2 |
| If you dream of your teeth falling out, you will have bad luck | 1 | 1 | ... | 2 |
| Dream of a tooth dropping out—sign of death | 1 | ... | ... | 1 |
| Dream of losing your teeth, sign a dear friend will die | 2 | 1 | 2 | 5 |
| Dream of losing a tooth, some one in your family is going to die | 1 | ... | 1 | 2 |
| Dream of getting a letter, you will immediately receive one | 1 | ... | ... | 1 |
| If you dream of receiving a letter, you will be disappointed before the day is over | 1 | ... | ... | 1 |
| If you dream of riding on a train, you will receive a letter | 1 | ... | ... | 1 |
| If a person dreaming of falling strikes the bottom of whatever he is falling into, he dies | ... | 1 | ... | 1 |
| To dream of a voyage is a sign that you will receive money soon | ... | 1 | ... | 1 |
| A relative will die if you dream of sailing on the ocean | 1 | ... | ... | 1 |
| If you dream of being dressed in white, it means sickness is near you | ... | 1 | ... | 1 |
| If you dream of a person being dressed in white with black trimmings, you will hear of a death | ... | ... | 1 | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you dream of white gloves, it signifies dangerous illness or death in the family ..... | ..... | 1 | ..... | 1 |
| When you take your shoes off at night, if you turn the toes toward the bed, you will have bad dreams; if you turn them from the bed, good dreams follow ..... | ..... | ..... | 1 | 1 |
| If you dream of washing dirty clothes, it is a sign of sickness in the family | 1 | ..... | ..... | 1 |
| If you dream of looking into a looking-glass, it is the sign of disgrace | 1 | ..... | ..... | 1 |
| To dream of music means pleasure ..... | ..... | ..... | 1 | 1 |
| To dream you hear sweet music is good luck ..... | ..... | 1 | ..... | 1 |
| If you dream of a feast, it is the sign of a famine | 1 | ..... | ..... | 1 |
| To dream of eating or drinking is a sign of trouble | 2 | ..... | ..... | 2 |
| If one dreams of a banquet, he will soon hear of the death of a friend ..... | ..... | ..... | 1 | 1 |
| To dream of attending school is a sign of advancement and good fortune | 1 | ..... | ..... | 1 |
| To dream of money brings good luck | 1 | ..... | ..... | 1 |
| To dream of finding money is a bad sign ..... | ..... | ..... | 1 | 1 |
| It is said that dreaming of money indicates that we will hear bad news | 1 | ..... | ..... | 1 |
| If you dream of money, it is a sign of enemies | 1 | ..... | ..... | 1 |
| It is a sign of sickness to dream of money | 1 | ..... | ..... | 1 |
| If you dream of gold or silver, good luck; paper money or copper, bad luck | 1 | ..... | ..... | 1 |
| To dream of finding money is a good omen: if in large gold pieces, very good; if in small pieces, not so good | 1 | ..... | ..... | 1 |
| Dream of raw meat, and you will hear of a death | 1 | ..... | ..... | 1 |
| Dreaming of blood signifies that death will soon follow ..... | ..... | 1 | ..... | 1 |
| To dream of fresh dirt is a sign of sickness or death ..... | ..... | ..... | 1 | 1 |
| If you dream of mud, you will have trouble | 1 | ..... | 2 | 3 |
| To dream of mud is the sign of death ..... | ..... | ..... | 1 | 1 |
| To dream of wading in black mud is ill-fate ..... | ..... | ..... | 1 | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| To dream of mountains or other elevations is good luck | | 1 | | 1 |
| To dream of seeing a dark and murky sky is a sign of trouble | | 1 | | 1 |
| To dream of an eclipse of the sun is the sign your father will die | 1 | | | 1 |
| To dream of an eclipse of the moon is a sign your mother will die | 1 | | | 1 |
| It is the sign of joy to come to dream of snow | 1 | | | 1 |
| To dream of snow is a sign of death | | 1 | | 1 |
| If you dream of water, a journey will follow | 1 | | | 1 |
| To dream of water means sickness in the family | 2 | | | 2 |
| If you dream of water, some one in the family will die before the end of the year | 1 | | 1 | 2 |
| If one dreams of still water, it is a sign good luck will follow, and <i>vice versa</i> | 1 | | | 1 |
| It is good luck to dream of flowing water | 1 | | | 1 |
| If you dream of clear water, you will have good luck | 5 | 1 | | 6 |
| If you dream of clear water, it is a sign there is going to be a wedding in the family. If you dream of muddy water, it is a sign of a death in the family | 1 | | | 1 |
| You will have trouble in your business affairs if you dream of rough waters | | 1 | 1 | 2 |
| To dream of muddy water is a sign of trouble | 11 | 4 | 4 | 19 |
| If you dream of muddy water, you will have trouble soon | 3 | 3 | | 6 |
| To dream of muddy water signifies that some dire ca- lamity will befall you | 1 | | 1 | 2 |
| If you dream of muddy water you will hear bad news | 2 | 1 | | 3 |
| If you dream of muddy water, you will hear of a death | | 1 | | 1 |
| If you see muddy water in your dreams, some one of your family will die | 1 | 3 | 3 | 7 |
| Dream of crossing muddy water is a sign of trouble | | 1 | | 1 |
| Dream of falling into muddy water, sign of an enemy | 1 | | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It means hasty news to dream of a fire | 2 | ... | 1 | 3 |
| It is a sign of sorrow to dream of fire | 3 | 1 | ... | 4 |
| If you dream of a fire, you will have a fight | 1 | ... | ... | 1 |
| If you dream of a fire, you will have an angry fit the next day | 1 | ... | ... | 1 |
| To dream of a fire brings bad news to your dearest friend | ... | 1 | ... | 1 |
| There will be a death in the family if you dream of fire | ... | ... | 1 | 1 |
| It is a good omen to dream of a bright fire | 2 | 1 | ... | 3 |
| To dream that the house is on fire means that some danger will happen to one of the family | ... | 1 | ... | 1 |
| If you see your own house burning in your dreams, it is a good omen; but if it is not your house, it is a bad omen | ... | 1 | ... | 1 |
| If you dream of black smoke, it is a sign of quarrels | 1 | ... | ... | 1 |
| If you dream of a candle going out, somebody is going to die | 1 | ... | ... | 1 |
| What you dream during the first night you sleep in a new house will come true | 6 | 5 | 2 | 13 |
| It is a favorable omen to dream of plucking flowers | 2 | ... | ... | 2 |
| To dream of plucking flowers in a garden signifies that the person so dreaming is given to vanity | 2 | ... | ... | 2 |
| To dream of eating fruit or plucking flowers is a sign of death | 1 | ... | ... | 1 |
| To dream of fruit out of season Means trouble without reason | 2 | 2 | ... | 4 |
| Save part of the fruit you have in a piece of fruit cake you are eating; put it in your right stocking, and then put them under your pillow, and you will dream of your future husband | 1 | ... | ... | 1 |
| To dream of overcoming difficulties is a good omen | ... | 1 | ... | 1 |
| Dream of bad luck, and it is good luck, and <i>vice versa</i> | 1 | ... | ... | 1 |
| If you tell your dreams, they will come true | 1 | ... | ... | 1 |
| It is unlucky to tell dreams before breakfast | 2 | ... | ... | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you tell a dream before breakfast, it will come true.... | 8 | 6 | 2 | 16 |
| If you tell a dream before breakfast, it will come true before night | 1 | 1 | ... | 2 |
| If you tell your dream before breakfast, it will come true before day is over | ... | 1 | ... | 1 |
| If one tells his dream before breakfast, it will not come true | 1 | ... | ... | 1 |
| If you tell your dreams before breakfast, you will dream them again that night | ... | 1 | ... | 1 |
| If you tell a dream in the morning before you take a drink, it will not come true | 1 | ... | ... | 1 |
| If you tell dreams before drinking in the morning, it is a sign of bad luck | ... | ... | 1 | 1 |
| If you tell your dream, some one in the family will be sick | ... | ... | 1 | 1 |
| What is dreamed on Thursday night and told before breakfast on Friday will come true if ever so old | 1 | ... | ... | 1 |
| Friday night's dream on Saturday told Will be sure to come true, be it ever so old | 2 | 3 | ... | 5 |
| Saturday night's dream Sunday morning told Will come to pass before a week old | 2 | ... | ... | 2 |
| If you dream of angels, you will soon die | 1 | ... | ... | 1 |
| The man of whom you dream on St. Agnes' night will be your future husband | 1 | ... | ... | 1 |

SPIRITISMS.

“The girls had their omens, too; they felt strange kisses on their lips; they saw rings in the candle, purses bounded from the fire, and true-love knots lurked at the bottom of every tea-cup.”
(Goldsmith, *Vicar of Wakefield*, Chap. X.)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| A house having a corpse buried under it will be haunted | 1 | ... | ... | 1 |
| There is a belief in a return of spirits to haunt houses or people | 1 | ... | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| A house in which a murder has been committed will be haunted | | 1 | | 1 |
| Houses where crimes have occurred are haunted | 1 | | | 1 |
| If a person is murdered, his spirit and ghost will appear until the murderer is punished | 1 | | | 1 |
| There are such things as ghosts | 4 | | | 4 |
| If a sailor sees a ghost in the rigging, it portends bad luck | 1 | | | 1 |
| While walking if you meet an apparition of yourself, it is a sign you are going to die | 1 | | | 1 |
| To hear the "Banshee" cry is a sure sign of death | | | 1 | 1 |
| If the Banshee cries at night, there will be a death in the house | 1 | | | 1 |
| Spirits communicate with their friends | | 1 | | 1 |
| Witches or spirits cannot follow you across running water | 1 | | | 1 |
| The spirit of the person that is buried on a stormy day will rest | 1 | | | 1 |
| Little yellow patches in the lawn are fairy rings. Here the fairies dance on moonlight nights | 1 | | | 1 |
| I have a foreboding of any calamity that ever happens to me, <i>e.g.</i> , great calamities | | | 1 | 1 |
| I have a foreboding of coming happenings | | | 1 | 1 |
| If a rumbling sound is heard by you—in audible to others near you,—it is a sign of an approaching death in the family | | 1 | | 1 |
| If a singing noise is heard by you—in audible to others near you,—it is a sign of approaching good luck in the family | | 1 | | 1 |
| If a sick person thinks he is away from home, it is a sure sign of his death | | 1 | | 1 |
| A person who is about to meet a sudden death sees his coffin | 1 | | | 1 |
| If you think very hard of some one a long way from you, he will do what you are thinking of | | 1 | | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If any one wishes for something which you possess, you will have bad luck with that particular object | 1 | — | — | 1 |
| If you imagine you have a disease, you are apt to get it ... | — | 1 | — | 1 |
| If children play that they are ill, they are very likely to become ill | — | 1 | — | 1 |
| If you talk of a person, he will appear | 1 | — | — | 1 |
| Speak of angels, and they are sure to appear | — | 1 | — | 1 |
| There are persons capable of inflicting injury by looking at one (the evil eye) | 1 | — | — | 1 |
| If you believe one is possessed of the "evil eye," you must make the sign of horns when that person is mentioned or looks at you | 1 | — | — | 1 |
| A very black darky is apt to have the evil eye, and if ill-tempered, will turn out to be a conjurer | — | 1 | — | 1 |
| Rock an empty chair, and soon a member of your family will die | 3 | — | — | 3 |
| If you rock an empty chair, some one in the house will soon die | 1 | — | — | 1 |
| If a rocking-chair rocks when no one is sitting in it or is rocking it, bad luck in the family will soon occur | 1 | — | — | 1 |
| If a rocking-chair is allowed to rock unoccupied, it is a sign of bad luck | 1 | — | — | 1 |
| The falling of a picture face down indicates the death of the original within the year | 1 | — | — | 1 |
| If one's picture falls from the wall, the one of whom it is will soon die | 1 | — | — | 1 |
| If the frame falls from a picture, death is nigh | 1 | — | — | 1 |
| If a picture fades, it is a sign the person whose picture it is is dead | 1 | — | — | 1 |
| If you turn any one's picture to the wall, it will cause something to happen to him | — | 1 | — | 1 |
| If a picture or a mirror falls from the wall without an apparent cause, it portends a death in the family | 1 | 1 | — | 2 |
| If a candle goes out without apparent cause, some one is dying | 1 | — | — | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If there is heard a sound of something heavy falling and you cannot find what it was, there then occurred at that instant some near relative's death | 1 | ... | ... | 1 |
| When a person dies, a white ball can be seen leaving the house | 1 | ... | ... | 1 |
| A sure sign of death is when three distinct raps are heard in the house where one is sick | 2 | ... | ... | 2 |
| You may foretell the future by means of cards or horoscope | 1 | ... | ... | 1 |
| Your fortune can be told with a pack of cards | 2 | 4 | ... | 6 |
| There is a belief that some people are able to predict your future | 1 | ... | ... | 1 |
| Hoodoo the persons you are playing against in a game of cards by tapping under the table, and the game is yours | ... | 1 | ... | 1 |
| If you play marbles, christen your <i>taw</i> , and it will bring you good luck | ... | 1 | ... | 1 |
| If a gambler can obtain the second finger of a woman's hand, he will win at cards | 1 | ... | ... | 1 |
| To speak of never having had bad luck in a certain thing, unless wood is knocked three times bad luck will come | ... | 1 | ... | 1 |
| If you should say, "I was never sick in my life," you might be so, to be sure; to prevent it, rub your finger on wood three times | ... | 1 | ... | 1 |
| If a member of the family is ill, it is unlucky if a place is not set for him at the table | 1 | ... | ... | 1 |
| Those who are suddenly awakened from sleep leave their souls where they were when awakened | 1 | ... | ... | 1 |
| Make a cross with your fingers over any one's aim, and he will miss | 1 | ... | ... | 1 |
| Diseases or infirmities may be charmed away | 1 | ... | ... | 1 |
| The largest watermelon in the patch should never be taken at night, as it is the abode of the "debble" | 1 | ... | ... | 1 |
| Holding the hands a certain way during a quiz always brings a favorable question | ... | 1 | ... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| The wounds of a murdered person will bleed afresh at the approach of the murderer | 1 | ..... | ..... | 1 |
| The images of St. Joseph blessed and dipped into holy water by the priests will bring good luck to the wearer | 1 | ..... | ..... | 1 |
| The king's touch will cure scrofula | 1 | ..... | ..... | 1 |
| To hear a ticking noise in the room means that your minutes are numbered | 1 | ..... | ..... | 1 |
| If you hear the tick of a woodtick at night, some one in the family will die | 1 | ..... | ..... | 1 |
| An unaccountable crack brings bad luck | 1 | ..... | ..... | 1 |
| If the house or some piece of furniture cracks loudly at night, it foretells some calamity in the near future ..... | ..... | ..... | 1 | 1 |
| If a knock is heard at the head of the bed or in the wall, death will soon follow ..... | ..... | ..... | 1 | 1 |
| If a sudden hush comes over an assembly of people, it is a sign some one is walking over the future grave of one of the number | 1 | ..... | ..... | 1 |
| When talking, if you accidentally speak some one's name, it is a sign the person whose name you have spoken is thinking or talking about you | 1 | 2 | 1 | 4 |
| Holding the breath and thinking of one who loves you will stop the hiccough ..... | ..... | ..... | 2 | 2 |
| If you choke while telling something, you are telling a lie | 1 | ..... | ..... | 1 |
| If a glass breaks of its own accord just after a rich person has drunk out of it, that person will die immediately ..... | ..... | ..... | 1 | 1 |
| If a door slams, it signifies a death | 1 | ..... | ..... | 1 |
| Should the door open when there is no one there to open it, it is a sign of an unwelcome visitor ..... | ..... | 1 | ..... | 1 |
| If you will put a book under your pillow, you will know your lesson in the morning ..... | ..... | 1 | ..... | 1 |
| If a shiver runs up your back, some one is walking over your grave | 1 | 2 | ..... | 3 |
| A sudden feeling of depression means that some one is walking over your grave ..... | ..... | 1 | ..... | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If you cannot finish your sentence, it is a sign that you have told a lie | | 1 | ... | 1 |
| If any one covets your horse, it will die. ("I know an intelligent German who sold a valuable horse for \$20 because a man said that he wished he owned it") | 1 | ... | ... | 1 |
| If you turn a person's picture toward the wall, it will cause something to happen to him | | 1 | ... | 1 |
| If, after you have begun a piece of work, you are seized with a feeling that you should not do it, you should yield to this presentiment | | ... | 1 | 1 |

WEDDINGS.

Never marry when the sign is in the crayfish; if you do, you will go backwards. (*North Carolina.*)

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| It is unlucky to postpone a wedding | 1 | 2 | ... | 3 |
| Bad luck to be married on one's birthday | | 1 | ... | 1 |
| Marriages in May are unlucky | | ... | 1 | 1 |
| If a bride steps on the threshold, it will bring her bad luck | 1 | ... | ... | 1 |
| If it rains on your wedding day, you will have bad luck | 1 | 4 | 2 | 7 |
| If it rains on your wedding day, it is a sign of future trouble | 7 | 5 | ... | 12 |
| A rainy wedding day always brings an unhappy married life | 1 | 2 | ... | 3 |
| To be married on a rainy day means prosperity | 1 | ... | ... | 1 |
| "Happy the bride that the sun shines on" | 1 | 1 | ... | 2 |
| If the sun shines on a bride during the ceremony, she will have a happy married life | 1 | 1 | 1 | 3 |
| In marriage, if the young lady Change the name, and not the letter, Changes for worse, and not for better | 1 | 2 | ... | 3 |
| A double wedding signifies that some one of the contracting parties will die before the year is out | | 1 | 1 | 2 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| To overtake a bridal party is bad luck | 1 | — | — | 1 |
| It is bad luck to be married in black | — | 2 | — | 2 |
| To marry in green will bring bad luck the rest of the life | — | 1 | — | 1 |
| If you wear black on a wedding day, you will bring bad luck to the bride | 1 | — | — | 1 |
| If a bride puts on all her wedding "rig" before her wedding, she will have bad luck | 1 | 3 | 2 | 6 |
| It is unlucky for a bride to look in the glass after she is dressed for the ceremony | — | 1 | 1 | 2 |
| If you wear orange blossoms before you are a bride, you never will be one | 1 | — | 1 | 2 |
| The one who catches the bride's bouquet when it is thrown will be a bride herself within a year | 4 | 1 | 1 | 6 |
| The one who takes the last stitch in a wedding dress will be the next one to be married | — | 1 | — | 1 |
| It is luck to be married in Something old, something new, Something borrowed, something blue | 1 | 2 | — | 3 |
| To have good luck when you are married Wear something old and something new, Something gold and something blue | 1 | — | — | 1 |
| She who wears the garter the bride wore on her wedding day will be married within a year | 1 | — | — | 1 |
| A bride should wear a piece of silver money in her shoe to bring good luck | — | — | 1 | 1 |
| The persons getting the coin in a wedding cake will be the next couple to be married | 1 | — | — | 1 |
| She who first takes a pin out of the bride's veil will be the first to marry | — | 2 | — | 2 |
| You will never have good luck as long as you keep your wedding clothes | 1 | 1 | — | 2 |
| If a girl who is to be married has her linen marked with the name of her fiancé, she will never have occa- sion to use it | 1 | — | — | 1 |

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If a coffin is borne within sight of a bridal train, they must go home, or they will have bad luck all their lives | --- | --- | 1 | 1 |
| It is bad luck for a bride or groom to see a funeral on their wedding day. One of the two will not live the year out | --- | 1 | --- | 1 |
| If one in going to his wedding should have to go back before the church was reached, bad luck would be sure to come during married life | 1 | --- | --- | 1 |
| If you eat bacon the first breakfast after marriage (or after entering a new house), it will bring you bad luck | 1 | --- | --- | 1 |

INITIALS.

| | No Belief | Partial Belief | Full Belief | Totals |
|---|--------------|-------------------|----------------|--------|
| If the initials of a person's name form a word, that person will become wealthy | 3 | 1 | --- | 4 |
| The initials arranged so as to spell a word gives the owner of the house good luck, prosperity, and riches through life | --- | --- | 1 | 1 |

CHAPTER III.

WHAT IS SUPERSTITION?

1. It is a willingness and a phyletic, instinctive desire to believe in certain causal relations, which have not and cannot be proved to exist through a course of reasoning, through revelation or through direct observation. It will be seen that this definition does not refer to the future. It would be unwarranted and unscientific to define it as a willingness to believe in certain causal relations which never will be proved to exist. Man is never more ridiculous, and indeed, never more superstitious, than when he comes to believe that the horizon of his so-called scientific vision is co-extensive, even in one direction, with all that is possible. I have met intelligent people who have boldly declared full belief in every superstition here recorded. "Why not?" they say. "Is it any more unscientific to believe in what one does not know than to disbelieve in it? Besides, have we not, through our faith in the sanity and honesty of the common mind, some worthy ground for believing in the essential truth of the accumulated faith of the ages?" One can only reply by saying that it is neither necessary to believe nor to disbelieve. True it is, that this is a most annoying and fatiguing position to be in, and no one seems to be able to retain it for any length of time. There is no denying, however, that it is a thinkable position, even if it be wholly impracticable to continue in it.

