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## THE LONG HIDDEN FRIEND.

### INTRODUCTION.

STUDENTS of folk-lore have long recognized the fact that in America a peculiarly interesting and fruitful field for the study of traditional superstition is to be found among the Germans of Pennsylvania. The folk-lore of these Pennsylvania Germans has been repeatedly discussed by contributors to the *Journal of American Folk-Lore*.<sup>1</sup>

One of the most valuable and authentic hand-books of the charms and popular magic in use among the people of Eastern Pennsylvania is "The Long Hidden Friend," which is reprinted in the following pages. This curious book was written in 1819 by John George Hohman, and for almost a century has been held as a prime authority by the witch-doctors of this section. These witch-doctors are generally known as "hex-doctors" (German "hexe," a witch), and the practice of their arts is often called "pow-wowling."<sup>2</sup> It must not be understood from these terms, however, that the witch-doctor is in league with the powers of darkness. On the contrary, he makes it his business to overcome by pious charms the malign influences of the witches who have placed their spells upon man or beast. Accordingly, the incantations of the witch-doctors make extensive use of religious symbols and prayers in which one easily recognizes the survivals of liturgical weapons employed by the mediæval church in its warfare against witchcraft.

The belief in witchcraft is popularly associated with Salem and the Puritans. That it continues to flourish to-day to any considerable extent among the white population of the United States will be a surprise to most persons, yet within the past four years investigations have disclosed the fact that in eastern Pennsylvania whole

<sup>1</sup> *Folk-Lore of the Pennsylvania Germans*, W. J. Hoffman, vol. i. pp. 125-135, ii. pp. 23-35; *Folk-Lore from Buffalo Valley, Central Pennsylvania*, J. G. Owens, vol. iv. pp. 115-128; *Notes of the Folk-Lore of the Mountain Whites of the Alleghanies*, J. Hampden Porter, vol. vii. pp. 105-117; *Folk-Medicine among Pennsylvania Germans*, Emma G. White, vol. x. pp. 78-80.

<sup>2</sup> Cf. articles by J. G. Owens, p. 125, and Emma G. White, p. 78.

communities, almost whole counties, firmly believe in the reality of "hexing," and protect themselves from its influence by the charms and incantations of the witch-doctors. Dr. John M. Bertolet, a physician of Reading, Pa., published in December, 1899, an article in the "Monthly Medical Journal," Philadelphia, in which he presented facts as to the wide extent of witch-doctoring in Berks County. Following close upon this was a long article upon the same subject in the "New York Herald," January 14, 1900, based upon material gathered by Dr. Bertolet. Interest in the matter was still further awakened by the daily "North American" of Philadelphia, whose correspondent visited Reading and collected information concerning the practices of the witch-doctors, which was published in a six-column article, May 22, 1900.

On the basis of statements made in this article, Joseph H. Hageman, one of the most prominent "hex-doctors" of Reading, brought suit for libel against the "North American." In the course of the trial, however, the truth of the statements made in the article was so fully substantiated that the counsel for the plaintiff moved that the jury be instructed to bring in a verdict for the defendant. A large number of witnesses were examined, and their testimony (printed in full in the "North American"<sup>1</sup>) furnishes striking evidence of the implicit faith which many still cherish in the potency of charms and amulets.

In none of these articles on the practices of the witch-doctors is there any mention of Hohman's "Long Hidden Friend" as the source from which their magic was taken, though several of the charms given correspond almost word for word to those in Hohman's book. By a singular coincidence, however, at the very time that the printers were engaged in setting up the accompanying reprint of "The Long Hidden Friend," the Berks County Medical Society, while investigating further the practices of the witch-doctors, discovered that the principal source of the charms which they were using was this very book of Hohman's. The results of this investigation by the Medical Society are set forth in an article by the Reading correspondent of the Philadelphia "Public Ledger," May 14, 1904. The correspondent writes:—

The representatives of the Medical Society have found that the practice of the witch-doctors is founded on a book of seventy pages, published in this city over eighty years ago by John George Hohman, one of the pioneer witch-doctors of eastern Pennsylvania. His volume is called "The Long Lost Friend," a collection of mysterious and invaluable arts and remedies. . . .

Investigation by representatives of the local medical society shows that this book is almost exclusively used by the witch-doctors in preparing their charms and in giving advice, for which they charge high prices.

<sup>1</sup> March 7, 11-14, 1903.

Immediately on the appearance of this article, Mr. W. W. Newell wrote to Reading inquiring for further information as to the extent to which Hohman's book is still used by the witch-doctors. The replies to his letters fully confirm the statements made by the correspondent of the "Public Ledger." Rev. J. W. Early, a Lutheran minister of Reading, writes under date May 24, 1904:—

If you suppose that any use of it is confined to irregular practitioners in Berks County, you are grievously mistaken. The practice of its mysterious formulas is carried on to a large extent even beyond the limits of Pennsylvania, possibly the larger portion of the country east of the Mississippi, and possibly even beyond. Not only Reading has had its "Warsht (Wurst) Frau," but there are hundreds upon hundreds who carry on the same things in other parts of the country.

Another correspondent, also from Reading, writes:—

It is a fact that there are a number of "witch doctors" in eastern Pennsylvania, and they do a flourishing business. Hohman's book and the "Seventh Book of Moses" are, I understand, the foundation of their practices, and the former, I know, is the volume consulted by them.

Add to this concurrent testimony the fact that many of the charms collected in Pennsylvania, Maryland, and the whole Alleghany region by the students of folk-lore are to be found in the pages of Hohman's book, and it becomes evident that "The Long Hidden Friend" possesses the highest value as an early record of the popular magic practised among the German immigrants in Pennsylvania.

Before proceeding to discuss the contents of the book let us bring together such information as is at hand concerning its author, John George Hohman. In his preface the author states that the book is written "at Rosedale, in Berks County, Pennsylvania, 31st July, in the year of our Lord Jesus Christ, 1819." On the title-page the author's home is given as "near Reading, in Elsop Township, Berks County, Pa." At first this location was difficult to identify. None of the maps show a "Rosedale" in Berks County; nor is there such township as "Elsop." In the German text, however, the name of this township is given as "Elsass," which is, of course, the German form for "Alsace," a township just northwest of Reading. Clearly the "Elsop" of the English edition is a misprint. Furthermore, I find it recorded in the "History of Berks County"<sup>1</sup> that about the year 1815 a woollen mill was erected on Rose Valley Creek in Alsace township, at "Rosenthal." There was, then, at the time Hohman wrote his book, a settlement by this name. In this way the place of writing is fully identified.