2. Superstitions grow out of a naïve belief in the all-pervasiveness of mind or spirit, and the possibility that man may know this universal mind through the suggestions made to him by the common things and events about him.

To the folk mind, all things animate and inanimate are akin, in that they possess in one form or another the ability to understand man, to sympathize with him, and to communicate with him. Man believes all things share in a sort of common mind which is only more explicitly and completely individualized in his own personal power. But along with this belief in his own general superiority, there exists a definite recognition that each

thing or event may possess in some form, under certain conditions, an insight keener and more far-reaching than he can command. For example, he who believes that rats know what sort of a voyage the ship is to have even before it leaves port, and will desert it if there be danger ahead, must also believe that if sailors will only learn to read and heed the hints of these rodential prophets, navigation will be shorn of some of its dangers. That this and similar beliefs concerning the clairvoyant power of animals is held by many intelligent people, cannot be doubted for a moment. Furthermore, men believe that through the accidental conditions or reflex behavior of their own bodies they may get telepathic and prophetic revelations which will greatly extend their powers of knowing. "If a rigor runs up your back, it is to tell you a rabbit is running over your grave." Or "If your ears burn, some one is talking about you. If the left ear burns, it is to tell you that people are saying bad things about you." "If you stub your toe, it is to tell you bad luck is coming."

The ability to understand the revelations of this pervasive mind depends on the power to interpret the language of sticks and stones, of birds and beasts, and all multifarious phenomena of existence. Since these things may know and reveal things beyond his personal ken, they are in so far man's rightful guides, and to them he owes corresponding obedience and fealty. Those things which appear to him oftenest and are at the same time naturally suggestive of some capability not possessed by himself are those through which he claims to learn most and about which he weaves his superstitions. This is well illustrated by the examples given which refer to animals. The cat, for example, with its noiseless tread, its strange vision, its nocturnal habits, and almost universal presence, is the one which probably takes first place among all animals in superstitious lore.

3. There is in superstitious feelings a strong element of fear. This fear is based on a sort of unconscious belief that the whole machinery of the universe is in the hands of the Gods, and that they, for unknown reasons and according to their own pleasure, can bring upon man good or bad luck, great joy or tribulations. This fear varies in intensity with mental and physical conditions. It is likely to be much stronger when the body is tired, or sick, or

when the mind is ill at ease and worried about something. It is usually stronger at night than in the day time and greatly exaggerated by long continued separation from all social intercourse, such as the sheep-herders experience when they follow their flocks into uninhabited regions.

4. Superstitions represent in part those conclusions which men have adopted in order to free the mind from the strain of incompleted thinking. Men are naturally driven to conclusions regarding the meaning and significance of those phenomena which appear in their minds. There can be no physiological or psychological equilibrium unless the mind comes to rest in a conclusion. It is both physically and mentally very tiring to hold in the mind a series of conditions and at the same time prevent them from shooting together into some sort of denouement. The untrained and instinctive mind reaches conclusions quickly, for this temporarily is the line of least resistance. Thus it may reach *quasi* generalizations for itself, or, what is more usually the case, it may accept the generalizations passed down to it by tradition, for it is easier to accept an explanation authoritatively given than to frame one.

All this is illustrated clearly in the mental development of a child. Its reactions come immediately on the presentation of mental stimuli and with the least waste of nervous energy. The child cannot and will not hold in abeyance for any length of time the mental presentations it receives, for to do so would demand a mental preparation it does not possess and a power it cannot exert. It must either rest in its own child-like conclusions, or, what is more often the case, it begs for relief by asking for innumerable answers from its elders. Every one will recall the definite pleasure a child experiences when his questions are answered. Almost any answer will do, because it sets the mind at rest. At a later stage of development when the analytical powers are developing and each phenomenon begins to resolve itself into a multiplicity of conditions the answers are not satisfying unless they are more explicit and reasonable. But it will be observed that with the folk, as with children, when a definition has once been accepted from an authoritative source, it may be retained long after the power has developed to see its limitations. This

is why most of our reconstruction must come through corrective thinking and action. When we see that a definition or a generalization will not suffice when put to a practical test, and when we can repress our instinctive feelings to believe in it regardless of reason, then we are ready for a new one. All this mass of superstitious belief has been handed down from generation to generation and clearly shows the desire of the mind to relieve itself by means of conclusions already made. No individual can command sufficient energy to go it alone, even if he had such a desire. Truth is evasive and can only be reached by the masses through piecemeal corrections of an earlier faith.

There is infinite rest in believing in something, even if that something will at some future day prove insufficient. There is even great relief in the belief that one is traveling the right path, though the end be not in sight. A theory considered in this sense is an hygienic necessity, for it satisfies the inherent demand for temporary conclusions and brings a mental equilibrium essential to united personality. The greatest agnostics soon seek rest in dogmatism, for they commonly insist beyond the peradventure of a doubt that their position is the only one any rational being can hold, and they alone have been consistent in argument and observation. They try to shield themselves from this criticism, however, by accepting the dictum that all truth is dogmatic. The fact is, the human organism is so constructed that it must "serve God or Mammon." It is impossible for it to function and maintain its integrity intact, when the mind rests in no conclusions and therefore wills to do nothing. Disintegration is the only possible outcome to consistent agnosticism. It is only the overwrought and unhealthy mind that will not or cannot come to conclusions. "Sicklied over with the pale cast of thought" is a striking characterization of one who is afraid to come to a decision, fearful lest the conclusion reached will not represent completely and exhaustively all of the conditions. Such a mental stage begets a nervous tension which rapidly uses up the vital energy, and in the end comes to nothing but distress. A complete and healthy mental life must develop through piecemeal thinking and corrective doing.

The educational implication of this is very important and all

inclusive. When the generalizations of the adult mind are given as rules to govern the young, there is of necessity a lack of understanding, which can be corrected only by a more or less shortened attempt to work it out through experimentation, or (to use a better term in this connection) through corrective action. The laboratory, the shop, and all other practicable opportunities for application, and even life as a whole, are pedagogical necessities of prime importance in order to afford those necessary requirements which sound and natural learning demands.

Belief in superstition is closely associated with narrow experience, unscientific observation, the undue persistence of early conclusions, and the natural tendency of the mental life to reduce experience to rules or generalizations for guidance in practical life.

5. Finally, it is probable that we are not far from the truth when we say that superstition is that form of emotional credulity prompted by an emotional predisposition which had its origin in adjustments to physical conditions long since passed away. In other words, it seems to be a belated expression of human progress, and harks back to that stage in development when the physical life was adjusted to a conscious life just beginning its quest for a knowledge of cause and effect. It is an emotional remnant which persists in spite of the present day development of rational control.

CHAPTER IV.

BELIEF IN SUPERSTITIONS.

In attempting to estimate the amount of credence given to superstitions we have as data upon which to base a judgment 7,176 separate, specific, and reliable confessions, made by 875 different individuals. These confessions were secured in such a way, and under such conditions, which we have explained elsewhere, as to reflect as nearly the true mental state of these people in this respect as they were able to make it known. Each one was asked to express his belief or disbelief in each separate superstition he returned, for it was felt that in no other way could one so nearly approximate the amount of belief given. We have, then, in these 7,176 confessions honest reports concerning belief in specific examples, rather than a summary of general estimates, and must manage the statistics accordingly. For example, we have no way by which we can know precisely how many of these 875 people could say, "I believe in none," or of how many there were who would be compelled to admit belief in all of them, nevertheless, as we have shown at some length in the chapter on Luck (see pp. 164 f.), the probability is very great that almost all both believe and disbelieve. With few exceptions, there are for each person certain individual superstitions which he cannot scorn and cannot with truthfulness declare himself to disbelieve. What one believes in another may not, and for this reason it would not represent the general state of superstitious faith to reckon with the yeas and nays returned by any group of individuals upon a selected list of superstitions. It is better to seek to know the reactions of each upon those which are present in his own mind than to force a response on any common list. Let us, then, examine the figures obtained under the conditions which we have thus outlined: As has been said, we have 7,176 separate confessions to reckon with. Of these 3,951 are frank expressions of disbelief, 2,132 of partial belief, and 1,093 of full belief. Combining those of partial and full belief, we have 3,225 confessions

of belief as against the 3,951 of disbelief, or 55.1 per cent. of disbelief to 44.9 per cent of belief. It must be steadily held in mind that these figures do not refer to persons, but to the combined confessions made on different groups of the whole of the superstitions listed. In other words, the attitude of this very select and uniform class of people toward their own superstitions can be very nearly represented by saying that 55.1 per cent. of the superstitions which they hold in mind are not believed in, while 44.9 per cent. are believed in. These figures seem so extraordinary that one would be inclined to doubt their correctness were it not for the fact that every suggested precaution has been taken to reduce the possibility of error. That they represent the *whole* truth, no one who has made any serious attempt in the field of folk psychology could for a moment maintain. But because of the almost universal tendency of the human mind to sparingly acknowledge its own weaknesses and shortcomings, it is safe to say that we have here an under-estimation, rather than an exaggeration of belief in superstition. It may be a source of no little uneasiness in the minds of those who believe in the rationalizing power of education to know that nearly half of the superstitions held in the minds of young people of this class beget reactions compelling belief. And it is the more disturbing when it is recalled that it describes the mental condition of those who pass as educated people, and most of whom are at this moment teachers in our public schools. Furthermore, it is fair to the schools of our State, and to the individuals furnishing this data, to say that the educational and professional standards set for the teachers of our elementary schools are, with a very few exceptions, not excelled anywhere. "If then," one is impelled to inquire, "this amount of superstitious faith exists amongst the individuals of such a select class, what must be the mental condition in this regard of those who have not had equal opportunities for developing those reactions which tend toward arousing disbelief in the unreasonable?"

If we attempt to answer this question out of our general faith in the reconstructive power of education, we shall most certainly do an injustice to the "uneducated" class. No system of education has been devised, and none seems possible, which can in the

life of the individual so enthrone the reason as to permanently subordinate those feelings which compel belief in superstitions. The probability is great, therefore, that there is less fundamental difference in the faith of the educated and those uneducated than we have been anxious and willing to believe. By this it is not meant to say that education counts for naught, nor that we should devise a wholly new plan of instruction and development in order to hasten human evolution. But we need to realize very fully in these days of educational fervor that it is possible to over-estimate the basic changes wrought by instruction and training. It is certainly true that both our educational philosophy and practice need much reconstruction before we can rightly claim that we have done all in our power to hasten mental evolution. But it is of great importance to all who are interested in the work of education to fully realize that the inherited reactions of human nature are not readily and easily changed, and especially by any system of artificial exercises. Were it otherwise, rational progress would be impossible and human society non-existent. Vignoli emphasizes this truth in a much more vigorous and sweeping fashion when he says: "I maintain that the mythical faculty still exists in all men, independently of their survival of old superstitions, to whatsoever people and class they may belong; and it will continue to exist as an innate function of the intelligence, if not with respect to substance, which may alter, at any rate in the mode of its acts and proceedings." (See T. Vignoli, *Myth and Science*, Intern. Sci. Series, pp. 3-4). While I believe this last statement is faulty and indefinite in certain regards, and is based on what seems to be a rather archaic conception of mind, there is no denying the truth that mythical and superstitious predisposition is present as an element in human nature under whatever condition humanity has existed. Perhaps Owen Wister has expressed, in the *Virginian*, this thought in a more suggestive and convincing way to the average mind when he says: "I expect in many grown-up men you'd call sensible there's a little boy sleepin'—the little kid that onced was—that still keeps his fear of the dark."

During the progress of this study I have had the opportunity to discuss this subject with many people of all classes, a few of

whom have seemed entirely free from any kind of superstitious belief, and could say so without disturbing their consciences in the least, or without exciting the doubts of those who heard their professions of faith. But the great masses of the "educated" as well as the "uneducated" cannot truthfully declare themselves out of the bonds of superstitious faith and belief. Even many who see that such things are entirely unreasonable and foolish are unable to get the consent of their feelings to warrant an unequivocal expression of disbelief. And here we reach a fundamental consideration touching belief in superstitions. Almost without an exception, each individual is so organized that he cannot prevent the development of those reactions which make for belief, when certain superstitions are dropped into his mind. For such reactions are neither under control of the will nor subject to the negating influence of reason. They are so peculiarly organic and compelling that they beget feelings which so dominate the conscious life they cannot be put aside voluntarily or overcome by any show of scientific disapproval. Take for example a case which has come under my own observation—that of a woman, who, by reason of a sudden indisposition on the part of one of her invited guests, found herself ready to sit at table with twelve others. Upon recognition of this undesirable situation, she grew nervous and pale and at first was too much ashamed of her weakness to announce to the company the true cause of her uneasiness. And yet despite the feelings of disgrace which she seemed to know must attach to such behavior, she could not resist the impulse to quiet her soul by presiding over the company from a conveniently arranged side table. Perhaps it is wholly unfair to our natures to speak of disgrace as attaching to such an unwilling response to ethnic demands, and yet in this counter feeling of shame-facedness there are the germs of a force which in time will join with reason to help free us from the bonds of foolish faith.

But let us inquire in a more definite and searching way into the causes which lead people to believe in superstitions. In this connection there are two main points to consider, and these may be stated as follows:

1. The compelling force of emotional bias is a large element

in bringing about the acceptance of conclusions, especially those recommended by tradition.

2. It is an hygienic necessity for the mind to come to rest in conclusions.

When the brilliant French writer wrote, "I do not believe in ghosts, but I am afraid of them," she stated very cleverly the attitude of a trained intellect toward those superstitious beliefs which the emotional life is constantly suggesting. But it is more than likely that this confession was made at a time when the emotions were undisturbed by fear of ghosts. Had it been otherwise, the compelling presence of the fear would have so dominated the intellectual life as to beget at least a suspicion of doubt as to their unreality. And after all, is it not true that that unbelief, which will not remain unshaken when put to the test, must be classified as partial belief? Men's eyes are too strong and too dominating in the daytime to see ghosts. The conditions are different at night. And this suggests other situations which tend to induce fluctuations in belief. Under the influence of certain peculiarities of physical organization, the reflex life may become so strong as to set up an almost insurmountable barrier to rational behavior. When the nervous system of an individual is highly wrought and unstable, the reflexes induced by such stimuli as we are considering often become so exaggerated and the accompanying emotions so disturbing that the rational processes are either not able to function at all, or else so incompletely as to offer no sufficient hindrance to superstitious conclusions. Even when an otherwise dominating intellectual control has been established, a case of illness, a fit of fatigue, or the weakness resulting from the lack of nourishment may render such control impossible, or at least highly improbable.

Belief in superstition is not often engendered by intellectual processes, but for the most part in spite of them. More than 95 per cent. of all the specimens given appeal directly to the emotions; or, speaking more exactly, are emotional interpretations of the common happenings and events of every-day life. The "will to believe" and the reason for believing are both impotent when opposed by a well developed eager *feeling* to believe.

The sooner our educational philosophy recognizes this domi-

nating power of the emotions, the more readily will our educational practice adjust itself to its most difficult task, the judicious regulation of the emotions and their proper adjustment to the cosmos of truth as we know it today. Our country is at the present time in the midst of a remarkable period of emotionalism. It seems that a great body of our intelligent people are willing and indeed anxious to find rest in a belief supported mainly by emotional stirrings. The spiritualistic movement rampant two or three decades ago seems to be waning; but many other cults, more or less related, have arisen to take its place. The most unintelligible doctrine which can be devised will gather to itself loyal supporters provided only that it be proclaimed with glowing enthusiasm and entangled with a mystic and vague spiritualism.

The inherent weaknesses of humanity, our unhindered freedom of belief, and a little education have combined to produce a goodly number of people who are extremely liable to be fascinated by a fanatical faith, and to wholly neglect the dictates of established truth in coming to conclusions. The highest freedom is endangered by those who cannot see and will not see that fact and reason are righteous, and benign tyrants before whom all who believe in universal freedom must bow. True it is that despite all the persistent efforts of man to know what truth is, he cannot know any one thing in all its relations. Yet he does know that fire burns, even though he cannot fully explain why. He knows that sin destroys the beauty of life, even though he may not be able to give an all inclusive definition of sin. He knows that a faith founded and nourished on false doctrines inevitably enfeebles the soul and seriously hinders it in its upward progress.

We are sorely in need of teachers, preachers, and apostles who earnestly desire to teach the people to recognize truth, to love it more than opinion, and to submit to its guidance rather than to the mere urgings of their emotional promptings. The accomplishment of this ideal is one of the largest problems in connection with social amelioration and social control.

Coming now to the second point which was stated above, we reiterate that it is an hygienic necessity to come to conclusions. A close and compelling relationship between perception and action is a necessary condition for the existence of human life

as we know it. Perception and thought have no significance at all unless they directly or indirectly lead to action and guide in its control. Mind and body must be related, else there is no need for either. Any disturbance of this relationship must issue in harm to the organism as a whole. When, therefore, the mind is presented with any sort of data, there is an hygienic demand, on the part of the organism, that these same facts issue in some conclusion, the necessary condition for rational behavior. This does not imply that all rational behavior is good behavior, or that all conclusions issue in immediate action. Neither does it assert that every conclusion must be followed by its suggested activity. It does assert that there is no normal mental equilibrium when the active conscious life does not come to rest in some sort of a denoument regarding the presentations appealing to it. Thought always implies an attempt to reach some conclusion, some situation preparatory to action. When the presentations are hopelessly complex, the conclusions reached may be negative, or so partial that no vital connection between them and rational behavior can be seen. Or, what amounts to the same thing, when the mind of the receiver is unable by lack of knowledge and training to organize and relate his experiences, his conclusions may be extremely indefinite, or wholly unrelated to the data which he attempts to explain. It is under such conditions that emotional predispositions dominate and the mind finds its relief in superstitious conclusions which have been passed down to it by tradition, for this is the line of least resistance. In the language of venerable doggerel,

"To follow foolish precedent, and wink
With both our eyes, is easier than to think."

By a comparison of the lists gathered in California and those brought together in foreign lands, it will be seen that the former are not new, but have come to us out of the past. They have been modified in certain regards it may be, yet they are essentially the same conclusions which were accepted by a common ancestry. This fact may tend to perturb our present faith in the value of what we are wont to call education, but clearer views of truth are always disturbing.

To briefly summarize this chapter, we may say that :

1. Great numbers of the superstitions held in the minds of the young people of the class described are believed in by them. Modern belief is not far from ancient faith.

2. Superstitious dread and emotional predisposition even with educated people are yet very strong factors in determining matters of belief. It is largely true as Sir William Hamilton says, in his *Lectures on Logic* (XXVII): "Knowledge and belief differ not only in degree but in kind. Knowledge is a certainty founded upon insight; belief is a certainty founded upon feeling."

3. It is an hygienic necessity for the human mind to take refuge in conclusions. It cannot preserve its own health unless relieved of the fatiguing strain of indecision, nor can it guide in the affairs of active life without generalizing upon its presentations. It is easy to believe when faith gives us rest.

CHAPTER V.

USES OF SUPERSTITIONS.

For fear lest some one will mistake the content of the above heading, I hasten to say there is no desire or intention to try to make out that we ought to maintain some of our superstitions because they have served certain uses. That is not the purpose of this section. But it would be unfair to leave the impression that they have been wholly useless in practical affairs, as well as hindrances to the development of normal mental life. To be sure, there is no doubting the fact that far better means might have been chosen with which to accomplish the same purposes; but it still remains true that they have been put to use. To make a brief statement of the most important of these uses is the purpose of this chapter.

1. They have been used to frighten people into behaving according to the social and ethical ideals dominant. This is especially true in the case of children. A child is told that if he kills a toad, it will cause the cows to give bloody milk; or if he whirls a chair around on one leg, he will have a whipping before night; or if he whistles while at the dinner table, it will bring him sorrow; or if he takes more food while he still has some of the same kind on his plate, he will some day lack for that food. Scores of others could be cited, all tabooing under penalty certain kinds of behavior. But the examples given will serve to make the point clear. All will agree, I think, that such methods of securing obedience in children, and even in those grown older, are in the long run harmful; but no one who knows child life can doubt their temporary effectiveness. Perhaps all who read these lines have long ago concluded that it is wrong to attempt to establish ethical ideals by means of false doctrine. Yet we should remember that to a large extent this is just the method through which our present status has been reached.

2. They have been used as pedagogical devices to train people into habits of carefulness and economy. "If you spill salt, it

will bring bad luck." Hence be careful of the salt. "If when starting on a journey you forget something and are obliged to return for it, it forebodes danger." Therefore be sure you are ready before you start. "If you break a mirror, you will have seven years of bad luck." Handle mirrors carefully.