That the book was written as early as 1819—the date given in

<sup>1</sup> M. L. Montgomery, Phila., 1886, p. 989.

the author's preface — is shown by an examination of the names appearing in the book. For example, several of the names mentioned in Hohman's list of "Testimonials" can be identified by local historical records with persons living at that time. One of the most interesting of these circumstantial confirmations of the date of the book is found in the case of the "Dr. Stoy" referred to in connection with the cure of hydrophobia (No. 97). After giving this remedy, the author adds: "It is said this is the remedy used so successfully by the late Dr. Wm. Stoy." Now, from an article on "The Reformed Church in Pennsylvania," by J. H. Dubbs,<sup>1</sup> I learn that there was a Dr. Henry William Stoy practising at Lebanon, who was especially celebrated for his success in treating hydrophobia. As an evidence of his reputation in this respect Mr. Dubbs quotes the following entry from the account book of George Washington: —

"OCTOBER 18, 1797. Gave my servant Christopher, to bear his expenses to a person at Lebanon in Pennsylvania celebrated for curing persons bit by wild animals, \$25.00."

This Dr. Stoy of Lebanon died in 1801, and his fame was still remembered eighteen years later when Hohman referred to him as "the late Dr. Wm. Stoy."

Hohman tells us very little of his own personal history. But fortunately there is another source of information which throws an important light upon our author's character. In Mr. W. J. Buck's "Local Sketches and Legends pertaining to Bucks and Montgomery Counties,"<sup>2</sup> I stumbled upon a chapter entitled, "George Homan and His 'Taufschien.'" Nothing is there said of Hohman's book, or of his interest in charms, yet there can be no doubt that the Homan of whom Mr. Buck writes is to be identified with the author of "The Long Hidden Friend." After a couple of pages in regard to German redemptioners<sup>3</sup> in general, Mr. Buck proceeds to give an account of Homan: —

About the year 1799, there arrived at Philadelphia a vessel whose cargo consisted chiefly of German redemptioners. Among these was George

<sup>1</sup> *Publications of the Pennsylvania German Society*, Lancaster, Pa., 1902, p. 184 ff.

<sup>2</sup> 1887, p. 178 ff.

<sup>3</sup> These "redemptioners" were immigrants who sold themselves into practical slavery for a term of years after their arrival in America in consideration of the payment of their passage to this country. For further information in regard to them, cf. article on "The Redemptioners," by F. R. Diffenderffer, *Publications of the Pennsylvania German Society*, 1900, especially pp. 164-185; cf. also article on "The Reformed Church in Pennsylvania," by J. H. Dubbs, *Pennsylvania German Society*, 1902, p. 35. In the possession of the Historical Society of Pennsylvania there are two MS. volumes entitled, "German Redemptioners from 1775-1804." A search through these records very likely might disclose some further mention of Hohman.

Homan, his wife Catharine, and a young son called Caspar. Their time was purchased by a farmer by the name of Fretz, who conveyed them in his market wagon to his home in Bedminster township. After residing and working for perhaps a year with his purchaser, he formed the acquaintance of Nicholas Buck, the founder of Bucksville, for whom he conceived a strong attachment. He solicited the latter to go his security, that he might be enabled to live and work for him on his farm. Taking a fancy to him, Mr. Buck finally consented, and so arrangements were made that he might work out for him his unexpired time, whilst his wife and child would continue with Mr. Fretz.

After Homan had resided near a year with his bondsman, he made unto him, considering his circumstances, a remarkable proposition. He stated that he had a knowledge of drawing and water-color painting, which he had learned in early life in Germany, and was withal a poet and ready writer. This was to make taufschiens and peddle them over the country to help raise the money the sooner to purchase therewith his freedom and that of his wife. This proposition to Mr. Buck was a novelty, and well it might have been to any other native Pennsylvanian. He stated if he would allow him a day for the purpose he would produce for him a specimen from such materials as he possessed. This was granted, and within a couple of weeks was completed. It was drawn and painted on paper of about twelve by sixteen inches in dimensions. In the centre was a heart in outline of five inches in diameter, surrounded by representations of birds, flowers, and angels, in rather gaudy colors, with pieces of poetry of four or eight lines each between the spaces.

At this stage of our progress it may be well to inform the English scholar, ignorant of the German language, what taufschien signifies. Its literal translation is *baptism certificate*. The laws of Germany being rigid on this matter, that the age and baptism of every infant be duly entered in church records and a certificate thereof be also given the parents to be exhibited whenever demanded by the authorities as to the age of the child for legal marriage and for military service if a boy. This was required to contain the names and residence of the parents, the child's name and date of birth and baptism. In addition the names of the sponsors and of the officiating clergymen. The common German name for this instrument of writing was taufschien. This custom was continued in Pennsylvania by nearly all the German denominations well into the beginning of this century or as late as 1830, prominently by the Lutherans and German Reformed.

As George Homan was also an expert penman, he was in the practice of making at his home as many as fifty or one hundred of these taufschiens, when he would set off on his pedestrian peddling tour, selling them among the German settlers and farmers. The space within the heart was left blank, to be afterwards filled up to suit the wishes of his patrons. When desired he would do this in handsomely ornamented German text called *Fraktur Schrift*, for which there was an additional charge. The verses mentioned were all of a religious character, and in praise of infancy and baptism. His

success was such in selling these that within ten months from starting in the business he realized sufficient to not only purchase his own but his wife's freedom, to the great pleasure and satisfaction of his bondsman as well as his purchaser.

His business in this line became so extensive through his industry and perseverance that he got them engraved in outline after one of his designs and printed at Allentown, which he would afterwards color to suit his or the purchaser's fancy. In about sixteen years he realized enough from this source to purchase himself a snug house and home near the borough of Reading, to which was attached several acres of ground, when in addition with the assistance of his family he entered into trucking and proved himself very successful in raising vegetables for the market there. Here himself and wife attained to a good old age through the comfortable provision he had made by his industry. Besides Caspar, who grew to manhood, he had several other children.

A son of Nicholas Buck, to whom I am chiefly indebted for this information, made his wedding tour to Reading in the spring of 1824, and greatly surprised him with a brief and unexpected visit, which highly pleased him, through his great regard for his long-esteemed bondsman who had faith in his integrity. The reader will now know what *taufschiens* are and how they were the means of securing liberty to a worthy man and wife whilst servitude prevailed, and finally secured him a happy home and a comfortable position in life.

Everything in this account fits exactly with the information supplied in Hohman's preface. His book, it will be remembered, is dated "at Rosedale near Reading," in the year 1819. Compare with this what we are told of Homan, the vendor of "*taufschiens*." Coming to America about 1799, in the course of "about sixteen years" he saved enough "to purchase himself a snug house and home near the borough of Reading." This must have been about the year 1816, or shortly before "The Long Hidden Friend" was written.

Moreover, the thrifty character of the "*taufschien*" peddler well agrees with that of Hohman the author, who tells us as a reason for putting out his book: "Ich bin sonst auch noch ein zeimlich armer Mann und kann es auch nöthig brauchen, wenn ich ein wenig mit solchen Büchern verdiene."