3. They have likewise played a part in teaching people, by means of the various forms of taboo which they introduce, to be careful of their health. According to Lady Wilde, a story is current among the Irish "that one night an old woman was sitting up very late spinning, when a knocking came to the door. 'Who is there?' she asked. No answer; but still the knocking went on. 'Who is there?' she asked a second time. No answer; and the knocking continued. 'Who is there?' she asked the third time in a very angry passion. Then came a small voice: 'Ah, Judy, aghrah, let me in, for I am cold and hungry; open the door, Judy, aghrah, and let me sit by the fire, for the night is cold out here. Judy, aghrah, let me in, let me in!' The heart of Judy was touched, for she thought it was some small child that had lost its way, and she rose up from her spinning, and went and opened the door—when in walked a large black cat with a white breast, and two white kittens after her. They all made over to the fire and began to warm and dry themselves, purring all the time very loudly; but Judy never said a word, only went on spinning. Then the black cat spoke at last: 'Judy, aghrah, don't stay up so late again, for the fairies want to hold a council here tonight, and to have some supper, but you have prevented them; so they were very angry and determined to kill you, and only for myself and two daughters here you would be déad by this time. So take my advice, don't interfere with the fairy hours again, for the night is theirs, and they hate to look on the face of a mortal when they are out for pleasure or business. So I ran on to tell you, and now give me a drink of milk.' And after the milk was finished, the cat stood up and called her daughters to come away. 'Good-night, Judy, aghrah,' she said. 'You have been very civil to me, and I'll not forget it to you. Good-night, good-night!' With that the black cat and the two kittens whisked up the chimney; but Judy, looking down, saw something glittering on the hearth, and taking it up, she found it was a piece of silver, more than she

could make in a month by her spinning, and she was glad in her heart and never again sat up so late to interfere with the fairy hours, but the black cat and her daughters came no more again to the house."⁴

4. Many superstitions have been used as curative agents. For example: "A buckeye carried in the pocket will cure rheumatism." "It will cure the headache to wear in your hat the rattles from a rattle-snake." "You can charm off your warts by rubbing them with a bit of stolen bacon, and then burying the bacon. When the bacon has decayed your warts will be gone." The assertion that superstitions have been used to effect cures is not made in the spirit of jest. There is not a single element of therapeutic strength in so-called "Christian Science" which may not be found under the proper conditions in superstitions. It is no new doctrine to assert that the mind may exert a powerful influence on the vital processes of the body, thereby affecting the health of the same. This fact has been known since the time when man first began to observe himself. If a man can believe fully in the efficacy of the rattle-snake cure, and can come to expect a cessation of headache when he hears the rattles in his hat, he will undoubtedly get the same effect as he would if he had brought himself to the same state of expectant belief by religiously asserting that there is no such thing as headache.

Indeed, for the more primitive mind the rattle-snake plan is to be preferred. It is more objective and external, and hence more easily applied. Besides, by the use of this method, people do not set about to cure what they have already declared has no existence at all. Or, if a man has warts and desires to be rid of them, he boldly says so, and selects his special brand of incantation and believes accordingly. He at least is honest and consistent in his attitude.

It will be interesting to recall in this connection Lord Bacon's account of how he was relieved of these unsightly malformations. He says:

"I had from my childhood a wart upon one of my fingers. Afterwards, when I was about sixteen years old, being then at Paris, there grew upon both my hands a number of warts, at the

⁴ See *Ancient Legends of Ireland*, by Lady Wilde, Vol. I, p. 17 f.

least a hundred in a month's space. The English ambassador's lady, who was a woman far from superstition" (a statement which must be taken *cum grano*), "told me one day she would help me away with my warts: whereupon she got a piece of lard with the skin on, and rubbed the warts all over with the fat side, and amongst the rest that wart which I had from my childhood; then she nailed the piece of lard, with the fat towards the sun, upon a post of her chamber window, which was to the south. The success was that within five weeks' space all the warts were quite away, and that wart which I had so long endured as company. But at the rest I did little marvel, because they came in a short time, and might go away in a short time again; but the going away of that which had stayed so long doth yet stiek with me."—Francis Bacon. (Quoted from *Lit. Living Age*, V. 142, p. 555.)

5. They have been used as means of relieving the mind from the strain of indecision.⁵ It affords great mental relief to settle upon a conclusion and thereby get rid of the tension and fatigue incident to thinking. When therefore ready-made conclusions and interpretations are at hand, and especially those which carry with them the convincing element of superstition, only the most vigorous and original minds are able to pass them by and strive to reach a more satisfying and rational point of view. The line of least effort is chosen by the great majority, and a community of belief and interpretation thereby established and maintained. This natural eagerness to accept the belief passed down to us is a source of safety as well as of danger. It makes possible an agreement between peoples, but is dangerous in that it tends to issue in arrested mental development. And here we have the two poles of any rational educational requirement: respect for tradition and personal initiative. No nation or tribe neglecting either requirement can expect to hold together and make any progress.

It would be an utter impossibility to organize a working nation, or even a clan, out of that class of our fellows to whom we owe so much, the scientists; because they are in the main dead set against mere traditional faith, and their personal initiative is so overgrown that united action would be impossible. On the

⁵ See the discussion in the previous chapters.

other hand, civilization would at once become stagnant if it were given into the keeping of those who are wholly satisfied by the doctrines of the past; or even those whose chief interests and knowledge have to do with the products of an ancient world. The safe and rational progress of any civilization is dependent upon both conservatism and vigorous initiative. The stability and unity of a state or society depend upon broad sympathy and a community of interests. Narrow specialization is non-social and positively disintegrating in its tendency, for it leads the individual away from doctrines held by the many.

Throughout the ages all sorts of superstitions have been current, and they have played no small part in social unification, for they have served to create and continue a common faith and a saving though an irrational belief.

CHAPTER VI.

LUCK.

To some minds it will seem utterly useless and a mere waste of time to undertake any serious study of luck. For it will be asked, "Why attempt any scientific investigation of a thing which one knows beforehand will turn out to be but a mere figment of the imagination?" We answer there are many reasons for making such a study, even if this dogmatic criticism proves to be entirely true.

In the first place, the notion of luck deserves careful investigation, because men have believed in it and continue so to believe. And what many people have believed in, and have lived by through all ages, is thereby worthy of serious and respectful consideration. Belief in luck is thoroughly and so far as we know exclusively a human thing, and as such is ready to render to us its special hints on human nature, the better understanding of which is a necessary condition for higher and truer service to mankind.

In the second place, it is unsafe and unscientific to brand, *ex cathedra*, as wholly untrue and worthless those things which have taken such a deep and lasting hold on human nature. There is little difference in the long run between the mind of the man who believes in luck and the mind of the one who dogmatically and arbitrarily denounces such belief as false and completely unworthy. A scientific mind is not of necessity an unsympathetic mind as certain tabulators of partial facts would have us believe. He who works at these hidden things of human nature must be both respectful and honest if he hopes to get near the truth. But if he allows his sympathies to warp or distort the facts with which it is his business to deal, he thereby forfeits his right to speak authoritatively. But, of all the things which are reputed herein to bring good luck, or bad, how many, barring for the present the element of suggestion, can by any rational method of reasoning be accepted as natural causes in bringing luck? In

other words, do these things which are said to bring luck actually bring it? Before this question can be answered with any degree of scientific exactness, it is necessary to make clear what we mean here by natural causes, and by luck, and especially the former. We shall not attempt any philosophic discussion of causation, for it would lead us too far from the main purpose of this study. Suffice it to say that by "natural causes" we mean those knowable forces or conditions which when brought into given relations are invariably followed by definite and calculable results. It will be readily observed that this is a partial and incomplete definition, as are all of the definitions made by man; for his definitions can neither include more than he knows, nor exclude "that which he knows that is not true." But what we are wont to call causes are those forces and conditions, whether expressed by x or a , upon which we can rely to bring regular and consistent results. As our powers of analysis and judgment are enlarged and purified, our definitions of natural causes must continually adjust themselves. But it would be a fatal mistake to stop our attempts at defining because we are unable to give complete and perfect definitions. Error diminishes in proportion as we honestly strive to gain the truth. Though the definition given is to some degree an imperfect and inadequate standard, we shall apply it to our data, and state the results of our judgments in numerical terms.

When we attempt to define *luck*, we find it a very variable term. For our present use, however, it may be defined as that supposed help or hindrance which overtakes an individual when subject to certain unusual or superstitious conditions. This is its general meaning. In another place will be found a more extended analysis of the meaning of the term as used in the various classes of superstitions here recorded.

When we apply our definition of natural causes, we find that out of 2,120 specimens of luck-superstitions, comprised in 384 different varieties, only thirty-five specimens, included in five varieties, could be classified as belonging in the realm of the demonstrable. Of course it would be very foolish of any one to conclude that because certain things have not been demonstrated as true, that they are false, or because they have not been proved false, that they are true. But no rational and unprejudiced mind

can find fault with this general conclusion. In fact it seems as if one's judgment would be brought into fatal disrepute, to allow a single example to be so classified, for one knows that the meaning put into them is in general more superstitious than the mere words indicate. Even in cases where natural loss would follow an act, or any combination of events, the term "bad luck" is not used synonymously with loss but some occult additional punishment or providence is included. For example, "It is bad luck to lose a glove." Now no one would deny that it is bad luck to lose a glove, when bad luck and loss are synonymous terms. But bad luck here means more. It portends some external unknown and additional force working against the loser. The danger which appears in the mind of the one who believes in this is not the loss of the glove, but some *future* harm or trouble which the loser must suffer.

In order to make this point more explicit, the five examples referred to are here given:

1. It will bring good luck to find a penny.
2. To find a new piece of money early in the morning will bring good luck.
3. If you break a mirror, you will have bad luck.
4. It is bad luck to break, wear out, or lose a wedding ring.
5. It is bad luck to lose a glove.

It seems reasonable to expect that the finding of money would always directly or indirectly bring help to the finder, or that the breaking of a mirror would ever impose some hardship or hindrance upon the one who breaks it, and hence in this sense it would be entirely justifiable to say that these are not superstitions but statements of actual regular occurrences. But in reality, as we have said, this is not the meaning put into these superstitions by those who hold them in mind. In each case luck is thought of as some good or bad influence wrought by an unknown agent which is independent of the money or the finder, the mirror, or the breaking. He who holds to the superstition "if one breaks a mirror, he will have bad luck," rarely, if ever, counts the loss of the mirror, or the direct inconvenience which might be caused by its loss, as any part of the bad luck. It is not the loss of the mirror, but some indefinite, impending doom he thinks of as the bad luck.

In the light of the fact, therefore, that in all these hundreds and thousands of specimens, not a single one can be conscientiously classified as a statement of natural cause and effect, we can at once come to the following conclusion: Barring suggestion, if there be any such thing as luck, it cannot be accounted for on the basis of ordinary natural cause and effect, and cannot be produced experimentally. The truth of the last statement is clearly shown when it is seen that all who believe in luck maintain either by direct statement or definite implication that the conditions which conspire to bring it must merely happen. Any conscious planning is always sufficient ground for saying, "It won't work that way."

But when we turn to a consideration of the power of suggestion, we see readily that there is one point of view from which luck may be viewed as the natural result of one's reactions toward those conditions and forces which are said to produce it. Other things equal, that individual whose strivings for worthy things develop from the direct urgings of his belief in good luck will have better luck, that is, have more success than he who is ever in doubt and fearful of the outcome. Positive faith begets a direct and unhindered activity never present when the mind is in doubt. And, as we have shown in the chapter on the Uses of Superstition, men have attempted to prepare themselves to battle against the immediate difficulties that surround them by believing in good luck. They have set up, to be sure, an imperfect standard, but they have survived under the general law of behavior, *viz.*, that those who undertake to do, even though under the guidance of partial knowledge, are safer than those whose consciousness of imperfection is so strong as to inhibit all action.

On the other hand, those who believe themselves unlucky forfeit a vital part of their possible success. The lack of faith in one's inherent, unproved capacity often serves as an effectual barrier to progress. Those who are expecting some good in life, and are diligently striving under the inspiration of this sentiment, are more likely to find it than those who are always waiting or working in fear.

The strength of the suggestive power of any superstition depends very largely on the tendency and condition of the mind

of the individual to whose attention it is brought. A given superstition may stir one mind to its very depths, while it may produce very little effect upon another. Indeed, the suggestive force of any superstition varies in proportion to the emotional condition of the mind holding it. When sombre emotions occupy the field of consciousness, then it is that the gruesome and occult exert their greatest suggestive power. A mother watching by a sick child in the darkness of the night listens with fearful awe to the piteous howling of a dog beneath her window. At another time and under different conditions the wail of the dog would be scarcely noticed by her. Haunted houses can be occupied comfortably in the daytime, when the emotional life is hidden under the thin covering of intellectual interests. But when the darkness comes and shuts us away from the tangible things of life, then it is that all the unconscious and irrational fears of the past break through and rule us. The croak of some night bird, or even the rustle of the wind through the barren branches of the trees awakens within us a feeling of dread out of all proportion to the stimulus. The belated boy as he hurriedly stumbles homeward through the dark forest must whistle in order to calm his ethnic soul, else it seems it would burst with dread. It matters little if he knows every rock and tree, every log or brush heap, he cannot persuade himself into calmness. Under these conditions he cannot live rationally. He is under the domination of suggestion and superstitious dread. He then lives in a sort of paleopsychic past where the whole of Nature was strangely sentient and direful.

It is very instructive, and at the same time not a little disturbing, to note one's attitude toward patent medicine advertisements when one is suffering with dyspepsia, or other illness entailing similar mental distresses. It is so hard to persuade one's self that all this which "describes his case so completely" is not just the thing to save and cure him. How different is his attitude toward these miserable lies when he is strong and vigorous! He then thinks, and his fears lose some of their controlling power.

Do people believe in luck? We can best answer this question by appealing directly to the statements of those from whom the material was gathered. And I wish to repeat here what was said

in the introduction; the material is uniform, and was collected in such a manner as to be worthy of full credence. The expressions of belief, or non-belief are honest expressions and can be accepted as very close approximations to the truth. There were 2,120 answers given relating to belief or non-belief in luck. Of these, 1,143 expressed non-belief, 713 partial belief, 264 full belief. Combining the cases of belief—for, as we have shown elsewhere, partial belief is a belief—we have 977 expressions of belief in comparison with 1,143 of non-belief. That is to say, 53.4 per cent. of the judgments express no belief in luck, while 46.6 per cent. express belief. It must be held in mind, however, that these figures do not refer to the people returning answers, but to the number of judgments they made. For this reason it might be argued that these figures fail to show how far we may rely on people of this class to believe or disbelieve in luck. In reply, it should be said you cannot classify people into two classes, those who believe in luck and those who do not, for almost every person both believes and disbelieves. He believes luck will come under certain conditions, but will not under others. If we were to count each person who expresses a belief in a single luck superstition as a believer in luck, though he expressed non-belief in many, we should find the figures quite startling, but an exaggeration of the true mental condition of the people. For example, an individual who returned ten different superstitions (and this is not far from the average) may have expressed belief in one and non-belief in all the others. It would be evidently unfair, on the basis of belief in luck, to classify him with another, who believed in nine and was in doubt about the tenth. And yet each would believe. The truer method, as it seems to me, is to seek to find what per cent. of the whole number of judgments, made on those superstitions which each individual had in his own mind, will fall on the side of belief or unbelief. It is not a case where the investigator furnishes a set list of superstitions and asks for an expression of belief upon each one from each subject. Such a method would render the returns very easy to handle, but in all probability the figures would be expressive of no vital truth when wrought into tables. What we are seeking to find out is how much of belief in luck can be counted on as daily existing in

the minds of those who furnished the data. We wish to know the attitude of individuals of this class toward their own personal superstitious holdings, and at the same time express this, if it be possible in some general form.

It may be urged that this method is faulty, for it could be asked, "Is it not possible that a comparatively few individuals did most of the believing, while the others expressed occasional belief only?" This objection would be fatal were it not for the fact that the material and method of gathering it assure us this is not the case.

1. The material was gathered, as has been stated, from a select and, as far as it is possible, from a uniform source. That is to say, the judgments made by such a trustworthy and select class of individuals are directly comparable.

2. When a study of the figures is made, it is seen that out of 384 different varieties of luck superstitions, there are but 145 different ones in which no one expressed a belief, and of these 122 appear but once, 14 twice, 8 three times, and 1 five times. This leaves 239 different varieties in which belief was stated. Hence belief in luck is not confined to a few well known superstitions, but is found to cover a large majority of all varieties collected. This alone renders the possibility that the belief returns were from a minority of the individuals very slight. Further, if we take the twenty-five varieties for each of which twenty or more duplicates were given, we shall see the same general result. For the percentage of belief in these is not materially different from that in the *whole* number given. There were for these twenty-five varieties altogether 1,280 judgments made; 52.7 per cent. of them affirmed no belief in luck, while 47.3 per cent. expressed belief. If we sample these figures still further and take the two varieties of superstitions, each of which occurred in the returns more than one hundred times, we find 48.8 per cent. of these expressed no belief, while 51.2 per cent. affirmed belief. This slight variation from the other per cents. in all probability means nothing, and would disappear were there a greater number of varieties to combine.

The probability, then, that the material set forth is uniform, and that we have a right to a direct comparison of the results, is very great. We therefore reach the following conclusions:

1. Belief in some form of luck is very general among the people represented by this class.

2. Belief in luck, as the term is commonly used, is a belief in the existence of some unknown power arbitrarily exerting itself to bring upon men good or evil.

In order to render these conclusions more suggestive, it is only necessary to recall that the people here represented were specially selected for teachers by reason of scholarship, character, and bodily vigor. They have had what passed for good training and without doubt were above the average in culture and refinement. That they are yet in the midst of superstitious faith, however, cannot for a moment be doubted.

The word luck has many shades of meaning and one cannot hope to define it completely. It is one of those indefinite and accommodating terms which rests easily in any mind. But, from a study of all the superstitions here recorded referring to luck, the following definitions have been analyzed out and are offered as some contribution to an understanding of the use of the term.

1. Luck is that supposed help or hindrance which overtakes an individual when subject to certain unusual or superstitious conditions. This is its most general meaning, and is illustrated by almost every specimen catalogued.

2. Luck is a word that is used to name those influences for good or bad, which proceed from some indefinite source, and come upon the individual when he performs or does not perform certain stated acts. Examples:

If you will turn over a horseshoe, it will produce good luck.

It will bring bad luck to turn back after having started on a journey.

3. Luck is the aid or distress which comes to a person when brought into rapport with some superhuman or supernatural power, exhibited through certain ordinary happenings over which he has no control. Examples:

If you accidentally find a button, you will have good luck as many days as there are holes in the button.

If it rains on your wedding day, it will bring you very bad luck.

4. It is the result of that good or bad influence which people,

animals, numbers, or inanimate things exercise over man when he is unwittingly brought within the sphere of their occult power. Examples:

If you accidentally touch the hump of a deformed person, you will have good luck.

It is bad luck to meet a cross-eyed person.

If you meet a dog coming toward you, you will have good luck.

It is good luck to be connected in any way with the number seven.

Thirteen is a very unlucky number.

If you find a hairpin, it will bring you good luck.

Peacock feathers kept in the house will produce ill-luck.

5. Good luck is that providential help which comes to specially favored individuals. Bad luck is the hurtful effect of the arbitrary disfavor of the gods, and is accepted as a necessary part of the sorrows of life. Examples:

Some men are born lucky, and whatever they do will turn out well.

You cannot succeed when luck is against you.

6. Good luck is a reward for commendable conduct; while bad luck comes as a punishment for some improper behavior. Examples:

See a pin and pick it up,

All the day you'll have good luck.

If you whirl a chair around on one leg, it will bring bad luck.

(This definition will not hold good in all cases. Examples are found where apparently commendable conduct brings bad luck, and where improper behavior is followed by good luck. These are exceptional, however, and are probably due to slips of memory.)

But what are the lessons or practical suggestions of this study of luck?

1. Belief in the possibility of good luck prevents many people from a full reliance on a rational self-helpfulness. It furnishes them an excuse for insufficient preparation to do the reasonable and necessary work of life, and tempts them to idle, Micawber-like, until the best opportunities are gone. Belief in the possibility of bad luck weakens that faith in one's inherent ability and worth, which is the essential element in every suc-

cessful worker. He who feels the gods are against him, no matter what he does, will fail in every attempt he makes. A large part of the misery and pauperism of the world would cease if men could thoroughly learn that all that is worth having must be paid for, and paid for by the one who receives it.