Our author, then, to accept Mr. Buck's account, was a worthy, industrious man who commanded the respect of those who knew him. Whether he further added to his modest income by engaging in the professional practice of the charms which he published in his book, we cannot say. The list of testimonials would point in this direction. On the other hand, it would seem that if he had been engaged in the practice of these charms he would have regarded it as poor financial policy to publish them broadcast. At all events, he was not a shrewd quack who was striving to enrich himself by cultivating the supersti-

tions of the ignorant, but an honest man who himself thoroughly believed in the value of the charms which he has collected in the pages of his book. Furthermore, his youth and early manhood had been spent in the Fatherland, where he had been educated in the customs and superstitions of the peasantry. In all these ways he was well qualified to serve as a medium for the transmission of genuine traditional folk-lore.

A few words must now be said as to the several editions of "The Long Hidden Friend." When the reprinting of the book was undertaken the only edition at hand was the one printed at Carlisle in 1863. After the type had already been set up, the existence of two other editions was discovered. One of these is in German, printed at Harrisburg by Theo. F. Scheffer, without date. The only known copy of this edition is in the possession of Rev. J. W. Early of Reading. He has kindly furnished a careful transcript of the text for the purpose of comparison. The title-page and introduction of this German edition will be found in the following pages at the foot of the English text. The other edition is in English, with the title, "The Long-Lost Friend." Like the German edition, it was printed by Scheffer at Harrisburg. The title-page bears the date 1856.

A comparison of these three editions shows that the language of the German text is far more idiomatic than that of the English versions. The latter contain many crude and unintelligible passages which are clearly due to the blunders of translators imperfectly acquainted with German idioms. This establishes the fact—antedecedently probable—that the original edition was in German.

Nevertheless, the copy now in Mr. Early's possession, though in German, cannot be regarded as of the original edition. On the title-page and again on pages 10 and 11 appear certain devices which are well-known emblems of the Independent Order of Oddfellows. The first lodge of this order was established in Baltimore in 1819; and not until 1821 was there a lodge of Oddfellows in the State of Pennsylvania—Franklin Lodge, Philadelphia. Hohman's preface, it will be remembered, was dated in 1819. It is very difficult to believe that at such an early date cuts of Oddfellow's emblems would be found in a printing office at Harrisburg—where no lodge existed until a number of years afterwards. Moreover, the German edition contains an Appendix in which a quotation is made from the Lancaster "Eagle," 1828. Scheffer's printing office at Harrisburg is still in operation, the business being conducted under the firm name of "The Theo. F. Scheffer Estate." In reply to my inquiries, Mr. T. J. Scheffer writes that he is unable to give the date of our German edition. It appears, however, that down to the year 1852 the name of this firm was "Scheffer and Beck." The German

edition may therefore be dated between 1852 and 1856. Mr. Schef-fer, moreover, establishes the existence of other earlier editions of Hohman's book. He tells me that he has seen a copy bearing the date 1840.

The two English editions show no dependence upon each other, but are separate translations from the German. There is more or less difference between them in the order in which the charms are arranged—the edition of 1856 following more closely the order of the German edition. The edition of 1863 lacks Charm No. 105½, which is found in both of the others. On the other hand, No. 100, which appears in the German and the 1863 editions, is not found in the edition of 1856; and Charms No. 13, 14, 15, 16, 17, 18, and 177 in the 1863 edition are lacking in both the other editions.

The German edition and the edition of 1856 contain also an Appendix giving various recipes for curing diseases of man and beast, for dyeing cloth, etc. A number of these are quoted from newspapers. The only one which is dated is taken from the Lancaster "Eagle," 1828. There are no elements of magic or folk-lore in the recipes of this Appendix. Whether they were added to the book by Hohman himself is doubtful.

Turning now from the discussion as to the several editions, to the contents of the book, the question at once presents itself: What were the sources from which Hohman gathered his material? To answer this question satisfactorily from the incomplete information at hand is, of course, impossible. The author himself tells us that he has collected his material from various sources through years of painstaking labor. At the conclusion of his preface he writes (I quote the German, as the meaning is somewhat perverted in the English translation):—

Dieses Buch ist theils aus einem Buch gezogen, welches von einem Zigeuner herausgegeben worden, theils aus heimlichen Schriften mühsam in der Welt zusammengetragen, durch mich, den Autor Johann Georg Hohman, in verschiedenen Jahren.

The Gipsy-Book to which he here refers is not known to me. In all probability it was a German charm-book with which our author became acquainted before his emigration to America; for there is good evidence that his interest in magical lore had begun many years before the publication of "The Long Hidden Friend." Moreover, the anecdote of the gipsies in Prussia, which he relates in his Remark at the end of No. 117, indicates that he knew something of gipsy charms while still in Germany. This charm, No. 117, is the only one which is definitely referred to as taken from the gipsies. But another, which shows striking similarities to a gipsy charm in

Leland's collection,<sup>1</sup> is No. 25.<sup>2</sup> The charm quoted by Leland is for driving worms out of swine, while Hohman's charm is for killing worms in horses; but in both the couplet runs, in almost identical phrase, —

Be they white or brown or red,  
Soon they 'll all be very dead.

Other charms against worms "white and brown and red" are found in Nos. 6, 69, and 149. One may conclude with good reason that all of this group are of gipsy origin.

Moreover, the attempts at metre and rhyme in a number of the charms in "The Long Hidden Friend" may possibly be an indication that they have been taken from the Gipsy-Book. It is noteworthy that in nearly all of the charms collected by Leland a more or less regular rhyme appears. Also in Hohman's charm No. 117, which is avowedly borrowed from the gipsies, there is use of rhyme,<sup>3</sup> as well as in the "white and brown and red worm" charms, which one suspects to be of gipsy origin. In a number of cases the rhyme exists only in the German text, having been effaced in the process of translation (thus, Nos. 23, 65, 66, and 70); in others only traces of the original rhyme survive in the English version (thus, Nos. 50, 71, 102, 122, and 144). In a few cases, however, the rhyme of the German text is equally well represented in the English translation (thus, Nos. 12, 27, 28, 60, and 67). In two instances (Nos. 74 and 104) the English edition gives rhymes where none stood in the German.

In suggesting the possibility that these charms which show rhyme were taken from the Gipsy-Book, I am not, of course, entering upon the question of their ultimate source. Whether they were in any sense peculiarly gipsy material, or had merely been incorporated in the Gipsy-Book from the general stock of folk-lore, is a matter we are not here called upon to determine. In either case we are not prevented from supposing that these were among the charms which Hohman, according to his own statement, borrowed from the Gipsy-Book.