2. Belief in luck incites men to squander their money in games of chance where the odds are strongly against them. It would be easy to get rid of lotteries and slot-machines if men had no excitement in giving rein to the superstitious longings of their natures. But lotteries and slot-machines, or some substitute for them, will exist as long as it is more satisfying to men to believe in luck than it is to rely on mathematical calculations. The nervous reaction which comes to all of us when this mental remnant is allowed to bestir itself is one of peculiar interest. Why should a slot-machine, which advertises on its very face that in the long run it will give four dollars for five, have such a fascination about it? The question is not a difficult one to answer. It is pleasant, it is exciting at times to throw our reason to the wind and trust to luck. It is exercising a dormant but powerful instinctive impulse, and the emotional reaction arising smacks so much of primal things that it thrills the whole organism. In parts of Europe this human weakness is made to serve what many would call a good purpose. If a church is to be erected or relieved of debt, the easiest method is to institute a lottery. For many persons, who would give no heed to a direct call for aid, will "try their luck" and liberally contribute by purchasing tickets. A lottery is sure to be a financial success if those who advertise it know enough of human nature to make the proper appeals. If the luck idea and the possible winnings can be brought to the front in some suggestive way, the rest is easily done. While making this study, opportunity came to see some good examples of such advertising, and I will risk here a short description of one. In a window of a lottery establishment in Berlin not two blocks distant from the university there was placed a picture portraying the interior of an attic room. About a table were gathered the mother and father and a young woman of the now-or-never marriageable age. The appearance of the room and the people did not portray abject poverty; but some-

how there came the suggestion that no worthy dowry could have been saved up for the comely maiden. But what matter: there was a fourth figure in the group. It was that of a business-like man who had come to settle a lottery claim. He carried a large money-bag from which he had counted long rows of bank-notes and golden coins. The mother was almost hysterical with joy; the father was gladdened beyond the possibility of worry; and the young maiden—well, she was already dreaming of the future. *Luck* had come at last. In a neighboring window, a flaring poster told those who were seeking for this luck how they might have it. But to one who looked carefully and counted the cost it said we will give you 20 for 51.

There are thousands of intelligent people who would not think of beginning a serious piece of work on a Friday, even if all the other conditions seemed most propitious and common reason urged it. They can give no reason for such irrational conduct, but when urged to explain, they openly declare that they are afraid to do so, for they feel as if something would certainly happen to prevent its successful completion. They may even say they do not believe in luck, but they much prefer to take no chances.

In the ancient and historic little town of Worksop, Nottinghamshire, England, much discussion and no little feeling was stirred up a few years ago as the result of the farmers' effort to do away with the giving of "luck money." It has been the custom there for many years that when a farmer sells a beast to the butcher, or a horse to a buyer, he is expected by the purchaser to return some part of the purchase money "for luck"; a shilling for an ox, tuppence for a sheep, and a half-a-crown for a horse. During a recent visit there, I took occasion to talk with many people about it. No one seemed to know anything definite about the origin of the custom, but all discussed the pros and cons of it in the most earnest and matter-of-fact fashion. Some said the continuance of the village market depended on the continuance of the giving of luck money; others seemed to think it "a bit foolish." But so far as I could make out, it is customary in most all the village markets of that part of England, and before it can be done away with some concerted action will be necessary. In

most of the public discussions about it, the idea of luck is kept in the back-ground, and the money is taken as a sort of rebate, or perhaps in the nature of a tip. But it was plainly evident that such an unbusiness-like and cumbersome method of trading is maintained because of a deep-seated belief or faith in some hidden value of luck money. Indeed, some traders openly declared they felt safer with their bargains when receiving luck money. One butcher told me that he felt surer after getting his luck money that he would get his ox safely home, and therefore would insist on a continuance of the giving of luck money for this reason. Plainly the custom is rooted in the subsoil of superstition, else common reason and convenience would quickly prevail to stop it.

At Monte Carlo the gamblers will bet on a number because it happened that the check given for hat or coat before entering the gaming-room bears this number, or that they saw it on a sign-board as they came to the casino, or that, as they were watching the table, a fly alighted on a square bearing this number. Indeed, they are filled with the idea that if "accidentally" a number can be suggested to them, it will give them an advantage in the winnings despite the fact that the table is constantly proclaiming to all who will see and understand that it is constructed so as to give 35 for 37. Betting on numbers, thus suggested, is especially likely to happen if these numbers should have any implied or habitual superstitious suggestion. As foolish as it may seem to be led by a fly, people who believe in luck are willing to be so guided. It happened recently, while I was in the immediate neighborhood of Monte Carlo, that quite a sensation among the rouletters at this most beautifully hideous place was caused by the outcome of a rush to bet heavily on the number 13, merely because a fly—a common house-fly,—after buzzing about over the table, settled down on this number and remained there for some time. For by chance 13 was the winning number, and the "bank" was called on to distribute very largely of its ill-gotten gain. In the minds of such people, one coincidence bringing fulfillment to superstitious expectations is sufficient to warrant belief.

During a study of human nature as exhibited here I saw

women thumbing their coins and repeating the while some charm preparatory to betting on a number or color. I saw men fixing up elaborate systems of lucky numbers preparatory to placing their money. All this was done in the most matter-of-fact and earnest fashion. They made no attempt to hide their faith in such superstitious usages.

In the shop windows at Monte Carlo and the neighboring villages, many kinds of so-called "lucky pigs" and four-leaf clovers are displayed for sale. All these are called on to aid in betting against a certain probability in favor of the "bank."

A good story is told of how far this seeking for occult or accidental guidance in such gaming may go. It chanced one Sunday that an habitu  of the casino found his way to the English church in the vicinity, and upon hearing the number of the hymn announced was "impressed with the *feeling*" that this was a "lucky" number to bet on, and immediately left the church for the gambling table. He staked heavily on this number and won. Following up the suggestion, he went to church the next Sunday and remained long enough to get the number of the hymn announced, staked on it, and won again. Upon confiding the secret of his success to his friends, they, too, went to church. The contagion spread until the exodus after the hymn became so marked that the rector was painfully conscious of it, and, on learning of the cause, took occasion to protect himself and the good name of his church by announcing from his pulpit that in the future no hymn whose number was less than 37 would be selected. This number was designated because on the roulette table the highest number is 36. But the strangest and most interesting thing about this story is the fact that it is a true story. I took occasion to make careful and extended inquiry concerning the occurrence and was assured by many who attended this church that there is not a shadow of doubt about its truth.

When one stops and candidly inquires into such behavior as this, he cannot help seeing that back of it and underneath it there is a strong *feeling of belief* that luck is something tremendously real, and that it is possible to get guidance from a rabbit's foot or the behavior of a tired fly. It is evident, too, that this guidance is expected in the way of some emotional control brought

about through the power of these things, so that the individual who is about to bet will be impelled to select a certain number or combination of chances because he *feels* strongly that this is to be a winner. Psychologically this is a most interesting situation. It is a tacit belief in a universal consciousness in which there exists no time distinctions between present and future, and that those who will may share in such a mental state.

When we see a small boy "christening" his taw in order to insure good luck at marbles, we laugh over it and pass it by as child's play. But when we see those who have grown old enough to put away childish things, earnestly and seriously trusting to the carved image of a pig to suggest a winning play at roulette, our cheeks pale, and our dreams of the divinity and rationality of man are rudely disturbed. The added eagerness and concentration which christening the taw may bring render the boy's behavior highly intellectual as compared with that of the adult who has absolutely nothing to do with the outcome of the so-called game of roulette. Truly "man is fearfully and wonderfully made," or at least he is at the present time strangely conditioned in the process of making.

Closely connected with the idea of luck is the unconscious attitude of the folk-mind toward the world order. Is there in the world more of strife and danger than peace and safety? Are we encircled with more antagonisms than encouragements? Must we expect during the progress of life more interference from the gods than support and good will? These are the questions which have instinctively arisen in the minds of men of all ages, and have been answered in a more or less unconscious manner, through their doctrines, their beliefs, and their behavior. If we put the following questions to our data and attempt therefrom to answer them, this general attitude of mind will be emphasized in a very decisive way: From the standpoint of superstition, are people more fearful than hopeful? Do they give more time to thinking of how they may flee from some coming harm than of how they may bring to themselves positive good? There are many more superstitions referring to the possibility of bad luck than of good luck, and it seems quite clear that the people who originated them were more dominated by fear of impending harm than by the

hope of some good to come. This hints at a truth which seems to have been more clearly seen in recent years. The fear instinct has been hitherto the dominant one, the ever-present guardian of life. This tendency is shown not only in those superstitions having to do with luck, but the emphasis of the whole collection is strongly toward the pessimistic, or at least toward that which is more in line with trouble than with happiness. Within a fraction, 60 per cent. of the whole collection refer to some sort of impending trouble or sorrow. Of the remaining 40 per cent., one-fourth refer directly to good luck, one-fifth to expected pleasures of one sort or another, while the remaining have no special decisive emotional content. Naturally, then, the folk seized upon the fear instinct as the basic principle of their pedagogic method. If you do not do this or that, some calamity will come upon you; some evil spirit will have power over you, or some nether torment will get hold of you and keep you in a state of infinite fright. We can scarcely over-estimate in the history of educational development the compelling force of this desire "to flee the wrath to come." The presentation to the primitive mind of some possible bad luck or danger produced more immediate results in obedience than all the longings which could be induced by attempting to fix the mind on the true worth of right conduct. And this will continue until the harrowing perils of mere existence give place to a safer and calmer life, in which the instinct for the True, the Good, and the Beautiful will have a chance to develop its latent powers and emerge as the mentor of our future strivings. The survival of the fittest is not necessarily a survival of the best. This is so only when the conditions put a premium on the best. Otherwise the prickly cacti on the desert represent the acme of plant life, and the blind fishes in the caverns typify the best among fishes.

Perhaps it is not far from the truth to say that each person is possessed with a desire to have tangible evidence of his own worth in some form or another. Those who have accumulated but little either in substance, ability, or skill often feel as if the world, the fates, or some other indefinite giver owes them a living, or at least some substantial recognition. Consequently when there is a dearth of such results, they readily turn to rely on

luck. When a person has accomplished but little, his hope is the more readily fastened on what the "world owes" him. He who has some specific, worthy, and reliable business to absorb his attention and time, and through which he can establish his worth, has little use for luck. He is both accumulating proof of his worth and by employing his intellect toward a definite purpose is preventing the superstitious tendencies of his nature from functioning.

The most healthful education is one which begets a desire to do worthy things, and at the same time directly equips the hand and the brain to actual accomplishment. No man is safe who cannot point to some objective results of his own labor. This alone can give genuine self-reliance, which is the very antithesis of luck. A child brought up to a lazy, purposeless, thoughtless life is much inclined to substitute some sort of belief in miraculous or superstitious help for the feeling of personal ability and the willingness to rely on his own labors for success.

At first thought, and to the enthusiastic teacher who is so sure that his new-found wisdom will revolutionize the desires and doings of men, it seems an easy task to teach humanity to give up its faith in luck; but after we have seen people applaud learning and pay for its dissemination, and then turn to luck for help, we begin to realize how large the problems of education really are. But there are no short-cuts here, for after all we must do about as Emerson suggests. We must largely let man "learn that everything in nature, even motes and feathers, go by law and not by luck, and that what he sows he reaps."

CHAPTER VII.

WISHING.

“If I wish on a load of hay and do not look at it again, my wish will come true.” This statement, as you see, is a personal statement, and was made by a teacher, who declared “full belief” in it. It is given here as a type of the wish superstition, and can be duplicated many times in the lists given.

This would become a dreary world indeed if by some all-powerful decree we were compelled to cease wishing. It brings relief to the over-wrought soul to pour out its longings in definite wishes, and it helps to unify the scattered mind and fix it on the ideals which seem most essential to immediate happiness. Not a day passes in which every rational soul does not formulate and express its desires in wishes. Some of them are within the bounds of accomplishment, but most of them are wild and utterly beyond attainment. Some are unselfish and pure, while others grow out of baser thoughts and are secretly guarded from the knowledge of even our most intimate associates. By referring to the superstitions recorded bearing on wishing, we find that they all have to do with setting forth the form of making wishes and the conditions under which they “come true.” The wishes themselves, or, in other words, the things wished for, are not given; they are too personal and must ever be held in secret.

But why do people wish, and why have they developed a sort of wishing ritualism? We shall not be able to answer this question conclusively, for our data are insufficient and somewhat irrelevant. But as the result of a careful study of those forms and conditions mentioned certain suggestions have come which seem worthy of record.

1. Most wishes are wholly spontaneous and bubble up before one is conscious of what is taking place in the mind. These need no ritualism and are subject to none. When they find vocal expression they take a form very like that of our secret prayers. Many of them, in fact, could be classified as prayers, for in

both form and fervency they lack nothing which prayers possess. They are whispered with that instinctive faith which comes to us as the result of an inherent predisposition to wishing. The attitude of the young maiden who, unobserved, sees the new moon for the first time and secretly pours out her soul's desires to it in wishes is not essentially different from that of our ancient ancestors, who prayed to the Moon God for fair weather and protection from the dangers of the night.

2. The rules and conditions given to guide in successful wishing have grown up in connection with those wishes which come to be consciously and habitually made, and represent a natural method of deepening and fixing a faith through superstitious formalism. The native impulse to wish, or project one's self into ideal conditions, carries with it a desire for the fulfillment of those conditions, and hence readily lends itself to superstitious affiliations. It is not too much to say that even the higher kinds of faith, to which men have subscribed, bear evidence to the influence of their personal desires and wishes.

Wishing is an expression of a universal longing to connect the self with an ideal experience. It is due to the tendency of mind to seek enlargement in terms of an experience, which, for the time being at least, lies beyond the range of possibility.

Wishes are then not only "the easy pleasures of the poor," as Douglas Jerrold remarks; they are the instinctive reactions of universal dissatisfaction, and reveal, when rightly apprehended, a dynamic mental tendency, which, on the whole, makes for righteousness. The wishing-sack of the Basque legends, the wonderful lamp of Aladdin, the wishing-cap of Fortunatus, serve to remind us of the wide-spread and universal longings of the human spirit everywhere expressed in wishes.

The mental situation, which prompts an attempt to make wishes come true by the use of prescribed superstitious formalism, is not far removed from that kind of worship where the individual seeks to placate the gods, or to enlist their favor wholly by means of the use of some set of official tricks, or external ceremonies. Surely man needs every conceivable opportunity to express his instinctive tendency to look up, and to seek for that wisdom which enters into life through communion with

truth yet invisible; but he needs also to be taught to worship "in spirit and in truth," to seek for help from whence help must come, and, in proportion as knowledge is available, to "put away childish things."

CHAPTER VIII.

"CHARMS" AND "CURES."

Medical science has progressed at a truly wonderful rate during the past half-century. For the closer application of scientific method to the study of the causes and cure of diseases has not only given definite guidance in the treatment of certain ailments, but has likewise set the medical world to thinking in new directions. It seems strange, in view of these facts, that during the same time, and more especially in the last decades of this period, superstitious "healing" has become conspicuously common. The word superstitious is used in this connection advisedly. In the light of the most elemental notions of surgery and of superstition one cannot on any other basis classify the following case, which is only a fair and true sample of the thousands which might be readily collected. "Frank Knowles Butterworth, the master printer of Manchester, who refused to call in a doctor when his ten-year-old daughter broke her collar-bone, was yesterday sentenced to a month's imprisonment for causing her unnecessary suffering. He is a follower of Dr. Dowie, to whom he cabled for prayers for the girl's recovery, and told the court he held to the doctrine that all cures are effected by faith and prayer."⁶

Were it not irrelevant to our present purpose it would be satisfying to commend to the attention of all American justices this action of the magistrates of Manchester.

It was said above that in these modern days superstitious treatment of disease has become conspicuously common. Perhaps it has always been so; still there seems now to be a growing boldness about such practices hitherto unnoticeable. There are no available statistics to prove this last statement, and therefore it must stand as mere opinion; but it is quite probable that all who have read widely and observed closely on this subject will agree with it even if it cannot be thus demonstrated. Moreover, if we

⁶ See London Daily Mail, October 2, 1903, column 2, p. 3.

turn to our list of superstitions we find indirect evidence is forthcoming that the folk mind is, on the whole, more rational, and that no such utter folly as absent treatment for broken bones is represented. A statistical study of the superstitions reported brings to light the fact that of the 111 different kinds having to do with the cause, cure, and prevention of diseases, more than half of these relate to the removal of warts. If we include in one class all those relating to very minor difficulties, such as warts, sty on the eye, and nose-bleed, and combine all others into a second class, we find nearly 64 per cent. of all the cases reported belong to the first class. This suggests that with the folk less reliance is placed on superstitious treatment in cases of serious afflictions than in cases of milder and insignificant troubles. One could believe that this tendency is equally marked among those who practice modern "healing," were it not for the fact that the published statement of their doctrine and the criminal boldness, which they often show in its application, seem to disprove it.

Another somewhat related question which we might put to our statistics is this: Do superstitions refer most frequently to prevention, cause, or to cure of diseases? This can be answered by saying they refer to all, but chiefly to cures. Out of a total of 151 specimens returned—and this is an unexpectedly small number,—107 refer to cures, 19 to causes, and 25 to prevention of diseases. Nothing need be said of these figures save to point out the fact that they illustrate the general and necessary behavior of the folk mind and conform to the laws of human progress as we know them. An ounce of the power to think in terms of prevention is harder to develop than a pound of ability to consider a situation after it has arisen.

If we ask the question as to whether the remedies here suggested have any real efficiency, we can answer only by saying if they do it must come through suggestion. For with the exception of two or three cases there seems not to be a single specimen in which there is any immediate or sufficient relation of the remedy to the disease to effect a cure. If warts can be removed by counting them, then it seems certain that the removal is brought about through the effect of the mind on the body. If a fever can be broken up by inclosing a spider in a nutshell and hanging

it about the neck, the cure must come as the result of faith rather than as a direct result of the therapeutic power of the spider. If rheumatic aches can be eradicated by carrying a potato, a nutmeg, or a horse-chestnut in the pocket, ordinary common sense refuses to attribute the cure to any direct influence of these objects on the amount of uric acid in the blood. If there be any relief, it must be indirect and mental.

It will be noticed by all who read over the examples of superstitions referring to diseases that they are stated as if the real power to cure existed in the charm, or the chestnut, the bone, or the black cat's tail. This gives them an objective power that, as it seems to me, the latter-day "faith curists" are missing. For my part, it would be much more conducive to faith in an effectual cure of rheumatism if with this result in mind on retiring at night I inserted the toe of one shoe into the mouth of the other one, and then placed them under the bed, than it would be if, when racked by the pain of this distressing disease, I struggled to convince myself that after all no such disease existed, and that there is no such thing as rheumatic twinges.

Then there is another advantage growing out of this objective method used by the folk that should not be overlooked. They can apply it more readily when their domestic animals are ailing. For example, if there be any merit in such things, it would certainly be much easier to adapt some objective superstitious remedy to a case of colic than it would be to undertake to persuade a groaning horse that he is entirely mistaken concerning his condition, and that after all there is no such thing as a vigorous abdominal ache. Horse sense would likely be too blunt to appreciate the force of this argument.

The "faith-cure" doctrines rampant in America and elsewhere have issued in such multifarious and religious forms in recent years that they defy any systematic classification. That they all appeal very largely to a lively and potent superstitious impulse is attested by both doctrines and devotees. It is not our purpose to deny their feelings or beliefs, but simply to assert that they have in no careful and scientific way demonstrated the truth of their claims. People who are willing to believe in the inspiration of a book which "reads as well backwards as for-

wards," and in either direction appeals chiefly to emotional women and credulous men, are *ipso facto* devoid of that just balance in life which subordinates fancy to fact. They rarely feel the need of demonstration, and when they do, they are usually incapable of accepting it ungrudgingly, or of even knowing when it has been given. But in making this comparison it would be as unscientific to condemn their doctrines and claims as wholly false as it would be to accept them in toto. There is plainly an element of truth in "mental healing" which must be recognized by all who know anything of the influence of mind over body. How far this can go in the cause and cure of certain classes of ailments we do not know. It would be an easy matter to collect a vast amount of honestly given evidence going to establish the most extraordinary cures wrought in this way, but most of this evidence, if not all of it, would break down completely or be found insufficient when subjected to rigid scientific method. This statement is not the expression of mere opinion; it is based on the results of experience and investigation. No greater boon could come to the human race than a safe and inexpensive (?) way of curing diseases by "absent treatment"; but nothing worse can befall it than a return to the days when desire determined belief and fanaticism fastened it. For example, if we take the case given touching the disappearance of warts from Lord Bacon's hands (see chapter on Uses of Superstitions, p. 156), and study the conditions carefully, we will see that there are many ways of explaining how the result might have been brought about, aside from the power of superstitious charm or even the effect of the imagination. It is a well known fact that warts disappear without any attempt at conscious removal; and a change in the systemic condition which would cause the disappearance of one would likely have the same effect on all. The extra attention he naturally gave to them as the result of having a charm placed on them by a person in high standing might have unconsciously brought to bear upon them some objective curative agent. Then, too, under certain conditions the grease from a bacon rind may in itself be a sufficient cure. So many other possibilities suggest themselves, that it would certainly be unscientific to conclude that the charm was the main element in effecting the removal. But

one must not say that it is impossible to remove warts by the use of the numerous charms given. So far as I know, it has not been demonstrated to be true. And this suggests that it would be an interesting bit of work to try some one of these charms on a great number of people. It is easily within the range of careful experimentation. If some one were to set to work in a careful way and find that, under given conditions and with the accompanying charms, warts will invariably disappear within a given limited time, when counted, or when rubbed with beans, or touched with an old bone, and that they would not do so without the charm element, then we should know that these cures at least have a basis of truth. Even if the charm succeeded in 75 per cent., say, of 5,000 cases, it would establish a probability approximating the truth. Until something like this is done, we can only say we cannot believe in the charm-cure for warts, for with our present knowledge it is not within the bounds of reason.