The Gipsy-Book, however, was not Hohman's only source. From the German Centennial Almanac he quotes a list of the unlucky days and seasons of the year (No. 186). The wide use of the Centennial Almanac among the Pennsylvania Germans has already been noted by Mr. J. G. Owens.<sup>4</sup> By a peculiar coincidence, Mr. Owens, in his article (pp. 127, 128), quotes exactly the same passage from the Almanac which is found in Hohman's book.

<sup>1</sup> C. G. Leland, *Gypsy Sorcery and Fortune Telling*, London, 1891.

<sup>2</sup> Cf. my note on this charm.

<sup>3</sup> In this charm the rhyme comes out more distinctly in the German version.

<sup>4</sup> "Folk-Lore from Buffalo Valley Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 119.

Another source from which Hohman borrows is the "Book of Albertus Magnus." To this author are explicitly credited Charms Nos. 45 and 46. Furthermore, No. 57 is a close translation of a passage in Albert's "De Virtutibus Herbarum," though it is quoted without acknowledgment. I suspect that a number of the other herb-remedies have also been taken from the same source (particularly Nos. 56 and 59), though I do not have at hand a copy of Albert's treatise with which to compare them. Albertus Magnus († 1280), the celebrated theologian and philosopher, enjoyed throughout the Middle Ages a wide reputation as an adept in magical arts. He was the author of books on alchemy, on the nature of plants, animals, and stones, and of other similar treatises. But it was not upon these authentic works alone that Albert's reputation for magic rested. It became the fashion to put forth under his name all manner of occult writings.<sup>1</sup> In this way there grew up a Book of Albertus Magnus, in which, together with authentic treatises, appeared much other material of this sort. Dr. G. C. Horst<sup>2</sup> quotes the title-page of an early edition of this Book of Albertus: "Der aus seiner Asche sich wieder schön verjüngende Phönix, oder gantz newer Albertus Magnus, mit seinem curieusen Schrifftten, sowohl rare und unbekante Geheimnisse der Natur, als auch von Erzeugung der Menschen, ersprisslicher Fortpflanzung derer Familien, wie auch andere furtreffliche Sachen, das Frauen-zimmer betreffend, vorstellend. . . . Hamburg, bey Joh. Georg Hermessen, 1720." It was doubtless through some such book as this that Hohman became acquainted with Albertus Magnus.<sup>3</sup>

Aside from the Gipsy-Book, the Centennial Almanac, and the Book of Albertus Magnus, Hohman makes no explicit mention of his sources—the recipe from William Ellies's treatise on sheep-culture in England (No. 98) has nothing of magic in it, and therefore is outside our present inquiry. Doubtless, however, the source of most of the formulas given in "The Long Hidden Friend" could be found by searching through the mediæval works on magic. Thus, I chanced to come upon the source of Hohman's charm to cause the return of stolen goods (No. 174) in a cabalistic treatise in German, entitled, "Semiphoras Vnd Schemhamphoras Salomonis Regis."<sup>4</sup> It is quite likely, also, that a further source of some of Hohman's ma-

<sup>1</sup> Sighart, *Albertus Magnus, sein Leben und seine Wissenschaft*, 1857, p. 83.

<sup>2</sup> *Zauber Bibliothek*, Mainz, 1823, vol. iv. p. 42.

<sup>3</sup> It is interesting to note that a New York publisher of the present day offers an edition of Albertus Magnus, translated from the German, "Being the Approved, Verified, Sympathetic and Natural Egyptian Secrets, or White and Black Art for Man and Beast," etc., etc.

<sup>4</sup> Pub. 1686, Andreas Luppius, Wesel, Duissburg, and Frankfort; reprinted by Horst, *Zauber Bibliothek*, vol. iv. p. 172.

terial may be found in the collections of prayers against witchcraft and magic arts which were published with the authority of the mediæval church.<sup>1</sup> One cannot fail to be impressed with the liturgical character of some of the formulas in the book — for example, Nos. 116, 125, 163, 165, and 166. Indeed, these formulas, though thoroughly mystical in tone, are really prayers rather than charms. One of the striking things in the attitude of the popular mind toward the supernatural is its impartiality. Whether a spell depended upon the operation of holy or of demonic agencies really mattered little so long as its potency was assured. Consequently, in "The Long Hidden Friend" we find gipsy charms which border upon witchcraft side by side with pious spells to overcome the power of gipsies and witches.

We have now seen in a general way what were the immediate sources from which Hohman collected the charms in his book. It only remains to add a word as to the antiquity of the material itself. In the study of folk-lore no one expects to find the beginning of anything. In a given century or a particular nation, folk-lore may assume a distinctive character, but the elements of which it is composed can be traced back as far as the records will carry us.

Thus the charms which were in use among the Anglo-Saxons more than a thousand years ago are essentially similar to the material in Hohman's book. In the Anglo-Saxon charm-books are found mystic talismans and spells for warding off disease and misfortune of every sort; there, too, are prayers for protection against witchcraft and accounts of herbs possessing magical properties. To enter upon any detailed comparison of this Anglo-Saxon folk-lore with the charms in "The Long Hidden Friend" is here impossible,<sup>2</sup> but perhaps a single example will serve to show how thoroughly they resemble each

<sup>1</sup> One of these books of prayers is in the possession of Mr. H. M. M. Richards of Lebanon, Secretary of the Pennsylvania German Society. In a letter to Mr. W. W. Newell he gives the following transcript of the title-page:—

Der wahre geistliche Schild, so vor drey hundert Jahren von dem heiligen Papst Leo X bestaetiget worden, wider alle gefaehrliche boese Menschen sowohl, als aller Hexerey und Teufelswerk entgegen gesetzt; Darinnen sehr Kraeftige Seegen und Gebett, sotheils von Gott offenbaret, theils von der Kirchen und Heil. Vaeter gemacht und approbiret worden. Nebst einem Anhang heilichen Segen, zum Gebrauch frommer Catholischer Christen, um in allen Gefahren, worein sowohl Menschen als Viehaft gerathen, gesichert zu seyn. Cum Licentia Ord. Cens.

ibid An. 1647 impress.

<sup>2</sup> The reader who wishes to explore the subject further will find the Anglo-Saxon charms published with translation and introduction by T. O. Cockayne, *Leechdoms, Wortcunning, and Star-Craft of Early England*, Rolls Series, 3 vols., 1864.

other. The following is a Saxon charm for the recovery of stolen cattle:—

A man must sing this when one hath stolen any one of his cattle. Say before thou speak any other word: Bethlehem was hight the borough wherein Christ was born: it is far famed over all earth. So may this deed be in the sight of men notorious, per crucem Christi. Then pray three times to the east, and say thrice, May the cross of Christ bring it back from the east; and turn to the west and say, May the cross of Christ bring it back from the west; and to the south, and say thrice, May the cross of Christ bring it back again from the south; and to the north, and say, The cross of Christ was hidden and has been found. The Jews hanged Christ, they did to him the worst of deeds; they concealed what they were not able to conceal. So never may this deed become concealed. Per crucem Christi.<sup>1</sup>

It is true that one does not find anywhere in Hohman's book a close parallel to these phrases, yet such charms as Nos. 137 and 138 clearly belong to the same type, and represent the same stage of culture.