Doubtless much greater use is made of superstitious remedies among the folk than ordinarily comes to light. One needs only to live among them for a short time to realize that belief in all sorts of charms for diseases have still a very strong hold on their minds. The following suggestive and amusing bit of superstitious practice came to my attention in November, 1903, and is worth relating because it is not only illustrative of a great number of similar customs prevailing throughout Europe but it shows clearly how readily the minds of such people take to superstitious evidence, and likewise how impossible it is for them to restfully rely on anything else. It is a case which represents a mixture of superstitious faith, superstitious religion, and a bungling attempt at rationalistic procedure. It happened that in a certain small village in Bavaria a peasant's cow became very sick. Instead of sending for a veterinary to treat the creature, several old peasants came together and sprinkled the body of the cow with holy-water, at the same time praying and counting the beads of their rosaries. Then they gave her a so-called magic drink (*Zaubertrank*), the while reciting a bit of doggerel which began

“Christus haben sie auf gehenkt
Die Kuh hat den Darm verrenkt.”

As all this was useless, they then sent for a veterinary. As soon as he came he saw by the evidence at hand that the bowels of the cow had been corroded by the acid administered, and that she was bound to die. The people would not believe it, and said this was simply an excuse to cover up his inability, for they knew perfectly well that the doctor was too pig-headed to know how to help her. The veterinary knew the peasant mind too well to think for a moment that he could convince them of their error, and so he was compelled to shield himself by taking momentarily their point of view. He asked them to recount accurately what they had done and how they had prayed. When they had done this, he replied, "Yes, but have you said also 'Amen'?" With confusion, they said, "No, we have not said that." "Well, you see," he retorted, "you have indeed sheep-heads to forget the chief point, and so how can I be blamed for the death of your cow?"

CHAPTER IX.

ANIMALS IN SUPERSTITIOUS LORE.

The mental lives of the highest of the lower animals and of men are in many ways very similar, in many radically different, but for the most part they understand each other pretty well, and consequently there exists a strong bond of sympathy and appreciative interest between them. This appreciation on the part of man seems directly proportional to the quality and amount of the mental power exhibited by the animals. The value and significance of life depend upon mind, and man's attitude toward the animals varies accordingly. The dominion which he has acquired over them has been made possible through the development of his general mental superiority. But in some special ways the lower animals exhibit powers of perception, and adjustment, and capabilities far surpassing those of a similar kind in man. The strange vision of the cat, the wonderful powers of smell which the dog possesses, and the unerring though narrow judgment of the bees are illustrative of this fact. As a result of the recognition of this special superiority, coupled with habits which he does not understand, and which are suggestive of hidden powers, man finds it easy to ascribe to animals occult and supernatural powers. It is only stating a bit of common knowledge to say that animals play a large part in the superstitions present in the minds of all people; but it may not be so well known that those animals about which the common superstitions are woven are in the main those which are associated with the home, or that are frequently seen or heard near the home.

The following table will show the number of superstitions collected relating to each creature named, the number of different kinds of superstitions with which it is associated, and the per cent. of belief expressed in them. For example, of all animals mentioned, the cat appears oftenest. In all there were collected 315 specimens referring to the cat. These are classifiable into seventy-five different varieties, and a little more than 39 per cent. of them

were believed in by those who furnished them. Those animals which appear in less than five examples are not given in this table, but are mentioned in another place.

| | Number of Specimens | Number of different varieties | Percentage of belief |
|------------------|------------------------|-------------------------------------|----------------------------|
| Cats | 315 | 75 | 39 |
| Dogs | 195 | 64 | 50 |
| Chickens | 139 | 38 | 42 |
| Birds | 64 | 20 | 49 |
| Rabbits | 55 | 18 | 36 |
| Horses | 54 | 23 | 25 |
| Spiders | 49 | 29 | 28 |
| Snakes | 33 | 17 | 27 |
| Crickets | 23 | 9 | 57 |
| Owls | 14 | 11 | 30 |
| Wild geese | 11 | 7 | 72 |
| Doves | 6 | 6 | 33 |
| Fish | 6 | 6 | 50 |
| Bees | 5 | 5 | 60 |
| Buzzards | 5 | 3 | 80 |

By glancing at the table one readily observes that the experiences here suggested smack of country life, or at least a closer contact with animals than modern city life affords. Indeed, if the reader will turn back to the classified lists and study the details carefully he will see in almost every instance that those superstitions which are associated with animals must have originated in the minds of a rural folk, or at least of those thoroughly familiar with animals. Under no other conditions could animal life and human life come into such close and intimate relations. The common domestic animals, those with which he is associated daily, head the list. This hints at an important fact, *viz.*, that those superstitions which are most permanently fastened in the minds of people are those which relate to the experiences of daily life and have survived despite the many opportunities afforded for proving them false. People believe it will bring bad luck to see a black cat cross their path, despite the fact that they have had hundreds of opportunities to prove that there is no necessary connection between such behavior of a black cat and future luck. But it will be seen that, while the table makes it clear that common domestic animals head the list, some of the most common

are not mentioned at all. Why is it that the cow, the sheep, and the pig seem so conspicuously absent? The only direct answer one can give to this question is that they did not occur often enough in the superstitions collected to appear in this list. Among all the thousands given, the cow is mentioned twice, the sheep once, the pig three times. If one seeks to find a reason for this curious omission two important facts immediately present themselves. In the first place, the mental life of these animals is dull, comparatively weak and uninteresting. They live a sluggish, uneventful life, and furnish little or no suggestion of superiority at any point. In the second place, because of this general mental weakness they do not enter into such immediate or intimate companionship with man as does the dog, the cat, or even the chicken. "But," one may urge, "this theory will not hold, for surely the rabbit and the chicken are as weak-minded as the pig or sheep, and yet they stand high in the list." On the other hand, it should be said, the rabbit is more active and suggests in its soft, noiseless motions and its sly shadow-loving propensities something mysterious and occult. The rooster, with his gaudy plumage, braggadocio manner, his keen vision, and his enormous voice, seems to compel recognition despite his general mental deficiency. (It will be noted that three-fourths of all the superstitions referring to chickens are about crowing roosters.)

One, somehow, cannot think of a cow, or a sheep, or a pig as possessing the requisite qualities of mind or action to play much part in superstitious lore. Their general mental life is low and they exhibit in no direction specially developed keenness. Neither is their behavior suggestive of some hidden power.

It is worth while to recall in this connection, too, that the sheep, the pig, and the ox are the animals which have been most generally used in sacrificial ceremonies. The selection of these animals for such a purpose is doubtless due to many reasons; such as their food and other values to man, their almost universal presence among men, the general economic esteem in which they are held, and the ease with which they can be managed. But from the point of view of this study it seems probable that either this special selection has resulted in part from the fact that comparatively few superstitions have been woven about them,

or else their use in sacrificial worship has prevented the people from connecting them with superstitious lore. For superstitious faith operates most frequently in such a way as to protect the animals to which it relates, or to render them so diabolical as to prevent their use in religious rites and ceremonies. It surrounds them with an air of mystery and power suggestive of supernatural care and guidance. We cite but a single example illustrative of this tendency;—the peasants, in parts of Europe, suffer much loss and great annoyance at times on account of the immense numbers of crows which over-run their grain fields. But they prefer to bear the depredations of these pests rather than run the risk of bringing upon themselves the ill-luck which they believe will come upon any one who kills a crow.

But, on the other hand, it should be said that certain uncivilized tribes have been known to kill their animal gods, as a part of the ceremonies connected with their worship.⁷ I have been unable to test by the use of other lists the truth of the general suggestion here made because of the differences in the methods used in collecting. Those lists which have been made as the result of recording hearsays, or the returns derived from helpful questionings, do not lend themselves to statistical treatment. It is possible, and indeed probable, that if collections similar to the one I have made, and as carefully gathered from the minds of young people of the leading foreign countries, were at hand, the figures would be somewhat changed. But with present knowledge the induction presented seems at least worth a passing consideration.

When we turn to question the nature of the superstitions which men have associated with animals, we find they have to do with such a great variety of experiences that they evade any extended or definite classification. It is interesting to note, however, that a little over 56 per cent. of them represent the animals to which they refer as possessing power to foretell coming events which more or less directly affect man. In this sense, animals are regarded as superior to man, in that they possess this power of knowing in advance of him some of the experiences he must pass through. They are thus made to act

⁷ See *The Golden Bough*, Frazer, Vol. I, p. 377.

as prophets or mouth-pieces to reveal to men what the fates have in store for them.

In order that man should understand the special messages which the animals carry to him it is, of course, necessary for him to know the language they use. He must be able to receive prophecies in terms of the prophet's own mode of expression. Just as we have been taught by our poets, Nature speaks to all, but is understood only by those who know her language. But meanwhile, in what manner do animals reveal to men the good or evil tidings which they are supposed to proclaim? The answer which we give to this question is a direct induction from the material collected and makes no pretense of further generality. Indeed it must not be taken as literally true of all the examples given. It is, however, true to the spirit of all and definitively true of the great majority.

1. Here as elsewhere the most universal language is that of action. According to superstitious lore, when an animal has something good to reveal to man, it can easily accomplish this through ordinary simple behavior. But when his actions are unusual, or suggestive of mental disturbance, man interprets in terms of trouble and forebodings. When a cat merely washes its face, nothing more serious is to be announced than the coming of a visitor, the approach of fair weather or of rain. But when it gets on the house-top and cries uneasily, death or some other sorrow is coming to some member of the household.

2. The shortest road to the emotional life of the folk is through the ear. The eye is more intellectual, and hence what is seen in the way of action suggests more reasonable interpretations. But the howling of the wolf, the wail of a dog, the crying of a cat, the hooting of an owl, the booming of a bittern, the shriek of a night hawk, all awaken within him primitive fears, and he interprets the messages they are supposed to bear in terms of sorrow, dread, and death. "But," it may be asked, "why should animals be represented as going to so much trouble to acquaint man with his future? What power directs or compels them to thus minister to him, or, if it is looked upon more as a voluntary service, what promptings lead them to such sympathetic desires?" Those who consistently believe in superstitions of this sort an-

swer: "We do not know, but we are sure they reveal to us what in no other way we can know. It has proven true for us many times." And here the argument seems to be at an end. But let us look a little further. The assumption in this belief is that all mind, even that which perchance lies behind and directs or compels the animals to do its bidding, owes in some way allegiance and service to man. The origin of this implied belief in the sympathetic unity of all mind grows out of man's perceptions of similarity between his own mental life and that of other animals and his inability to dissociate his own personal desires from his perceptions and conclusions. Man's individuality imposes upon him the unconscious foundations of his belief. The further back we go in the history of his mental development the more we find that this imposition has shaped his views, determined his reactions, and made possible much of his superstitious faith.

Thought is naïvely regarded as something which is a manifestation of some hidden entity, some "oversoul" which has an existence apart but can reveal itself only by means of the mental lives of animals and man. That is to say, the folk mind insists on imposing on animal nature not only a capability of superior insight in certain directions, but what is more interesting, a desire to communicate this insight to man, at such a time and in such a way as to serve as a warning or guide to him. In other words, there is here exhibited a sort of naïve philosophy of common purpose and common sympathy which unites human life, animal life, and even the inorganic world into one psychic sodality, or even psychic unity. It is another illustration of that animistic belief, which is so firmly rooted in human nature, and so persistently supported by it. It is an attitude which might be characterized as an unconscious dynamic desire on the part of mankind to attain unto an all inclusive unity in the mental cosmos.

CHAPTER X.

WHAT ARE THE MOST COMMON SUPERSTITIONS?

He who reads thoughtfully through the lists of superstitions given will be struck with the great variety of forms they have taken. He will also be possessed with the desire to see those specimens which have been duplicated oftenest segregated from the mass, in order that he may separately consider them. For, as far as it can be said of any, these are the superstitions which have taken hold of the common mind most tenaciously, have been recalled and applied most frequently, and hence are most representative of the superstitious holdings of today. In anticipation of this desire and with a view to dealing more directly with them, the following list has been made. It includes those which were reported by twenty-five or more different individual students. They are classified in the order of their frequency and will repay a patient consideration.

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| If you drop the dish rag, you will have company | 77 | 39 | 22 | 138 |
| Thirteen is an unlucky number | 75 | 49 | 13 | 127 |
| If you break a looking-glass, you will have bad luck | 48 | 49 | 16 | 113 |
| Evil will come to you if you start on a journey on Friday | 52 | 24 | 21 | 97 |
| If you give to a friend as a present a knife or any edged instrument, it will cut your friendship | 24 | 33 | 32 | 89 |
| To open an umbrella in the house brings bad luck | 61 | 21 | 6 | 88 |
| If you see the new moon over your right shoulder, it is good luck | 43 | 38 | 6 | 87 |
| Never begin a piece of work on Friday, for you will have bad luck if you do | 44 | 20 | 15 | 79 |
| If a rooster crows before the front door, you will have company | 46 | 27 | 6 | 79 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| See a pin and pick it up, All the day you 'll have good luck | 42 | 24 | 11 | 77 |
| See a pin and let it lay, You 'll have bad luck all the day | 42 | 24 | 11 | 77 |
| If thirteen sit together at table, one of the number will die before the year ends | 35 | 25 | 16 | 76 |
| If a task be begun on a Friday, it will never be success- fully done | 25 | 20 | 26 | 71 |
| To find a pin with the point toward you is good luck | 32 | 30 | 7 | 69 |
| If two friends walk on the opposite sides of a post, they will quarrel | 25 | 24 | 18 | 67 |
| If you find a horse-shoe, you will have good luck | 35 | 24 | 7 | 66 |
| If you see the new moon over your left shoulder for the first time, you will have bad luck | 29 | 24 | 3 | 56 |
| To dream of a death means a wedding | 31 | 15 | 8 | 54 |
| If your nose itches, you will have a visitor | 31 | 16 | 6 | 53 |
| To find a four-leaved clover will bring good luck | 23 | 21 | 7 | 51 |
| If your left ear burns, some one is speaking ill of you | 30 | 14 | 4 | 48 |
| To drop a fork is a sign a man is coming | 26 | 6 | 15 | 47 |
| If your right ear burns, some one is speaking well of you | 26 | 15 | 4 | 45 |
| If you sing before breakfast, you will cry before night | 31 | 9 | 5 | 45 |
| If you hang a horse-shoe over your door, you will have good luck | 27 | 13 | 5 | 45 |
| It is bad luck for a black cat to cross the path in front of you | 28 | 9 | 5 | 42 |
| If you make a wish upon seeing the first star in the evening, it will come true | 24 | 17 | 1 | 42 |
| If you make a wish while looking at a load of hay, it will come true provided you do not look at the hay again | 30 | 10 | 2 | 42 |
| If a dog howls, it is a sign of death in the family | 17 | 14 | 9 | 40 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| It is bad luck to sit at the table when thirteen are present | 22 | 12 | 5 | 39 |
| Friday is an unlucky day | 25 | 8 | 4 | 37 |
| If you kill a cat, you'll have bad luck | 16 | 11 | 8 | 35 |
| If a person comes in your home through the front door and leaves through the back door, it will bring you more company | 20 | 8 | 6 | 34 |
| It will bring good luck to pick up a pin | 18 | 14 | 2 | 34 |
| If you open an umbrella in the house, it brings death to some one in the family | 25 | 8 | 1 | 34 |
| If you dream of snakes, you have an enemy | 17 | 8 | 8 | 33 |
| If the palm of your left hand itches, it is a sign of money | 18 | 7 | 8 | 33 |
| If you see the new moon over your left shoulder, good luck will follow | 22 | 10 | ..... | 32 |
| If you drop a knife, a woman is coming | 23 | 6 | 2 | 31 |
| If you start on a journey and then turn back for something which was forgotten, it is sure to bring you bad luck | 14 | 10 | 7 | 31 |
| If your right ear burns, some one is talking good of you; and if your left ear burns, some one is talking ill of you | 25 | 5 | 1 | 31 |
| If you break a mirror, you will have bad luck | 14 | 14 | 2 | 30 |
| If you cut your hair in the new moon, it will grow better | 7 | 9 | 14 | 30 |
| If any kind of a garden tool, such as a hoe or spade, be carried in the house, it signifies death in the family | 13 | 9 | 7 | 29 |
| If you drop a fork, it means a woman is coming to see you | 14 | 5 | 9 | 28 |
| To drop a knife means you will have a man caller | 22 | 6 | ..... | 28 |
| If a bird flies in at your window, there will be a death in the family | 11 | 11 | 5 | 27 |

| | No Belief | Partial Belief | Full Belief | Totals |
|--|--------------|-------------------|----------------|--------|
| When you see the first star at night, look steadily at it while saying the following rhyme: Starlight, star bright, First star I've seen tonight; I wish I may, I wish I might Have the wish I wish tonight. Then make your wish, and it will come true | 17 | 7 | 3 | 27 |
| If you drop a knife, a fork, or spoon, you may look for company | 18 | 4 | 4 | 26 |
| If you pass under a ladder leaning against a window, you will have bad luck | 15 | 10 | 1 | 26 |
| It will bring bad luck to turn back after having started on a journey | 10 | 13 | 3 | 26 |
| Dream of the dead, you will hear from the living | 13 | 7 | 6 | 26 |
| If you change a garment which has been put on wrong side out, it will bring bad luck | 8 | 13 | 4 | 25 |
| Dream of a wedding, sign of a funeral | 8 | 12 | 5 | 25 |
| It is the sign of a quarrel to spill salt | 15 | 7 | 3 | 25 |

There are two general notions, suggested by a study of this special list, to which I wish briefly to call attention.

In the first place, the percentage of belief in these most common superstitions is slightly greater than it is in the specimens making up the collection as a whole. Forty-seven per cent. of the judgments here set forth are affirmative of belief. This gives additional assurance that the conclusions set forth in the chapter on Belief in Superstition are conservative and reliable.

In the next place, all of the conclusions or interpretations given to the superstitions in this list are without an exception expressed in terms of human life or experience. They represent, in other words, an unconscious attitude on the part of man to set himself over against the objective facts of life in such a way as to make it plain that he believes the objective world has no meaning unless it is referred to himself. They are expressions of a tacit belief that all things that exist or happen have some definite and necessary relation to human life. For example, it would be just

as rational to conclude that it would cause the crickets to chirp vigorously, if you first saw the new moon over your right shoulder, as it would to conclude that the same sort of a vision would bring you good luck. But the latter interpretation appears because it touches and has to do with human activity and human welfare.

Thus it is that a sort of insistent native egoism has shaped the faith of the folk and dominated in their judgments.

It is necessary to say at the conclusion of this chapter that the suggestions here given make no pretension to finality, and are made merely on the basis of the evidence furnished by the material given in the lists.

CHAPTER XI.

ON MENTAL PREFERENCE FOR ODD NUMBERS.

In the lists given there are 120 different varieties of superstitions making distinctive use of numbers. This does not include those wherein numbers enter as a mere secondary matter, but only those in which the numbers carry with them the superstitious notion involved. For example, there is no special significance attached to the number 2 in the superstition which says, "It will cause trouble between two people if they are separated by a post while walking together." The danger here suggested lies not in the number, but in being separated and in passing on opposite sides of a post. Hence all examples of this sort have been excluded from the present calculations.

Of the 120 varieties mentioned, only twenty refer to even numbers, and these, with the exception of one or two, are comparatively unimportant. All of the others use odd numbers. Narrowing the classification further, we find that ninety-seven out of the hundred using odd numbers use 3, 7, 9, or 13. In other words, these figures lead us to expect to find more than 80 per cent. of all superstitions, referring to numbers, making use of 3, 7, 9, or 13. These, then, can with propriety be designated as the numbers especially appropriated by the mind to express and embody superstitious notions. Why they have come to be so appropriated is a question which cannot be answered definitely and finally from the data here listed. But these facts taken with others already known, which were gathered from a wider range, enable us to set forth with some degree of assurance what appears to be a rational theory for the origin of this apparently general mental preference.

The partiality shown for odd numbers in the Bible, especially for 3 and 7, must have exerted some influence, in later times, in furthering their use in a mystical way. But this of course offers no suggestion as to why they came originally to be given a preference in the folk mind. It serves only to remove the question

further back, and leads us to ask, "Why were they preferred, other things equal, by biblical writers?"