One does not need, for that matter, to stop with the Anglo-Saxon charms in tracing the antiquity of Hohman's material. Much of it may easily be carried back to a still earlier period. Thus, the notion which crops out in No. 143, that a red thread bound on some part of the body brings good luck, is to be found in the writings of Pliny. It is far from my intention, however, to make a study of the origins of the material which is presented in this reprint. My object is accomplished if I have succeeded in showing that this book is a compilation of genuine traditional material.

Testimony has already been presented as to the extensive use of these charms by the witch doctors of Pennsylvania, even to the present day. Further evidence of the wide influence which this book has enjoyed will be found in the notes following the reprint of the text. The scantiness of these notes is due to the very limited time I have had for bringing them together.

In conclusion I wish to make most grateful acknowledgment of the suggestions and assistance which I have received from Mr. W. W. Newell in preparing this material for publication. Without his aid I should not have succeeded in tracing out some of the most interesting facts in regard to "The Long Hidden Friend" and its long-forgotten author.

*Carleton F. Brown.*

HARVARD UNIVERSITY.

<sup>1</sup> Cockayne, *op. cit.*, vol. i. pp. 391-393.

THE  
LONG HIDDEN FRIEND,  
or  
TRUE AND CHRISTIAN  
INFORMATION FOR EVERY MAN.

containing  
WONDERFUL AND WELL-TRIED  
REMEDIES AND MAGIC ARTS,  
AS WELL FOR MAN AS BEAST.

With many proofs shown in this book, of which most are  
as yet little known, and appearing now for the first  
time in America.

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*Published by John George Hohman,  
Near Reading, in Elsof Township, Berks County, Pa.*

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SECOND AND IMPROVED EDITION.

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CARLISLE, PA.

Printed at the cheap book and job office of the "Carlisle  
American."

1863.

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HOHMANN'S  
LANG VERBORGENER FREUND,

enthaltend  
WUNDERBARE UND ERPROBTE  
HEIL-MITTEL UND KÜNSTE

für  
MENSCHEN UND VIEH



HERAUSGEGEBEN VON  
JOHANN GEORG HOHMANN

GEDRUCKT BEI THEO. F. SCHEFFER.  
HARRISBURG, PA.

## PREFACE

TO THE FIRST EDITION OF THE LITTLE BOOK.

THE author has scarcely any preface to write to his little volume ; but, on account of the erroneous notions of certain men, I must not omit it entirely. Many say, you are right, to publish and sell the book. The fewest say, not right. Such men I pity indeed, and pray every man, as best he can, to turn away such men from their errors. It is true that he who misuses the name of Jesus vainly, commits a great sin. Does it not stand expressly in the 50th Psalm ? “ Call upon me in need and I will save thee and thou shalt praise me.” This is in the Lutheran Bible. In the Catholic it stands in the 49th Psalm : “ Call upon me in the day of trouble and I will save thee and thou shalt praise me.” Where is the physician that has been able to cure disease of the heart, gunshots, small-pox, diseases of the womb ? or to heal the *cold burn*, (gangrene) when it attacks the limb strong ? To

## VORREDE.

DER Verfasser hätte gern keine Vorrede zu diesem Büchlein geschrieben ; aber wegen irriger Meinung etlicher Menschen kann ich es nicht unterlassen. Viele sagen, es ist recht, dass ihr so Bücher verkaufet, und drucken lasset. Der kleinste Theil sagt, es wäre nicht recht. Solche Menschen bedauere ich sehr, dass sie auf solchen Irrwegen gehen ; und ich bitte daher jedermann, wer es am besten kann, solche Menschen von ihren Irrwegen abzuführen. Es ist wahr, wer den Namen Jesus vergeblich missbrauchet, der thut eine grosse Sünde. Steht nicht ausdrücklich im 50sten Psalm : “ Rufe mich an in der Noth, so will ich dich erretten, und du sollst mich preisen ;” das ist in der Lutherischen Bibel ; in der Katholischen steht es im 49sten Psalm : “ Rufe mich an am Tage der Trübsal, so will ich dich erretten, und du sollst mich preisen.” Wo ist ein Doctor, der das Herzgesserr und Anwachsen vertrieben hat ? Wo ist ein Doctor, der noch eine Schussblatter vertrieben hat ? Wo ist ein Doctor, der die Mutterkrankheit vertrieben hat ? Wo ist ein Doctor, der den kalten Brand hellen<sup>1</sup> kann, wenn er stark an einem Gliede ist ? Dies alles ist zu heilen, und noch viel mehr heimliche Sachen sind in diesem Buche enthalten, und der Verfasser von diesem Buch kann einige Zeit seinen Eid nehmen, dass er schon viele Proben aus dem Buch gemacht hat. Ich sage : einiger Mensch versündigt sich hart, er kann sich den Himmel entziehen, wenn er schuld ist, dass sein Nebenmensch ein Auge oder ein Bein, oder

<sup>1</sup> heilen.

cure all these and yet many more private things are contained in this book, and the author can at any time take his oath that he has already effected many cures, and I can call heaven to witness whether any has ever lost eye, or tooth, or limb, by the use of my remedies. Such men reject the command of the Lord — to call upon him in time of need. If we may not use forms of words (charms) and the highest name, they would not have been revealed to us, and God would not help when we use them. God cannot indeed be compelled contrary to His own perfect will. One other thing I must mention : Some say, if you use these words ; after that the doctor-stuff will be of no use. That is only your doctor's stuff. For if he cannot cure with the words, much less can he without them. I can any time name a Catholic Priest who had his horse cured by such means, and can name the man who did. He lived over in Westmoreland County. I can also name a reformed minister who performed in the art and cured the gout. If people misuse the book, it is a sin ; but woe to those who, through fear of wrong, will suffer the loss of life, or limb, or

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sonst ein Glied verlieret, wenn ihm mit diesem Büchlein geholfen werden könnte. Solche Menschen verwerfen das, was uns der Herr befiehlt, nämlich dass man ihn in der Noth anrufen soll.