Before we attempt to answer this question, let us further consider the data. I have found by actual count that in the Bible 3, 5, and 7 are used more than twice the number of times that 4, 6, and 8 are. But since 5 is not used so often as 3 or 7, as we have suggested elsewhere, if we combine the number of times that 3 and 7 occur, we find that these two are used more times than 4, 5, 6, 8, and 9 combined. If I have made no mistake in counting, and it was done with care, 3 is found 758 times, while 7 occurs 498 times, making a total when combined of 1,256. The other numbers, *viz.*, 4, 5, 6, 8, and 9 occur respectively 426 times, 370 times, 238 times, 121 times, 95 times. Combining these amounts, we have a total of 1,250 to set over against 1,256 as noted above.

The probability that such a differing use of these numbers would be made as the result of the demands of external conditions is very small indeed. For example, when we see that 7 is so markedly preferred to either 6 or 8, we cannot safely say that this is probably due to accidental causes. But had we not obtained from other sources a wider knowledge of this mental partiality, we could not feel so certain that we are here dealing with a sort of unconscious mental habit. Elsewhere we have referred to the fact that in guessing, when there are no possible external hints of why one digit should be preferred to another, there is present in the minds of the guessers an unconscious partiality for odd numbers sufficiently strong to compel their strikingly disproportionate use. Through a study made some years ago on *Guessing as Influenced by Number Preferences*,⁸ the writer was enabled to state this truth, and it has been corroborated by an investigation recently made by Professor E. C. Sanford.⁹

It is interesting to see how some of the older writers on numbers attempted to explain this curious partiality by referring to usages which in reality owe their origin to number preferences. For example, in an arithmetic published by Etienne De La Roche in 1538, he extols the great and high mysteries contained in the

⁸ See *Popular Science Monthly*, Vol. 54, pp. 781-786.

⁹ See *Amer. Jour. Psychology*, Vol. 14, pp. 383-402.

number 3, and attempts to account for its mystic character in the following way: "At first," says he, "God hath been pleased to appear as three persons,—Father, Son, and Holy Ghost. It has pleased Him to create three hierarchies, and in each 3 orders of angels. There are 3 things in Jesus Christ, to wit: deity, the soul, and humanity. The priest makes 3 parts of the precious body of Jesus Christ in the mass. Three holy orders sing the mass, to wit: the priest, the deacon, and the subdeacon. Three times are sung the *Sanctus, Sanctus, Sanctus*, and the *Agnus Dei qui tollis peccata* in the mass. By 3 nails was fastened the blessed Redeemer, Jesus Christ, on the cross. There are 3 degrees of penitence, to wit: contrition, confession, and satisfaction. There are 3 parts of satisfaction, to wit: fasting, alms, and prayer. There are 3 divine virtues, to wit: with heart, with word, and with deed. Man may offend 3 things, to wit: God, himself, and his neighbor. God hath disposed all things by number, by weight, and by measure. There were 3 things in the ark: the rod, the manna, and the Mosaic law. Three places are deputed for man after death, to wit: paradise, purgatory, and hell. Three vows do the minor friars vow when they make profession, to wit: poverty, obedience, and chastity. There are 3 natural principles, to wit: form, matter, and privation; or power, object, and act. There are 3 souls, to wit: vegetative, sensitive, and rational. There are 3 powers in the rational soul, to wit: will, memory, and understanding. Bodies have 3 dimensions, to wit: length, breadth, and thickness. The world is divided into 3 parts, to wit: Asia, Europe, and Africa. And thus appears the excellence and magnificence of this worthy 3." In speaking of 7, he says: "God the Creator regards it in his most admirable work. For he has created 7 planets, 7 metals, 7 colors, and 7 tastes. And when he had created everything in six days, he rested on the seventh, which is a thing of great mystery. There are therefore 7 days in the week. There are 7 principal virtues, to wit: three divine and four cardinal. There are 7 other virtues against the mortal sins. There are 7 works of bodily mercy, and 7 works of spiritual mercy. There are 7 sacraments. There are 7 orders in the holy church. There are 7 ages of man. There are 7 windows through which the ordinary senses are exercised: the two eyes.

the two ears, the two nostrils, and the mouth. There are 7 days between the setting in of a disease, and the critical day. There are 7 climates in the habitable earth."⁹

He accounts for each of the other numbers up to and including 12 in the same general fashion, but it is noticeable that he seems to make out a stronger case, on the whole, for the odd numbers than he does for the even. Especially is this true for 3 and 7; that is, he surrounds these with more mysticism, gives them a larger religious significance, and explains them more at length.

Of course it is not worth while to say that such talk furnishes no explanation. Beneath and behind all of these illustrations the same question appears, Why did the mind show in the beginning its preference for odd numbers? Why did those who wrote the Bible, or those who developed religious rites and ceremonies, or many of those who philosophized about all things come to show such a decided tendency to adopt a preferential though perhaps unconscious attitude toward the use of odd-number relations in their thinking?

It is not my intention to claim that the answer which is here given to these questions is complete and exhaustive, nor that the theory set forth herein is unassailable. I merely mean to say that the answer given is in accord with the facts, and that the theory set forth seems to be sufficient to account for the facts.

Naturally such a list of mystical uses for these numbers as are here recited would when brought to the attention of the folk mind increase their superstitious awe for them, especially with predispositions in that direction. But men would not have made such a list in the beginning, neither would they have developed such associations, had there not been some psychic cause for so doing. Imitation would account in part or perhaps entirely for their continuance, but not for their beginning. Besides, if such preferences were at first accidental, and then merely preserved through imitation and repetition, it is not at all probable that the same accident would have happened among peoples so widely separated. The fact that we are here dealing with a mental

⁹ See the translation in the *Popular Science Monthly*, Vol. 25, p. 545. I have not seen the original work.

tendency, which seems to hold in general of whatever tribe or race which is sufficiently developed to use numbers, is evidence that we are dealing with something that is not accidental, or wholly continued through imitation. To cite only a few examples illustrative of this wide-spread usage, we know that there were 3 fates and 9 muses in Greek mythology, and that the Romans had corresponding notions; that the ancient Peruvians had a 7-day week, though they did not derive it from the 7 planets as did the Egyptians; that the Mexican Indians preserved a story of a flood and that 7 survivors reseeded the earth; that there were 7 stages of Roostem, as well as 7 years of magic enthrallment for Tannhäuser; that in the old stories of Thibet there were 7 Shan brothers, suggestive of the 7 sons of so many of the Jewish patriarchs;¹⁰ that the old Chippeway, the Adam of the North American Indians, charmed his life away with 7 teeth of the beaver; that the beautiful Reed maiden in the Magyar legends is blooming in the 77th island of the Black Sea, and is sought for by the prince who had on his head 3 golden hairs grown from one root; that in the Russian legends the story is told of how Ivan the Tsarevich, being but 9 days old, and having spent these in 3 sleeps, each of 3 days and 3 nights duration, arose and went in search of a peerless beauty for his bride; and that the Magyars have a story of the great Freezer, one of the demigods, who had 9 pairs of boots on his feet, 9 shirts and 9 pairs of drawers on his body, 9 neck-cloths on his neck, and 9 sheep-skin overcoats on his back.¹¹ It would not be a difficult task for the reader to extend this list almost indefinitely, and by illustrative examples convince himself that we are dealing with an apparently firmly fixed tendency of mind, however curious it may seem. Wherever peoples have developed sufficiently to be able to handle numbers to the extent here indicated, it seems that because of some subjective condition or stimulus they have acquired the habit of using odd numbers under these conditions far more than they do even numbers.

If we examine into this tendency in a somewhat narrow and

¹⁰ See *Folk-lore and Legends, Oriental*, Gibbings, London.

¹¹ See Curtin, *Myths and Folk-tales of the Russians, Western Slavs, and Magyars*, p. 492.

naturalistic way, and attempt to account for it in this spirit, it seems entirely probable that the mental condition which prompts this preference has developed as a product of natural adjustment. The stem of every tree, the stalk of every plant which lifts itself above the ground, the body of every bird, or insect, or mammal forms a centre of support about which are balanced the branches, the wings, and all of the paired members. Even the mountains with their crests and sides, the cañons with their slopes meeting in a central trough, and the sky with its morning, noon, and night, bear in upon the minds of all who observe, a trinitarian demand of balance. Furthermore, all of the stones that have tumbled down the mountain-sides have come to rest only when a location has been found which enables them to be balanced about a central support. Thus in whatever direction we look out upon Nature we see the objects upon which our vision rests, of necessity adjusted to the demands made by the force of gravitation, and exhibiting this fundamental condition of balance and stability. It is not strange, then, that under such constant and almost invariable stimulus the mind of man has emerged so adjusted and tempered to Nature as to demand in his art and thinking the same satisfying conditions, which can be furnished only when, considered from the numerical point of view, there is an odd number of elements, about one of which the others must balance.

If we look at this in a more subjective fashion, and attempt to account for it on the basis of some fundamental and underived quality of mind, we are at once confronted with the fact that it does not always hold good, but exists merely as a predisposition, or preference. If it were an original, though unconscious, eject or imposition of the mind, then it would be regularly imposed when no compelling objective necessity intervened. If it were an underived, fundamental aesthetic demand of the soul, it would be almost invariably observed and exclusively dominant. It seems probable therefore that as a result of Nature's external adjustment to the force of gravitation, and our mental adjustment to a nature so conditioned, we have acquired a tendency to think in this fashion, as well as an aesthetic demand to construct our art forms accordingly. In other words, the mind has been so modified by this prevailing stimulus as to show not only a

preference for such relations but to take greater pleasure in an art that recognizes it. It is certainly more restful and satisfying to look at a group of objects arranged according to this demand of balance than it is to view them when their number and arrangement precludes this possibility. Of course this holds only when the number of objects is not too great to form, when taken together, a single perceptual unit. This fact explains why these oft-recurring numbers are limited to 3, 7, and 9, and also why 3 occurs oftener than 7, and 7 than 9. For generally, if we go further than 9, we pass beyond what may be properly termed the perceptual span, and make it necessary to arrange them into two or more groups. If we look at the seven candle-sticks, the conventionalized acanthus, or any harmonious design based on these, the mind immediately comes to rest in the perception of a middle, a beginning, and an end. In such arrangement of the objects of vision we most quickly grasp the group in its entirety, and are as a result conscious of a completeness and of an equilibrium lacking in any even-numbered group. If the reader is inclined to doubt this, let him substitute eight sockets in the candle-stick for seven, or group the bric-a-brac on the shelf without reference to a central relief of some kind, and then study the difference in the sensations produced. There is a physiological and a psychological demand for equilibrium, which finds its best satisfaction in a tripartite division. We even see this trinitarian demand carried over into philosophy and argumentation. There are most always three main points, three lines of argument, three chief divisions of the subject, or three fundamental reasons set forth in proof of a given proposition. Now an odd number of objects admits of this method of grouping, while an even number does not. In 9 there are either three threes, one in the middle and one on each side; or three parts made of it by balancing four objects on each side of the keystone unit.

That 13 has acquired such a prominent place in superstitious numbers has been explained by some as due to the emotional and mystical suggestions growing out of the biblical account of the last supper. The only evidence which this study affords on this point lies in this direction, but is insufficient for arriving at any conclusion. This evidence—if it could be dignified by calling it

evidence—consists in the fact that almost all of the superstitions listed which are connected with this number refer in one form or another to the danger which is likely to result from 13 people dining together. But Winckler has shown that essentially the same superstition existed in the minds of the Babylonians at least three thousand years before the birth of Christ.¹²

The relation of odd numbers to balance has been discussed by many writers on aesthetics, and it is shown by all of these that satisfactory balance necessitates the arrangement or grouping of objects so as to present an odd number of perceptual elements. After having cited many examples showing that Nature is constantly presenting to us objects symmetrical in form, Grant Allen, in his interesting volume on physiological aesthetics, says "from the constant sight of all these symmetrical objects, and others like them, and from the contemplation of his own fellows, primeval man learns to expect a regular order of parts under certain circumstances."¹³ But Professor Raymond in his volume on the *Genesis of Art Form* has shown this relation in a more careful and exact way, and upon him we can rely for authoritative conclusions touching this point. He says: "In fact this arrangement" (an odd number placed between) "augments the effect of balancing, by that which, as we shall presently find, is the main characteristic of symmetry; for so placed the odd feature acts like an intersecting line clearly showing—as the body does between the wings of a bird, or the head between the shoulders, or the nose between the eyes—just how the pairs are separated or related. The same is true of groups, too, formed of five and seven or any other odd numbers. Only when there are sufficient factors to make it difficult to count them at a single glance is it as easy to secure the effects of balance with the latter as with the former. In the Greek temples, the front peristyle—to which as a whole was given principality—always contained an even number of columns, in order that before the central door there might be a central space between them. This space, too, was wider than that between the other columns, and the spaces be-

¹² See Hugo Winckler, *Die babylonische Kultur in ihren Beziehungen zur unsrigen*, pp. 27-28.

¹³ See *Physiological Aesthetics*, Grant Allen, p. 176.

tween the columns farthest to the right and left were narrower than those between any others. Thus, in the principal feature considered in itself, the Greeks secured the effect of symmetry through that of principality with balance.¹⁴

“To one looking up at a building, for instance, the basement often seems to complement the roof, or a first story to complement the third; while the principal part, or at least the pivot line of balance, seems to be between them. It is worth noticing in this connection, too, that the Greeks, according to all testimony, almost invariably grouped different architectural features, whether placed perpendicularly or horizontally, according to proportions determined by odd numbers, 1, 3, 5, 7, etc.; and also the fact that the majority of men feel that a house or tower having an equal number of openings or divisions of spaces either horizontally or perpendicularly is less pleasing than a house having 3 or 5 windows on a story, or having one and a half, two and a half, or 3 or 5 stories, or four stories with an apparent roof.”¹⁵

Thus we see that the mental preference which we have set forth is fully recognized in aesthetics, but so far as I am aware there has been no previous attempt to show that the preference for odd numbers, when totally dissociated from objective conditions, may have its genesis in the same kind of experience as that producing a demand for balance in art forms.

May it not be true that this mental demand for unity finds its explanation partly in the fact that the mind shrinks from the consideration of multiplicity, because the resulting impressions are too dim and evanescent to make any permanent or lasting effect? “If you want to make an impression,” says Hunt, in his *Talks on Art*, “you must sacrifice as many details as possible.” And it is the chief function of balance to suggest by the arrangement of the details the central idea, and thereby emphasize its relative importance.

Basing our conclusion upon the facts here set forth and upon those referred to in other studies, it seems that we are not far from the truth when we suggest that this habitual preference

¹⁴ Raymond, *op. cit.*, p. 87.

¹⁵ Raymond, *op. cit.*, p. 96.

shown for the use of odd numbers in superstitions, grows out of the same general stimulus as that which predisposes the mind toward an aesthetic desire that finds satisfaction in odd-number relations in art forms.

In other words, the general unconscious preference for odd numbers is a mental bias developed out of conditions imposed upon external nature by the force of gravitation.

From the point of view of logic, this preference might be considered as the expression of a native and necessary law of the mind. That is to say, the third or odd element could be interpreted as a necessary condition for the mediation of two opposing or differentiated ideas. In other words, thought *necessitates* the consideration of a balancing or unifying element, for in no other way, according to this view, can the mind resolve opposing concepts and thus rise to a higher one.

The suggestions made in this chapter are, of course, tentatively presented. There is not sufficient evidence to warrant any attempt at final conclusions.

CHAPTER XII.

"OVER THE LEFT."

While classifying and ordering the complete lists of superstitions given, it was noticed that there seemed to be an undue proportion of dark and uncanny interpretations and suggestions connected with those referring to the left side of the body. This aroused interest and led to a segregation and study of all those having to do in any definite way with the right or left, and especially those making use of the right or left parts of the body. As a result of this study it was found that out of the whole number of specimens classified 274 referred, in one form or another, to some member of the right side of the body, while 275 were connected with the left. But the interesting fact about this bilateralism is that 85 per cent. of those associated with the right side are superstitions of good luck, good fortune, or some form of happiness, and only 15 per cent. presage ill-fortune or danger. In the case of those referring to the left members of the body, the opposite is true. At least 75 per cent. of these directly foretell bad fortune, impending danger, or trouble. Exact figures cannot be given in the latter case, because a few specimens are so ambiguous in their interpretations that one cannot be sure of what those who reported them or those who expressed a belief in them really meant. But when 75 per cent. is chosen it can be relied on as a distinct and conscious under-estimate, rather than an exaggeration of the facts as stated.

We have no desire to make any broad generalizations out of these facts, though the data at hand certainly and decidedly indicate a very clearly marked difference in emotional preference for the two sides of the body. But if we put these facts along side of many other well established facts relating to bilateral asymmetry, we can with a large degree of certainty declare that this preference illustrates a well developed bias of mind, though for the most part an unconscious one.

Notwithstanding the fact that we are to a large degree bilaterally symmetrical in our anatomical make-up, through inheritance, training, and custom, most of us are right-handed right-footed, and consequently proportionately dextral minded. That is to say, those who give preference to the right hand and the right foot in the active work of life are inclined to become more consciously sensitive of the condition and powers of these members than of the corresponding ones of the other side. There is a livelier quality in the sensations resulting from the stimulations of the right finger-tips, a feeling of greater accuracy and general ability in the right arm, a clearer conscious dependence upon the strength and endurance of the right leg than is experienced in the corresponding members of the opposite side. Upon this difference in the quality of the sensations experienced the mind makes and continues a preference for the right half of the body, even in general judgments. One is more conscious of himself and of the power of others in these more dextrous organs, and consequently they are preferred in thought and feeling as well as in action.

Experiments upon school children show that there is more disparity between the right and left sides of the body of the brighter pupils than there is between the right and left of the duller ones. Doubtless this same augmented difference holds throughout life, or at least to the period of senescence. It is nothing more nor less than the result of specialization which increases as growing thought-life calls upon the right members of the body for finer adjustments and more varied and perfect execution. Hence the right members become more the special organs of the will than the left, induce a greater proportion of emotional reaction, and altogether become more closely bound up with the mental life. That this specialization gives an advantage in accuracy, strength, control, and endurance of the right side there can be no doubt. But it seems equally certain that it introduces mental partialities not at all times consistent with well balanced judgment, or the most trustworthy emotional promptings. Indeed this difference is recorded in the meaning and use of the two words, dextrous and sinister. The thought that relates itself to the stronger side is more rational than that which deals with the weaker and less easily controlled half.

In addition to this fundamental basis for psychic differentiation with respect to the left and right, it is probable that the beating of the heart, strange and wonderful to the primitive mind, had some influence in connecting the left side with the awful and mysterious.

These facts and considerations give us a significant hint relative to the origin and development of certain classes of emotional impulses. We are in general but vaguely conscious of the inferiority of the left side, and yet this feeling is strong enough to make its influence felt in shaping the emotional attitude toward it. Where there is a persistent recognition of weakness or inefficiency, whether it be conscious or otherwise, there will always be associated with this weakness a feeling of fear and danger. "The Irish fishermen, when going to sea, must always enter the boat by the right side, no matter how inconvenient,"¹⁶ or how inconsistent it may seem. They can then face the dangers of their vocation with an emotional assurance not otherwise obtainable.

Apparently the same sort of feeling is illustrated by the attitude of the inhabitants of Sarawak, for on the authority of Dr. Haddon we are told that "if a hawk appears on the wrong side (i.e., the left) when men are paddling, a few days away from home and nearing another village they immediately turn the boat right around, pull to the bank, and light a fire. By turning around they put the hawk on the right side, and being satisfied in their own minds, they proceed on their journey as before."¹⁷

The peasants in Oberpfalz see to it that a newly purchased cow enters her stall with her right foot first, otherwise they would fear lest something would happen to her.¹⁸ According to the same authority, the peasants of East Prussia, when they wished to make a compact with the devil, were required to subscribe thereto by writing their names with blood drawn from the index finger of the left hand.

¹⁶ See Lady Wilde, *Ancient Legends of Ireland*, Vol. II, p. 119.

¹⁷ See Haddon, A. C., *The Omen Animals of Sarawak*, *Pop. Sci. Mo.*, Vol. 60, p. 83.

¹⁸ Cf. Wuttke, *Aberglauben*, p. 411.

So it is we create most of our devils and direct them to attack us persistently in our most vulnerable places. It would be easy from this point of view to conclude that there is danger in allowing unilateral specialization to go too far, and that it would be wise to make special effort in elementary school work to counteract this unevenness. But, in the light of our present imperfect knowledge, it is hazardous to suggest any change looking toward any sacrifice in the efficiency of the right hand, that the left might be brought to a state of greater control and accuracy. And yet out of consideration for normal growth and unity in the central nervous system, it seems that there is a real need for making a greater effort to secure a better balancing of power and control than we are now making. This can be done through those exercises which, in the main, involve only the larger movements, and hence would not hinder to any appreciable degree specialized dextral efficiency.

The sanest life is the one which feels competent in a many sided strength. The safest life is the even life. The best education fortifies the soul in all directions. Even Brownies cannot live in cultivated ground. At least this is what many European peasants believe, and they act on their belief by leaving a patch unplowed.