Wenn wir mit Worten und mit den höchsten Namen nicht brauchen dürften, so wäre es den Menschen auf der Welt nicht offenbaret, und der Herr thäte auch nicht helfen, wenn jemand ihn brauchen würde. Gott kann auf keine Art gezwungen werden, wenn es sein göttlicher Wille nicht ist. Eines muss ich noch anführen : es giebt auch Menschen, die sagen wenn man mit Worten gebraucht hat, nachher halfen die Doctors-Sachen nichts, denn es half mit Worten nichts. Das ist den Doctors nur ihre Ausrede. Denn wenn etwas nicht mit Worten geheilt werden kann, so kann es gewiss noch weniger ein Doctor heilen. Einige Zeit kann ich den katholischen Pfarrer mit Namen nennen, und kann auch dem Manne sein Name nennen, der dem Pfarrer seinen Gaul mit Worten geheilet hat. Den Pfarrer habe ich gekannt, er wohnte sonst in Westmoreland County. Ich kann auch den reformirten Pfarrer mit Namen nennen, wenn es verlangt wird, und auch die Leute, denen er Zettel dafür geschrieben hat ; und die Gichter sind mit diesem Zettel geheilt worden. Der Pfarrer wohnte sonst in Berks County. Wenn die Leute nur aus diesem Büchlein brauchen was nothwendig ist, so haben sie keine Sünde ; aber wehe denen, die Schuld sind, wenn sie durch kalten Brand das Leben lassen müssen, oder sonst ein Glied verlieren, oder das Augenlicht ! Wehe denen, die in der Noth dies verdrehen, oder einigem Prediger in diesem Stücke folgen, das nicht zu beobachten, was der Herr im 50sten Psalm spricht : Rufe mich an in der Noth,

eyesight, or who avert it to subserve thine avarice contrary to the spirit of the command in the 50th Psalm : " Call upon me," etc., and woe to those who, at the dictate of any preacher, shall dare to despise the little book. I have my proof of the efficacy of these means, and can furnish them to any who may wish to see them.

Dated at Rosedale, near Reading, in Berks Co., Pennsylvania; 31st July, in the year of our Lord Jesus Christ, 1819.

JOHN GEORGE HOHMAN,  
Author and Publisher of this Book.

REMARK.

Many people in America believe in no hell or heaven. In Germany such people are fewer. I, Hohman, ask, who cures wounds and gangrene? Who stops blood? I answer; and I, Hohman say: The Lord does it. Therefore there is a hell and heaven. I don't think much of such people.

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so will ich dich erretten, und du sollst mich preisen. Wehe denen, die in diesem Stück folgen einigen Prediger, aus diesem Buch nichts für den kalten oder heissen Brand oder Schussblatter zu brauchen! Ich will dem Prediger sonst in allen billigen Sachen folgen aber wenn ich in der Noth bin, und soll aus diesem Buch nichts brauchen, in diesem Falle kann ich ihm nicht folgen. Aber wehe auch denen, die den Namen Gottes vergeblich um nichtswerthe Sachen missbrauchen!

Ich habe viele Proben aus dem Buch gemacht, und kann es auch noch bei einigem thun. Ich verkaufe meine Bücher öffentlich und nicht heimlich, wie schon Kunstbücher verkauft worden sind. Ich bin willens, meine Bücher bei jedermann sehen zu lassen, und werde mich vor keinem Prediger heimlich verbergen oder verkriechen. Ich, Hohman, verstehe auch ein wenig die Heilige Schrift, wenn ich den Herrn um Beistand anrufe, und zu ihm bete. Bücher drucken ist in den Vereinigten Staaten nicht verboten, wenn es nutzbare und gute Bücher sind, welches der Fall in andern Ländern ist, wo Könige und Despoten über das Volk tyrannisch herrschen. Ich nehme zu diesem nützlichen Buch die Press- und Gewissensfreiheit, welche bei uns in diesem Lande herrscht, zur Richtschnur. Deswegen wünsche ich allen von Herzen, dieses gute Buch in Namen Jesu mit Nutzen zu gebrauchen.

Gegeben im Rosenthal, nahe bei Reading, Berks County, Pennsylvania, am 31sten Juli, im Jahre unsers Herrn Jesu Christi 1819,

JOHANN GEORG HOHMAN,  
Verfasser und erster Herausgeber von diesem Buch.

TESTIMONIALS.

That I, Hohman, have used these cures out of this book, and that can be shown at any time :

Benjamin Stoudt, a Lutheran Schoolmaster's son, of Reading, suffered great pain on account of a tumor in the eye. In a little more than 24 hours, that eye was as well as the other. He got his help from me and God — year 1817.

Henry Yorger, resident yet of Reading, brought a child to me in 1814, suffering exceedingly from the same cause or the last ; in a little more than 24 hours I and the dear Lord had helped him.

John Boyer, son of Jacob Boyer, dwells yet in Reading, had an ulcer on the leg. He suffered much from it. I attended him and in a short time he was healed. This was in the year 1818.

Londlin Gottwalt, of Reading, had severe pains in the arms ; was entirely cured in about 24 hours.

Catharine Meek, then of Elsop Township, suffered severe pain in the eyes from a tumor, in a little more than 24 hours the eye was cured.

Mr. Silver, of Reading, was with me when he worked in the distillery of my neighbor. He suffered great pain in the eyes, as the above. I healed him in a little less than 24 hours.

Anna Schaeider, in Elsop Township, had severe pain in a finger. In a little more than 24 hours I had helped her.

Michael Hartman, Jr.,<sup>1</sup> dwells in Elsop Township, has a child which had a very sore mouth. I administered for it. In a little more than 24 hours I had helped it.

John Zingeman, Ruscomb-mower,<sup>2</sup> has a child which was badly burnt. My wife came in, late in the year — it was 1812. The proud

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<sup>1</sup> Michael Hartman, Jr., was a neighbor of Hohman's benefactor, Nicholas Buck. He served as a private during the Revolutionary War. He must have settled in Elsop township subsequent to 1808, at which date he sold his farm in Montgomery township, Bucks County. (Cf. Wm. J. Buck's *Account of the Buck Family of Bucks Co., Penn.*, privately printed, Philadelphia, 1893, p. 28.)

<sup>2</sup> Misprint for "Runscomb-manor."

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ANMERKUNG.

Mancher in Amerika glaubt an keine Hölle oder Himmel. In Deutschland gibt es solche Leute nicht so viel. Ich, Hohman, frage : Wer vertreibt gleich die Schussblätter, kalten Brand ? Wer stopft das Blut ? Ich antworte, und ich, Hohman, sage : Dies thut der Herr. So muss Hölle und Himmel seyn, — und auf solche Leute halte ich nichts.

flesh had already set in. She attended it, and in a short time the proud flesh was subdued, and the child was soon cured. At the same time my wife cured his wife of a severe case of Erysipelas in a sore leg.

Susanna Gomber, had severe pains in the head. I soon had her well. Also, David Beech's wife, the same.

John Junkin's daughter and his son's wife both had severe pains in the head, and the woman had besides a wonderful Erysipelas on the back. I cured the headache of both, and the Erysipelas in 7 or 9 hours was gone. Her back broke out and healed completely. The woman had already lain in bed with it several days. Junkin's family lives in Mackemixen; Beech and Gomber in and about Reading — year 1819.

Arnold's daughter was burned with coffee. The handle of the pot brake while she was pouring out, and the coffee went on her arm and burned her quite badly. I was present and saw it. I took the fire out; the arm was not disabled but healed in a very short time. Mr. Arnold dwells near Solomon.<sup>1</sup> His first name is John.

Should any one of the above-mentioned witnesses, who have received help through me or my wife and God, call me a liar and say they have not been helped by us, when they have acknowledged it to us themselves already, I would compel them, if it is possible, which I believe it is mostly, to acknowledge it before a Magistrate. The above-mentioned Arnold's daughter had her limb burned about the year 1815.

Jacob Stoufer, in Heckcock, Bucks County, had a little child which had convulsions every hour. I sold him a book in which the 25 letters were written. At the persuasion of his neighbors, Henry Fronkenfield,<sup>2</sup> he used the 25 letters.<sup>3</sup> Immediately the child was freed from the convulsions and become sound. The above-mentioned letters are in this book also.

A Recipe for Rheumatism has been sold from \$1 to \$2; and it was not once stated in it how it was to be used, and was worthless.

John Algaire, of Reading had a very sore finger. I treated him for the Erysipelas and the sore finger. The next morning the Erysipelas was gone, and the finger had begun to heal. Year 1819.

This book is partly taken from one published by a Gipsy and partly from private papers, brought into the world with much labor by me, the author, John George Hohman, at different times. I would

<sup>1</sup> Misprint for "Lebanon."

<sup>2</sup> Henry Frankenfield bought the old homestead at Haycock Run in 1808. (Cf. Wm. J. Buck, *op. cit.*, p. 84.)

<sup>3</sup> The charm referred to will be found on p. 127 (No. 121); also on p. 131 (No. 146).

not have permitted it to be printed ; my wife also was against it ; but my sympathy for my neighbors was too great, seeing how many had already been cured of grievous diseases. How hard many a woman has suffered from affections of the womb ! I ask then, friend, is it not a little praise for me, that I have permitted such a book to be printed ? Am I not, in God's name, deserving of some reward ? Where is there a doctor who can cure the above-mentioned sickness ? I am besides a poor man and am entitled to turn an honest penny by such a book.

The Lord bless our beginning and end in this little book, and stand by us that we may not misuse it, and thereby commit grievous sins ! The word *misuse* means to use the remedy or charm, when it is not necessary. God bless it ! Amen. The word *Amen* means an added desire that he may grant a petition.

HOHMAN.

#### MEANS AND ARTS.

1. A good remedy for Disease of the Womb. It must be used  
Three Times.

Place the upper joint of the thumb — the one next the hand — on the bare skin, over the pit of the stomach, on the point of the bone which projects there, and repeat this : —

Uterus, womb, lay thyself down in the right place,  
Else thee or me will they carry on the third day to the grave.†††

2. Another Remedy for Disease of the Womb and for Colds.

You must do it every evening, without fail ! When you take off the shoes or stockings, run the finger through all the toes, and smell of it. It will surely help.

3. A Sure Means to Staunch Blood. It is helpful, though the person is far absent, if the one who uses this means for him,  
pronounces his name right.

Jesus Christus, precious Blood !  
Which soothes the pains and stops the Blood.  
Help thee (name) God the Father,  
God the son and God the Holy Ghost. Amen.

4. When one is Wasting Away, he can use this : It has helped  
many.

Let the person make water in a vessel before sunrise, fasting and undressed ; boil an egg in this urine ; make three small holes in the egg with a needle ; then carry it and throw it on an ant-hill, which the large ants have made. As the egg rots, the patient becomes better.

5. Another Remedy for One Who is Sick. It has helped many when no Doctor could help them.

Let the sick person before sunrise and without dressing or eating make water in a bottle and stop it well. Then you will take the bottle and put it in a chest, close it and stop the key-hole, and carry the key in one of your pockets three days. No one must have the key but the one who puts the bottle with the urine in the chest.

6. A Remedy against Worms — in Man or Beast.

Mary, the holy, went over the land,  
She had three worms in her hand ;  
One was white, another black and the third was red.

Stroke the person (or animal) you would benefit. At each repetition strike him on the back ; viz : the first time, once ; the second time, twice ; the third time, thrice ; and set a time for the worms, but not less than three minutes.

7. For Slander or Witchcraft.

Art thou slandered, or thy head, flesh, limb, send it back home to the false tongues, thus : †††

Take off the shirt, and put it on wrong side out, put the two thumbs at the pit of the stomach, and carry them around under the ribs as far as to the hips. Do this three times, carefully and devoutly.

8. Good Remedy for a Fever.

Good morning, dear Thursday ; take away from (n) the 77 Cover Fever ! Ah, Thou Dear Lord Jesus Christus, take it from him ! ††† This is to be used first on Thursday, once ; on Friday, twice ; on Saturday, thrice ; and each morning thrice. You must, at the same time always say the Creed, and speak with no one till sunrise. The patient also, must speak with no one, eat no swine's flesh, and drink no milk for 9 days, and during the 9 days, not pass over running water.

9. Remedy for the Colic (the Gripes).

I warn you, you gripes ! There is One in the Judgment : he speaks : Right or wrong. Therefore, beware, ye gripes. †††

10. To make a Dog stay, when no one else has previously used means to that end.

Take some blood from yourself, give it to the dog in something to eat, and he remains. Or scrape the four corners of the table on the upper side. Always eat with the knife you scraped with, and give what you scraped off to the dog to eat, and he will remain.

11. To make a Wand to seek Iron, Ore, Water and the like.

The first Christmas-night, between 11 and 12 o'clock, break a young branch, of one year's growth, towards the sunrising, in three highest names. When you use the rod to seek something, use it three times; i. e. — take the wand — it must be forked — take one part in each hand, so that the thick part stands *up*; if the third part strikes toward the earth, that is the place where the thing is which you seek. You are at the same time, to repeat these words: Thou Archangel, Gabriel, I beseech thee, in the name of God, the Almighty, is *water* here or not? Say. ††† Or *iron* or *ore*, etc.; whichever you seek.

12. A very good Remedy for irregular action (stopping or ceasing to beat) and enlargement of the heart.

Heart-ail and increase, retire from (n's) ribs,  
As Jesus, the Lord has retired from his crib. †††

13. To make sure to Hit in Shooting.

Take the † heart of a † field-mouse, and put a little of it † between the ball and the powder, and you will hit what you wish. You must use the three highest names when you begin to load, and you must not finish the words till you finish loading.

14. Another, Good and Safe for Shooting.

Put some blood of a young mule (just foaled) in the barrel, between the powder and the lead, and you will be sure to hit.