CHAPTER XIII.

REMEMBERING SUPERSTITIONS.

As we have said elsewhere, all superstitions herein classified were taken directly from the memories of young people, who had received them from their elders and will pass them down to others. It seems worthy of note that so many of these things should be held in mind and so readily reproduced. This capacity of memory seems more interesting when one recalls the fact that superstitions have appealed to the mind almost exclusively through voice and ear. They have been passed down from one generation to another orally and have shaped themselves to suit the natural requirements of the memory. Other things being equal, those which are best adjusted to the retentive and reproductive powers of the mind will survive longest and come to the surface most frequently.

What, then, are the natural requirements of memory as illustrated in this list of superstitions?

1. They are, in the main, expressed in well balanced sentences, of such a length that they can be spoken with one breath. Usually the condition is stated first and followed by the conclusion. For example, "If you spill salt, you will have bad luck." The same general mouthing and tone effect, however, can be produced by inverting the order: "It is bad luck to burn a tree which has been struck by lightning." There is a distinct tonal cadence in all of the generic examples. In this way, both physiologically and psychologically they are well adjusted to the memory span. From the point of view of form it is very interesting and suggestive to compare them to the sentences predominating so largely in the wisdom books of the Bible. For these, too, grew up in the mind of the folk and took form suitable for oral repetition and verbal memory. The third chapter of Proverbs, for example, is almost entirely made up of just such sentences. For immediate comparison, we quote two verses, the first and the last: "My son, forget not my law; but let thine

heart keep my commandments." "The wise shall inherit glory; but shame shall be the promotion of fools."¹⁹

2. When the material which is presented to the mind is such as to awaken an instinctive interest, a prime condition for remembering is satisfied. No one can read, even calmly, the lists of superstitions given without experiencing a peculiar stirring of those native impulses, and, even though he professes no belief in any of them, there is a back-ground of emotional sympathy and a friendly attitude which causes the memory to seize them with avidity and retain them with comparatively little effort. But they are received with more eagerness by children, in whom these instincts are more active and less hidden by the veneer of reason, than they are by adults. It requires no great effort of reminiscent introspection for us to recall the peculiar childish but earnest faith some of these superstitions awakened within us in earlier years. The special organ of feeling, so to speak, which responds to superstitious lore bestirred itself more energetically then because it was neither inhibited by any strength of reason nor weakened by degeneration brought about through lack of exercise. Besides, children are told these things most frequently when their minds are astir with mystic interest and fanciful lore. They are even led to an exaggerated interest in them because superstitions have been used, and are still used, to frighten children into obedience or inspire them with awe.

Superstitions satisfy the instinctive tendency of the youthful mind, and hence are received by it with peculiar native interest. Indeed they satisfy an emotional craving which clings to us all as a remnant of earlier conditions. Because of this natural adjustment the mind reacts toward them in such a way as to register a vivid and persistent impression of them.

3. In the third place, many superstitions have been put into rhymed verse, mainly, I think, in response to a demand on the part of memory. This fact is noteworthy, for it shows that in the formation of this class of superstitions the same mental demands have been active which were influential in the shaping of early

¹⁹ I have been assured by my former colleague, Dr. Max Margolis, of the Department of Semitic Languages and Literatures, that the original Hebrew exhibits the same characteristics in this regard as the English version.

literary form. In the case of superstitions, the desire to produce a rhyme is often strong enough to change entirely their meaning. This accounts for some of the variations noticed and for conflicting beliefs set forth in the lists. For example, one says:

“See a pin and let it lie,
Come to sorrow bye and bye.”

While another, getting the wrong grammatical form in mind, says:

“See a pin and let it lay,
You’ll need that pin another day.”

4. It does not require a prolonged study of the lists to reveal the fact that there are comparatively few of what may be called generic superstitions. The great majority of those current can be classed as species or varieties under these. For example, there are listed forty-one different kinds having to do with horse-shoes. All but three of these could be classed as different interpretations of the superstitious significance of finding, picking up, hanging up, or throwing horse-shoes. Likewise there are twenty-four different interpretations of what will happen when one spills salt, the generic one being, “It is unlucky to spill salt.”

These examples are illustrative of the general truth, that in the case of superstitions the folk memory has held closely to objective data, but has been unable to preserve faith and belief from the disintegrating influences of personal initiative and personal bias. This conclusion, it seems to me, will suggest an interesting question to the student of history. For it may be asked, Does not the same strength and weakness of memory which are exhibited in the retention of superstitions show themselves in all those accounts of human endeavor preserved to us through tradition? On questions of objective fact the folk memory has proved to be worthy of serious respect, but in matters touching belief and interpretation it cannot be relied on with the same degree of assurance. This is true because these are just the things that most entangle themselves with egocentric personalities and most often emerge modified and distorted.

CHAPTER XIV.

SUPERSTITION AND EDUCATION.

Any plan of education which does not take into account the mental conditions and inheritances of the people for whom it is devised must be counted irrational and lacking in essential elements. No accurate calculations concerning the outcome of any educational policy can be made, unless such a policy is known to adapt itself thoroughly to the nature and needs of the life it seeks to influence.

The attempt has been made in this investigation to bring into relief some of those attributes of human nature which, though often kept in the back-ground, are singularly potent in the deeper under-currents of behavior. As has been said elsewhere, this study was undertaken with the hope that its results would have some bearing on the larger questions concerning the conditions and culture of human nature. It is the purpose of this chapter to set forth briefly the suggestions arrived at from this point of view. The main question we have to ask is this: What qualities and needs of the common mind can we make out through such a study?

1. The popular notion of what constitutes scientific evidence is sadly in error. Great masses of the people have a very vague conception of what is meant by proof. When multitudes of people are willing to believe that bad luck follows directly on stepping over a broom, and are willing to evidence the fact by recalling instances where this was the case with them, what sort of an idea can they have of cause and effect? Here, as elsewhere, possible coincidence, interpreted by an expectant mind, suffices for a fundamental and an everlasting cause. Men are willing and eager to explain things; but as yet few have ever stopped to consider what explanation really means. The fundamental fact, and the one of dominant importance, however, is that men do invariably seek to explain; that they attempt to make

some explanation of things or to come to some conclusion about them. Without this tendency, science would never have been born. "There is a point of view, then," as Fiske remarks, "from which it may safely be said that there is very little *absolute* non-sense in the world." But on the other hand, a study of the superstitions of mankind serves well to show the great lack of power to distinguish between sense and partial non-sense. What men have wanted to believe, what their unregenerated instincts have prompted them to believe, or what they have been frightened into believing, cannot be eradicated from their minds easily. The education that will make men reasonable cannot be a shallow education. It must sink deep, even into the spinal-cord, if it would produce results upon which society can calculate and rely.

In early times no inevitable causation was admitted. God, or something that passed as God, was recognized as the origin of all things, and was immediately engaged in keeping things going. And if some *unusual* event occurred, it was a token that God through this agency was exhibiting variable causal relations. From this it was an easy step to where this invisible power became associated with the event itself; so that everything seemed possessed of life and power; so that everything or every event with which man had to do acquired a sort of self-centered power which it could exhibit as a first cause. This semi-deification or animism is by no means merely a thing of the past. "If you will carry the left hind foot of a rabbit in your lower left vest pocket, it will bring you good luck all your days." Do men really believe in such things? I have their earnest word that they do. Engineers feel safer, gamblers run greater risks, and business men make investments, trusting to the power of a rabbit's foot for luck. When the "Klondyke fever" was at its height, a miner wrote back to his father in this wise: "If you and the boys can kill any rabbits up in the hills, send the feet to me, and I will dispose of the lot in round figures. I never saw men try to press their luck as they do here. A gambler arrived from St. Louis over the Dalton trail, and knowing that he would find other gamblers, he brought along a dozen rabbits' feet and sold out the lot for \$50 each." But the rabbit's foot is only one of a great many things used for the same purpose.

Interesting illustrations of how little attention is paid to evidence of proof concerning the truth of things is seen in the variations which superstitions undergo in transmission and use. People express firm belief in them, notwithstanding one may be stated exactly in the reverse order of the other. For example:

Potatoes planted in the *dark* of the moon will give a good crop.

Potatoes planted in the *light* of the moon will insure a good crop.

People believe in these, and the interesting fact is that about as many believe in one as in the other. They forget which to believe in, but that makes a very little difference. The value of the belief lies in the satisfaction resulting from believing in *some* mysterious thing. This ignorance of the true relation of cause and effect shows itself in a great many practical ways. You will find comparatively few men today who do not feel in a measure competent to pass judgment on the most complicated political situation of the day. Complex and serious problems of education are settled on five minutes' notice; courses of study are mapped out while you wait. People who have never taught school a day are ready to enlighten the world at any time on the proper methods of teaching. Recipes are readily given for the cure of all the ills of humanity. And this reminds me that no better illustration can be found of how lightly causal relations are considered than by reciting just a few of the superstitions relating to remedies for bodily ills:

If you will carry a potato in your pocket, it will cure rheumatism.

A potato carried in your pocket will *keep away* rheumatism.

If you carry a rabbit's hind foot in your pocket, you will never have rheumatism.

A horse-chestnut carried in your pocket will cure rheumatism.

If, on retiring, you insert the toe of one shoe in the mouth of the other and then place them under your bed, it will cure rheumatism.

If you will put a spider in a nutshell and wear it around your neck, it will cure a fever.

And so on almost to any extent.

It is easy for those who give their time and attention to learning to over-estimate the rationality of the average mind. It is not easy for students to look at humanity in an unbiased way. The spirit of learning is of necessity optimistic in its tendency; and to this we owe much of our progress. But it is necessary to insist that, for the good of the cause of education, we must not fail to recognize the fact that underneath what passes for average culture there lies undisturbed a great mass of irrational predisposition, which in the hour of fear and excitement rules the mob and dictates irrational conduct. This is why we need more schools, more laboratories, more real teaching, more scientific conscience, and more courage for the sake of truth.

It is quite easy for us to imagine, because we can do so many wonderful things today which other and earlier peoples were unable to do, that we are infinitely superior to them in intellectual powers. We forget that most of our efficiency comes from the use of accumulated inventions and discoveries of the past. We owe far more to our social and scientific heritage than we are inclined to acknowledge. After a careful analysis of Greek intellect and culture, Galton has said that "the average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own; that is, about as much as our race is above that of the African negro."²⁰

In the light of this study, I want to ask this question, for I believe all people ought to interest themselves in the rational education of children: What about the general and almost unquestioned usage of teaching much mythology in the lower grades? Is it most helpful to the mental development of the children? Will it tend to make them rational beings? Or have we already too much faith in mythical entities?

I know that most literary men look with wonder and pity upon one who, in their estimation, is so foolish as to call in question the great value of the study of the myth in schools. They tell us that it is impossible to understand the higher literatures without a thorough knowledge of these products of lower civilizations, and consequently they must be learned as a best

²⁰ See *Hereditary Genius*, p. 331.

preparation for further work. I do not wish to dispute the just claims made by literary critics, to the end that a correct conception of the growth of myth is necessary in the interpretation of much classic literature. But I do seriously call in question the wisdom of giving to the lower grades of school as much mythology as I have found given in many parts of our country. Schools are planned not alone for that which is to come, but also for that which now is. The time for the study of mythology comes when a knowledge of it is necessary, and not before. Much culture, as well as insight into human nature, can be derived from a proper study of mythology; but children are not able to see these things in the proper light. The whole world of nature is open to young children, and nothing can be more healthful and nothing more to their liking than this if we would only allow them.

"And Nature, the old nurse, took
 The child upon her knee,
 Saying: 'Here is a story-book
 Thy Father has written for thee,'
 'Come wander with me,' she said,
 'Into regions yet untrod;
 And read what is still unread
 In the manuscripts of God.' "

Much literature is burdened with mythical allusions simply because many authors know more of myth than they know of reality. Ignorance of the real world of Nature is our most serious hindrance. If we were not too lazy to look and listen, or too impatient to stop to consider, knowledge would become more interesting than myth, and infinitely more useful.

Of course we do not want to develop in our children that stiffness of mind which is associated with a mere matter-of-fact experience. A lively imagination when guided by reason, or induced by a praise-worthy emotional activity, is one of the most useful qualities of a practical and happy mind. But certain educational writers and literary men seem to think that without the use of mythological stories and superstitious lore children cannot develop vivid and vivacious imaginative power. With this notion I cannot agree. Any literary material which stimulates the imaginative function to its most normal and vital activity is that which introduces imagery related to that already

possessed by the mind. A story or a literary selection which demands an artistic and well balanced use of the experience the child already possesses furnishes excellent practice in imagination. But it must not be forgotten that words have no meaning without a previous experience more or less representative of their content. The most lurid words will never give a child, blind from birth, the least notion of a sense of light, nor even suggest the rich colorings of an autumn sunset.

The first and most necessary condition for vivid and lively imagination is an adequate fund of clear and definite experience. This to my mind is the great desideratum, and increasingly so as modern city life with its bleakness starves the nature-love of an increasing number of children. If the prime factor in the training of the imagination were fairy story and myth, most European peasants ought to possess a lively imagination instead of the stolid superstitious natures so characteristic of many of them. For they were all brought up on folk tales, fairy stories, and superstitious lore which abound in the land of their homes, even to the point of oppression.

The highest quality of imaginative power is measured neither by the strength of superstitious longings nor by faith in the mythical entities of an outgrown civilization. It has to do with the artistic, practical, and rational use of the realities that lie all about us.

If certain of the emotional inclinations, which this study has had under consideration, can be classified as psychic remnants, then it seems to me plain that one part of the teacher's work should consist in hastening their atrophy. And this can be accomplished most safely and most speedily in two ways: First, offer no opportunity for the exercise of an aptitude to believe what is known to be false. It is a mistaken idea to allow children to believe in ghosts and superstitious lore, or even to hear about them in any serious way. Those who claim that children would be deprived of their keenest pleasures if the superstitious tales and myths of the race were withdrawn from them should be reminded that the desires of undeveloped minds are not necessarily identical with their needs. If it were so we should have only to study the fancies and longings of child life in order to

know what educational guidance to give it. The highest form of education must ever consist in correlating life with the best and truest civilization.

I believe it is a mistaken idea to hold that childish imagination gets its best training from a consideration of myth and ghostly tales. To be sure, there is no doubting the fact that children, at least most children, receive these things with marked excitement; but excitement must not be interpreted as interest, neither must we expect the imagination to get any systematic or even serious haphazard training unless through direct experience it has been furnished with material upon which it can act.

The restriction thus suggested in no wise attempts to declare that all folk-tales and historic stories should be excluded from our scheme of education. The rather it attempts to emphasize in a decided manner the need of selecting stories which have no tendency to exercise a power which the laws of development are constantly proclaiming must be discarded as no longer primarily useful. It seems incredible to suppose that it is our duty to develop a function whose increase in activity and power only serves in later life as a hindrance to rational thinking and doing. The argument used to refute this position does not sufficiently take into account the compensations of mental life. True, a frog must first develop gills before he can reach that stage in his existence where lungs alone can properly serve him; there is no alternative for him. In his infancy, it is either gills or death. This analogy does not hold for the mental life of the child. His life does not depend on learning to believe what in later stages he must give up or fail of his best powers. His imagination can have recourse to the things at hand, to all forms of reality immediately about him. And some of these are capable of begetting an interest as keen and one as deeply absorbing as any superstitious tale ever told. Even if it be thought that the fear instinct must receive its due amount of exercise in childhood in order to insure a full and sufficient growth, surely the environments of daily life offer a surplus of stimulations in this direction.

At the proper stage in a frog's life his gills disappear, and his further development depends on their disappearance. In this stage of his existence it is either lungs or death. But the mind

does not and cannot cast off its earlier developments in any such sudden or permanent way. On the contrary, we know that early training of predispositions leaves lasting effects. Our best educational theory is in line with this, and it seems unnecessary to make an exception in favor of superstitious stimulations.

It is necessary to distinguish clearly between those stories which develop superstitious faith and trust and those which portray ethnic ideals of life and conduct. There is a great mass of folk-tales and rhymes which are admirably adapted to the demands of normal and wholesome development. They have come down to us as a rich heritage from more primitive conditions and reflect in their adaptations the freshness and vigor of early imagination. They are delightful in their directness and simplicity and helpfully stimulating in every way. But there are thousands of others which derive their popularity almost wholly as a result of the superstitious thrill they awaken in the minds of the children and even those grown older. They have doubtless, as we have shown, served some useful purpose in former times, but we have no educational need for them in the present stage of development, and should look upon them as not only useless but dangerous to rational life. We now have better material to offer.

It would be impossible for any one to make a selection of folk-tales, legends, or myths that would elicit identical reactions from any large group of children or adults. What would call forth no disturbing or superstitious thrill in one might develop in another a feeling to believe, or a feeling of satisfaction in a superstitious faith which would tend to defeat the very purpose of any scheme of rational education. Perhaps the only dogmatic direction which could be given to guide in the selection of such material as we have under consideration is one based on this personal reaction. But it is quite safe to say that those legends, superstitious myths, and stories, which are so constructed as to fix the attention and interest of the children on some hidden, occult, and superstitious power, and in this way to exercise and develop this tendency of human nature, are generally useless for children, if not positively dangerous. When they beget a fear which we associate with staring eyes and blanched face, and

suggest nothing akin to possible experience, then we may be sure we are not dealing with safe material for the rational development of children. "There is a wide difference," as Keightly remarks, "between popular legends and stories: the former are objects of actual belief, the latter are only regarded as sources of amusement."²¹

Only the best is good enough for children, and when we carelessly allow them or purposely direct them to develop a credulous and superstitious faith we thereby do them a permanent injury.

It is not enough to shield them from error. There must be developed the habit of rational interpretation. And this habit comes, as all habits come, through uninterrupted and continuous exercise. Surely there can be no just excuse for a practice which permits the child to grow up in an atmosphere of emotional credulity. It cannot be wrong to direct him from the first to see as far as possible that life is bound up in law; that he himself must ever be subject to such laws, and that, other things equal, he who can best see the relation of cause and effect will be least enslaved and least handicapped in the attainment of higher standards. But it has been claimed that just such training as is here hoped for inclines to the production of a dogmatic and an uninteresting character; that scientific methods cannot be used in the instruction of young children because their minds are not adapted to such a method of thinking. It is said that they are then passing through the savage stage and must be allowed to deal with the world order as a savage would deal with it. In other words, they must be allowed to go wrong before they can go aright. There is an important pedagogic truth in these contentions, and there is neither desire nor intention on my part to detract from its usefulness. Adaptation of cultural material to the childish mind is a necessity, and of great importance, if we are to expect the best results from any course of study. But adaptation does not imply falsification, neither does it imply a necessary attempt to adjust the minds of our youth to the methods and faith of a lower civilization. It must be that the most rational education will ever have to do with the truest and

²¹ See Keightly, *Tales and Popular Fictions*, p. 339.

best results of human development, and will not wastefully entangle the mind and spirit with the outgrown and disproved faith of former ages. Children, though immature and credulous beings, are not so abnormally unrelated to the world as to desire fiction and fancy more than truth and reality. If they often prefer the false to the true it is because their teachers and helpers are incapable of bringing them into relationship with that truth which lies within their sphere of appreciation. A minister once asked an actor to explain to him why the people were apparently more interested in the fiction presented on the stage than with the truth offered from the pulpit. The actor replied: "We present fiction as if it were truth, you present truth as if it were fiction." Much of our teaching could be put to shame in the same way. We impose upon the children because we have less enthusiasm for the truth than for myth and make-believe. We seem to know many things but to really understand very few.

Granted that the child is incapable of abstract reasoning, it still remains that he is capable of relating cause and effect, if these be presented to him objectively and simply. At no time in life does the question "Why?" come oftener than it does in childhood. At no stage of development should our children receive more careful and conscientious answers than at this stage, for they then accept them in the best of faith, whether they be true or false. Humanity in its painful progress for truer ideals will make more than enough serious errors despite all that its intelligent guides can do to prevent; and it does seem that any intentional swerving from the best we know is fraught with danger.

To many people, a mind trained to put aside the dictates of emotionalism and loath to accept nothing short of reasonable proof may seem prosy, skeptical, and slavish to fact; but who will dare deny that the sooner this becomes an established ideal in our system of training the sooner will society rid itself of that extravagance of mind which incites to mob violence and whets an appetite for the unreasonable. The acceptance of a critical attitude does not, however, render the mind prosy nor make the world less interesting. Were it undesirable to get rid of all our superstitious longings, surely there would be left enough of

personal bias in our best attempts at scientific demonstrations to give sufficient stimulus in that direction. At best we reach too many conclusions as the result of a more or less vague feeling to believe regardless of our data. Besides, the higher interest and diviner joy that come to an honest thinker will far out-balance, in the adornment of character, all the attractions supposed to emanate from a mind willing to conclude regardless of fact. "The great master fallacy of the human mind," says Professor Bain, "is believing too much—believing without or against evidence. The signal and decisive example is over-generalization, the vice of every human being for the early part of life, and of more than nineteen-twentieths to the last. There may be emotional forces working to this result, but it can be shown that these would not succeed as they do but for the natural tendency to suppose that what we see and know is the measure of the unseen and unknowable."²²

We are inclined to believe in the judgment of this eminent logician, and yet in the spirit of that incredulity which he seems desirous of promulgating, we cannot help wondering how he happened to hit upon "nineteen-twentieths," or how "it may be shown that the emotions would not succeed in bringing about this result, were it not for a natural tendency to suppose that what we see and know is the measure of the unseen and unknown." Is not this "natural tendency" an emotional prompting? for surely it cannot be classed as rational. It is probable that in this quotation Professor Bain has generalized beyond his knowledge of fact, but the fundamental truth which he wishes to impress has not been over-rated or over-stated.

There is a fundamental error in the doctrine that children need to re-live the life of the race. That they exhibit in their growth the mental characteristics of lower stages of civilization there can be no doubt. But it is a serious mistake to conclude that because of this similarity of mental behavior children should be brought up to believe in the out-grown conclusions of the race, or to seriously interest themselves in the superstitious faith which satisfied and even served a more credulous ancestry.

²² Bain, *The Emotions and Will*, p. 513.

The doctrine of the culture epochs has been of great service in so far as it has fixed the minds of parents and teachers upon the important facts of child mind and child character, and the imperative necessity of the adaptation of our best cultural material to the needs of child nature; but it is scarcely short of criminal to conclude, because the out-grown ethnic stuff left over from former generations is well adapted to the mental powers and credulous nature of the child that, in order to further his normal growth and development, we must saturate him with it, and bring him up on it. The educational burden of every age consists in the duty of putting the succeeding generations into possession of all the truth, of all the wisdom, of all the power, and of the "sweetness and light" to which past generations have been able to attain. Any educational doctrine which introduces a lower ideal than this for the care and culture of children must be inadequate. And hence there is an ever-present demand upon teachers and parents to close the blind alleys of human experience as well as to direct the youth to walk in the paths which our best wisdom leads us to believe lie in the direction of progress, purity and peace,—progress for the individual and society, purity for the home and the nation, peace for the mind and for the soul.

Ever since evolution seized upon the psychic power of man as the chiefest elements of his further development there has been a more or less steady growth in the demand made upon him to direct his own progress. While natural selection operates too slowly, conscious selection runs the risk of suicidal errors. And so as man comes more under the burden of self-control and self-guidance, he must of necessity become more and more thoughtful of the future and consequently more critical of the means he employs to attain the ends which he conceives to represent his ideal of progress. When psychologists and literary enthusiasts insist on giving children myth and superstition as material out of which to evolve their thought-life, and their faith, they fail to see that such material, though often well adapted to the mental powers of children, is in reality not what they need. It is useless to waste time and energy on what we know to be false, even though it be interesting. I can see no adequate excuse for filling the minds of children with the mythological and superstitious,

for these things, as we have said, not only operate to keep alive a taste for them, but of necessity tend to develop the habit of believing in what their emotions prompt them to believe in, despite its irrationality. Literature, history, science, and art are full of cultural stuff which is not only psychologically adapted to undeveloped minds, but is at the same time rationalizing, refining, and useful. From such material as this it is our duty to select in order that the children may be blest with the use of the best we have and shielded as far as possible from doing what is now known to be useless.

Myth and superstition offer to properly equipped adults fertile fields for research and study. They reveal phases of the growth of the human spirit as no other records can. Against this use of them we have not only no fault to find but, on the contrary, earnestly recommend them as worthy of the careful study of all students of human nature.

The well balanced individual is one whose emotional nature is as closely adapted to the world of truth in which he now lives as is his intellect. If he thinks according to the demands made upon him for today and is capable of using modern methods of determining the truth, he still cannot perfectly trust himself unless his emotional life acts in harmony with his reason. His feelings and emotional promptings must likewise be attuned to the life of truth as he knows it. Then and then only can he hope to focus his whole strength and bring it to bear as a unit on the problems now demanding solution. If he cannot thus adjust himself, there must be more or less inevitable conflict between his belief and knowledge, between what his emotions prompt him to do, and what he knows he ought to do.

Emotions, such as we are considering, are deep-seated and abiding, because the physiological reactions upon which they primarily depend for their content and quality are those which hark back to conditions long in the ascendancy, and hence have been wrought into the very vitals of the race.

Though the conditions have changed, these racially acquired predispositions are retained as remnants and reminders, and are easily aroused into an activity which prompts a behavior more in harmony with the past than with the present demands of human life.

The emotional life of the coming man will not be qualitatively measured by the same standards we must of necessity apply today. But his feelings must ever bear a close relationship to those standards of conduct and behavior for which his organization, environment, and nurture have shaped him. Emotional regeneration therefore means a reorganization of the mainsprings of the physical life in its adjustment to a better conception and understanding of the world order.

This, to be sure, is placing upon education a difficult and inclusive task, but nothing short of such an ideal of balance will satisfy those who dream of the time when men will act reasonably and judiciously. "The highest form of intellectual virtue," says Lecky, "is that love of truth for its own sake which breaks up prejudices, tempers enthusiasm by the full admission of opposing arguments and qualifying circumstances, and places in the sphere of possibility or probability many things which we would gladly accept as certainties."²³ Looking forward to the same ideal, we may say, from our point of view, that the highest form of emotional virtue is that love of balance which will enable us to cast out all remnants of useless emotion and fear and strengthen those which urge us to humane and rational living. The superstitious natures of many men are too strong to be broken up alone by "the love of truth for its own sake." These must be purged of "prejudices" by starving to death those remnants of emotionalism which have long since ceased to harmonize with the truth as we have it today. Guided in our thought by the data we have presented, we have a right to affirm that many people are so handicapped by the persistence of animistic credulity that the love of truth for its own sake is too feeble to break through "prejudices," or even to "temper an enthusiasm" for believing, despite all evidence to the contrary. Some individuals seem no more capable of adapting themselves to a reasonable life than lions to domestication. Inherited instincts are too strong in other directions.

2. In the next place, the common mind of today exhibits itself as an evolution from a type of mentality far below the

²³ See *The Map of Life*, by W. E. H. Lecky, p. 30.

present standard. Just as the body carries with it useless remnants, so the common mind retains processes and products which can only be understood when referred to past conditions. There was a time in the ancestral history of man—if we may believe the biologists—when that part of his anatomy now known as the appendix vermiformis was not a source of danger, but a useful and necessary member. That time has past, and at present this anatomical remnant is probably worse than useless. Anatomists enumerate in all nearly a hundred such remnants, which have a meaning only when seen in their biological significance. So it is with the mind. We carry about with us mental remnants, many of which are not only useless but sources of positive weakness and danger.

These remnants are the reminders of an ignorance from which we are emerging, slowly, somewhat irregularly, but surely. In the meantime, the law of natural selection takes heavy toll as each useless and dangerous superstition is cast out forever. It has cost thousands of lives and sorrow untold to even reduce the belief in witchcraft. I say reduce it, for it is yet a dangerous remnant in the minds of many people. Thousands of the superstitions which float in the minds of people today, while not as dangerous as belief in witches, exist as constant menaces to mental health and educational progress. When one hears an educated young man, or at least one said to be educated, remark that "he would not for anything be the seventh to have his fare rung up," though riding on a modern electric street-car, one feels anew the utter nonsense of such things, and at the same time realizes the tremendous tenacity of ancestral folly.

When we read that the designers, builders, and owners of one of the newest, largest, and most splendid steamships crossing the Atlantic combined to studiously avoid the use of the number 13 in connection with any state-room or convenience on board, we ought to think of more than the financial foresight of those who study to cater to the demands of intelligent people.

It is hazardous to the mind to arouse the latent possibilities of these ancestral vestiges. For these when strengthened destroy all the boldness of mind and take away from it its very reason for being. Nature has no need of a man who is afraid to think or put

aside his superstitious fear. A lazy, fearful mind is a servant of the devil. For in it there is no room for the kingdom of God.

One of the most difficult things humanity is ever called on to do is to free itself from the errors which it once proclaimed in the name of truth. We can never be sure that we have passed by a stumbling block, for, though it may be cast out for a time, there is danger that it will be met again in some modified form. The doctrine of hypnotism has offered recently an opportunity for the resurrection of middle-age mysticism and even demonology. Witchcraft is not dead and will never die as long as people refuse to think honestly and act accordingly.

A belief once thoroughly drilled and lived into the mind of humanity is more lasting than if written on tablets of stone.

The acceptance of a new doctrine is not necessarily followed by the immediate abandonment of the old, though the two be mutually antagonistic. When Christianity was carried to the countries of the North and accepted, it was not uncommon for the priests to sacrifice to Thor and at the same time to baptize their children into the name of Jesus. Even so the Christianity of today is in a large measure not of Christ. Our faith is embarrassed with the entangling and contradictory elements of mysticism and the unnecessary demands of an undue supernaturalism. "It were better," says Bacon, "to have no opinion of God at all than such an opinion as is unworthy of him, for the one is unbelief, the other contumely; and certainly superstition is the reproach of the deity."

Superstition is our inheritance of the unreasonable. It represents that stage in the development of our ancestry when reason was shrouded in the mists of supernaturalism and when the fear of the gods made black white, and white black.

Why should the average young person of our country carry about in his mind a mass of these hindrances to a true life? Why should so many of these things, utterly foolish, utterly devoid of reason, still exercise such a hidden and powerful influence on the thinking and behavior of older people? Perhaps you are wont to say that these remnants of our unreason are now used chiefly to amuse ourselves with, and that we retain them out of a sort of poetic feeling which these alone can satisfy. I reply, that a great

deal of what we sometimes call poetic feeling is at bottom our reverence for superstition. Here are some good examples of so-called poetic superstitions:

If an old clock now long since idle suddenly begins to tick, it announces the approach of death.

When the master of the house dies, unless the bees are told they will all leave their hive.

At 12 o'clock on Christmas eve you will see the oxen on their knees in prayer.

If a white butterfly flits across your path in the spring-time, you will achieve success in all undertakings.

When the cold chills run up your back, it means that a rabbit is silently running over your grave.

We often hear such things as these called poetic, and in fact find large use made of such stuff in literature. But why do we call them poetic? Mainly because they appeal to our superstitious natures. They tickle our love for the supernatural and unreasonable. It is far easier to persuade one's self that these are beautiful than it is to see how utterly ridiculous they are. For exactly the same reason it is easier to persuade one's self that his *luck* will carry him through than it is to earn an honest living. At bottom all things untruthful are useless and irreverent. As yet, however, humanity is not ready to leave its idols.

In the poetic use of similes and especially of metaphors we have a sort of titillation of this mythic and animistic demand in us. These furnish the mind with the opportunity to feel, if not to believe, that even vague similarities in the appearance or behavior of two or more things bring them into vital relations with each other. A large per cent. of the most pleasing metaphors imply an animistic interpretation of nature.

The truer and higher poetry of the future will not stoop to curry favor with the people by appealing to their lower natures. The super-man will love truth and respond to it with greater pleasure than to the superstitions which now demand of us so much reverence.

We not infrequently hear the word culture used to mean devotion to and respect for a critical knowledge of the worn-out conceptions of humanity. A deeper and truer culture will

substitute a forward look for a backward devotion. I would not be misunderstood here. A thorough acquaintance with the progress of the race can become the most effective means in interpreting the present and through it building for the future. But knowledge begets interest, and interest begets love, and so we are safer when our chief interests are centered on the best results of humanity, and through these we look forward to the possibilities of better things.

Richard A. Proctor, the astronomer, once said that "in the operations of nature and in the actions of men, in commercial transactions and in games of chance, the great majority of men recognize the prevalence of something outside law, the good fortune or the bad fortune of men or of nations, the luckiness or unluckiness of special times or seasons—in fine, the influence of something extranatural, if not supernatural." I have proof of the truth of this statement in a multitude of cases.

The feeling of luck is sufficiently strong to induce men to put into a lottery five dollars when there is only a remote possibility of getting out two. There is something inscrutable in the fact that, even in so palpable a fraud as a lottery which advertises to give only two dollars in return for five, men will put aside reason and be impelled and guided by what they term luck to squander their money and develop degenerate manhood.

Some time ago an old man called at my home offering for sale lottery tickets. His ready plea was "buy one for luck." With this study then in progress, I took the opportunity to question him. I asked him what he meant by luck. After much disconnected and aimless talk, he finally came to the conclusion that it was "blind chance," and then reiterated his plea with renewed earnestness. To him luck was a reality despite his reasoning to the contrary. With the idea of luck in mind, he could see nothing but a worthy investment in a lottery ticket. He did not attempt to justify his plea on any other basis than that of luck, and I dare say that he had learned by experience that this was his strongest argument.

In a recent number of one of the most prominent newspapers of a very important and metropolitan city of our country I counted the advertisements of no less than fifty different people

advertising to "tell your fortune with a pack of cards"; "to find lost property by a lock of your hair"; "to cure witchery"; "to penetrate all the affairs of your life"; "to reveal all hidden mysteries"; "to find through the power of second sight investments that will make you a fortune"; "to guide sporting men in games of chance"; "to cure all diseases on earth"; "to give correct information on the whole range of the unknown." In short, to do by occult means all that science has not only failed to do but that which it has proved time and time again to be impossible. Do not misunderstand me here. Many things impossible to science today will be possibilities tomorrow, but others cannot be.

These people who thus advertise know that superstition is stronger than reason with a great class of newspaper readers, and thus are able to live as parasites because men, as yet, prefer to be duped. P. T. Barnum made a fortune on the theory that men will pay fifty cents to be fooled and then consider that they have had their money's worth. This may be an extreme view, but there is a very large element of truth in it. Perhaps the most insinuating curses of modern society are the quack doctors, who make well people believe they are sick, and charge heavily for their skill; who exaggerate through suggestion until life with many becomes burdensome. But how shall we get rid of them? We could as well ask the question in another way: How shall we help people to live reasonable lives? For as long as people believe in such things we shall have quack doctors. It will do very little good to disclaim against quack doctors and belief in the unreasonable. It is almost useless to try to prove to the people that the evidence supporting superstitions is not real and true; for this evidence is inextricably interwoven with the warp and woof of their own mental lives. What the mind has ejected from itself seems to demand no further evidence of its verity. When the mind looks through the devil's glass, his satanic majesty is always in sight. As Fisk says, "The persistence of the idea implies the persistence of the reality," and so men believe in superstitions because they have retained a mental demand for such things.

I know of nothing that will rid humanity of superstition but

education. And this education must not stop short of the habit of scientific method and scientific feeling. A student at work in the laboratory learns soon that nature tells no falsehood and that her laws are inexorable. The scientific worker nowhere has any use for the conception of luck, and so acquires the habit of disregarding all such superstitions.

In this connection it is well to remember that we are not dealing with a mere passive though tenacious tendency of the human mind, but with one that is being reinforced and continued by a large number of active propagandists who are teaching the people to perpetuate their superstitious faith and to direct their lives accordingly. Our task in the education and liberation of humanity consists therefore not simply in organizing and building up a body of truth designed to aid men in righteous living, but in actively teaching them to know and love the truth. And here we must see that it is more difficult to interest most men in things reasonable than in things mysterious and superstitious. In the one case there is no such emotional hankering and longing to receive and believe as there is in the other. This is the reason why fakirs and charlatans, clairvoyants and mediums, "divine" healers and quack doctors find it so easy to get the attention as well as the pocket-books of so many people. For the same reason, other things equal, a long-haired musician or a frowsy poet is received more readily and raved over as "more truly soulful" than the true artist who knows that if his work is to live and serve any worthy purpose the less of make-believe there is in it the nearer he has come to fulfilling an artist's mission.

Modern novelists and magazine writers, perhaps unconscious of the fuel they are casting into the flames, are given to playing upon the superstitious imagination and preference of their readers by selecting titles not dictated by the real contents of their writings, but those which are suggestive of mystic and hidden meanings. Such titles pay dividends, and not infrequently are demanded by publishers. Of late preachers have become somewhat tainted with the same spirit of advertisement, and at times rival their literary brethren by conjuring up "catchy" subjects or titles for their sermons.

If St. Paul were here to preach in the midst of a modern

Areopagus, he might very truthfully proclaim as he did to the Athenians of old, "In all things I perceive that ye are somewhat superstitious."

3. We can only calculate on the instinctive inclinations of a people, not on recent educational veneer. We must not expect the education of a few generations to eradicate the habits and methods acquired during the unnumbered ages of barbarism. No system of education can be devised that will reconstruct humanity in a decade, or even in a century. Mental evolution is the most momentous task of the ages. Education is not for the purpose of making money. It seeks to make men reasonable and to cast out the fear of the unknown in order that they may live more useful happy lives. It is rare to find a man who fully believes in education for its own sake; who does not continually ask, "Will it pay?"

It may seem to us at times that our schools cost much money, and they do; but this very fact is the best possible evidence that we are coming to realize that the best place to invest *for* our children is to invest *in* our children. The only legitimate use of money is to make ourselves and others better. The learned Plato said: "The wise man will esteem and cultivate above everything those sciences which will perfect his soul." The true work of life is self-culture and devotion to the highest ideals of helpfulness. All else must be subordinate. As we develop toward a perfecter life, constantly higher and better conditions are needed for our spiritual sustenance. Serpents can live in an atmosphere almost wholly devoid of oxygen, but as we observe the needs of the ascending series of animal life we find that purer air is needed. Likewise as our human natures expand and develop away from the groveling things of our environment and our lower natures, the more we demand purer and better homes, better government, better friends, and a truer insight into the world of nature. We need more courage to stand up against the foes of the spirit than against all that may oppose us in the flesh. Men are not put to death today for mere opinion's sake, but they often murder their own highest possibilities by submitting to superstitions of a forgotten past. The most practical education one can acquire is one that will make him a reasonable creature.

The most practical thing in this world is an earnest, honest, consistent belief in the sanity of the Universe. Without this faith, the foolish fears and the harrowing superstitions of life will offer to us unceasing disturbance.

4. In the light of mental economy as we understand it today, the emotions are not ends in themselves, but develop in us for the purpose of prompting and controlling behavior. And, in the long run, those emotions which cease to have any direct bearing on useful activity are left as remnants which function under more or less extraordinary or untimely circumstances. Such remnants may become dangerous when through renewed activity they tempt or drive us to do what we now know will lead to no permanent service either for the individual life or for humanity in general.

It goes without saying, therefore, that the emotional life if it is amenable to direct education at all demands a share of the efforts we put forth to assist nature in developing a character freest from the useless and harmful, and at the same time abounding in desires to do worthy service.

It is as much our duty to attempt to shape our mental life so that our feelings and emotions will prompt us to worthy and useful behavior as it is to refine the powers of observation and reason in order that we may trust them to guide in the progress of life and to lead us along the paths which issue in illuminated and rational living. Indeed the former is the more essential, as it deals with a more dominant and fundamental psychic dynamism. By this I do not mean to suggest that proper educational endeavor in the one direction does not bring about development in the other, for the mind constantly tends to unify and balance itself; but disproportionate and continued emphasis in one direction inevitably gets the life askew and seriously warps our estimates of values. And here, I believe, we find the weakest spot in our educational theory as well as in our educational practice. As our schools and curricula are organized today, we are pledged to give nearly all our time and our best endeavors to intellectual considerations, and even if we make any attempt at emotional refinement and control we do it too often in the merest haphazard way. In fact we have given so little conscious atten-

tion to the emotional life and its training that we have formulated as yet no illuminating principles to guide us in this part of our duty. Doubtless this failure is due in large measure to the inability on our part to easily analyze out and lay bare the hidden springs of our emotional natures. But this difficulty should offer no permanent barrier. It should the rather challenge the keener endeavor. If it tax to the utmost the minds of the wisest, we should seek earnestly for guidance in this vital part of our work. And, since this help must come from the combined wisdom of the many, all the more urgent is the need for a general interest in it.

To know something of the conditions of humanity, even in these darker and more barbarous aspects of its nature, will, I believe, serve to prepare us better to realize the need and importance of a purposeful education. True, there is something uncanny about these things. But we must remember that they grew up in the minds of men and have found there a secure and it seems an almost eternal abiding place.

We sometimes flatter ourselves that we have attained almost unto freedom. But I think even a short study of the superstitious tendencies prevalent today will convince the most enthusiastic that we are in no little measure still slaves to the unreason of our uncivilized ancestry. And we shall never attain unto rational living until we are regenerated through the gospel of truthful learning; until we acquire the habit of fearless investigation, persistent thinking, and courageous belief. We can certainly hope for, but not presently expect, the dawning of a better day for humanity, when the soul of man will be satisfied with the rational concept of law and order, and when superstitious predisposition will have been transformed into a love for truth and righteous living. When we have so learned to adjust ourselves, unto us it will be given to know something of the mysteries of the Kingdom of Heaven.

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