15. To make one answer when he is asleep — also to hinder the barking of a dog.

If you lay the heart and right foot of a barn-owl on one who is asleep, he will answer whatever you ask him, and tell what he has done.

Put the two even halves under the arm-pits, and no dog will bark at you.

16. Another, to Prevent the Barking of a Dog.

Whoever wears a dog's heart on his left side no dog will bark at him; they are all dumb before him.

17. Another, for the same.

Put the plant, called houndstongue, under the big toes, and all dogs will be dumb before you.

18. To Make a Black Horse White.

The water in which a mule-foal is boiled makes a black horse white, if it is rubbed or washed with it.

## 19. To Secure Oneself Against Ill-Luck.

If one uses the right eye of a wolf, bound in the right sleeve, no ill-luck will happen to him.

## 20. To Obtain the Object of your Petition.

Let a little of the plant called Five-Finger be worn about one, when he seeks a favor from a lord or an officer, and he will surely succeed. The juice of this plant is good for the Dysentery.

## 21. To Take Fish.

Take Rose-seeds and Mustard-seeds and the foot of a little weasel, and hang them in the net ; the fish will certainly collect.

## 22. Venus Vervain. A Good Remedy for various Ulcers and Excrescences and other Sufferings.

The root of this plant laid on the neck, heals ulcers on it ; is good for injuries to the brain ; heals fig-warts, if the juice of it is boiled with honey and water, and drank ; it makes the parts in the lungs pliant and clean and gives a good breath ; for it heals the lungs. If it is placed in a vineyard, or garden, or field, it grows abundantly. The root is good for those who wish to plant vines, or build or cultivate trees. Young children who wear it about them are docile, love all good arts, and become lusty and cheerful.

## 23. A very good Remedy for the Hot and Cold Brand, Burns and Gangrene. (? fluctuating, local inflammation !)

Sanctus Storius res, call rest,  
Came the Mother of Jesus to him for consolation,  
She reached him her snow-white hand,  
For the Cold and Hot Brand.

†††

Make 3 crosses over the place with the thumbs. All cures with forms of words are repeated 3 times, and always wait a couple of hours, and the third repetition is on the next day.

The single N. signifies the first name, and two N. N. the first or christian name and the surname of the patient. This holds throughout the book.

24 A Good Remedy for Bad People — it is a powerful good for 'em  
Dullir, ir, ur.

Yea, canst not over Pontio ;  
Pontio is over Pilato.†††

## 25. To Kill the Worms in the Horse.

Call the horse by its name and say :

The worms hast thou? Then I seize thee by the brow,  
Be they white, or brown, or red,  
Soon they 'll all be very dead.

Strike the nag by the head thrice ; mount and ride him to a certain distance and back three times.†††

26. To Cure Poll-Evil in Two or Three Trials.

Take 3 twigs from a cherry-tree ; the 1st towards morning, the 2d towards evening, the 3d towards midnight. Cut 3 pieces off from your shirt-tail ; wrap one of the twigs in each of the rags, and swab the Poll-Evil with them, and then lay them under the eaves. Towards midnight, ease yourself (i. e. dirty) on the ends of the sticks that touched the sore ; cover and wrap it on the sticks with the patches. Afterwards apply it with the sticks, to the Poll-Evil.

27. A Sovereign Remedy for Bad Wounds and Burns.

God's Word and Mary's Milk and Jesus' Blood  
Is for all wounds and burn-sores good.

It is safest if you make the three crosses with the hand or the thumb at each of the clauses. The three crosses marked indicate the plans.

28. A Good Remedy for St. Anthony's Fire (or Erysipelas) as well as for wounds : Also for Aching Limbs on which the Erysipelas appears.

St. Anthony's Fire and the Dragon's red,  
Together over the Brook they fled.  
St. Anthony's Fire is done ;  
The Dragons they are gone.†††

29. To Ease a Pain.

Cut three little sticks — cut them from on one piece — rub them on the sore, wrap them in a little white paper and put them in a warm place.

30. To Drive Away Warts.

Roast chickens-feet and rub the warts with them ; then bury them under the eaves.

31. To Drive Away the Blue Cough.

Cut off three little locks of hair from the crown of a child which has not seen its father in its life-time ; hang it about the child which has the blue cough, in a piece of unbleached cloth. The thread also, with which it is secured must be unbleached.

32. Another for the Same, Which has Helped Many.

Stick the child which has the blue cough three times through a blackberry bush without washing and you must mind to put it through the same way all the three times, i. e. from the same side of the bush you did the first time.

## 33. To Drive Away the Camp Fever.

Write the following order of letters, sew them into a patch, hang it about the neck till the fever leaves :

A b a x a C a t a b a x  
 A b a x a C a t a b a x  
 A b a x a C a t a b a  
 A b a x a C a t a b  
 A b a x a C a t a  
 A b a x a C a t  
 A b a x a C a  
 A b a x a C  
 A b a x a  
 A b a x  
 A b a  
 A b  
 A

## 34. A Right Good Remedy for Colic.

Take a half-gill of good corn brandy, fill a pipe full of tobacco, smoke the whole pipe full of tobacco in the brandy and then drink it. This has helped the author of this book and many others already. Or break up fine—pulverize—a white clay pipe which is smoked black. This produces the same effect if you take the pulverized—i. e. put it in the brandy and take as before.

## 35. To Drive Away Fever.

With the following words on a scrap or billet of paper, wrap the billet in a broad plantain leaf and bind it on the navel of the one who has the fever :

Potmat Sineat,  
 Potmat Sineat,  
 Potmat Sineat.

## 36. To Stop Blood.

To-day is the day, that the evil fell forth :  
 Blood, thou must stay till the Virgin has given another son birth.

## 37. A Good Means to Make One's Steps and Goings Safe.

Go, Jesus, with N. N. ; he is my head ; I am his member.†††

## 38. A Very Good Plaster.

I doubt very much if a doctor in America can make such an one. It cures the white swelling, and has cured a woman of a sore leg, who had sought half of the doctors, in vain, for eighteen years.

Take two (2) quarts of Cider,  
 " one pound of Beeswax,  
 " " " Mutton-suet,  
 " " " Smoking-tobacco.

Steep and simmer them together and strain.

39. To Make a Good Eye-Water.

Take four cents' worth of Rotten-stone,  
" " " " Prepared Chalk,  
" " " " Cloves,  
" one gill of Corn-brandy,  
" " " Water.

Beat them well together and it is fit for use.

40. To Staunch Blood. (Nose-Bleed?)

Begin at 50 and count backwards to 3. When you come to 3 you are done.

41. For White Swelling.

Take a quart of unslacked lime and two quarts of water, and pour it on the lime ; stir it well and let it stand over night. Let the pellicle (scum) of the lime be taken off and a pint of oil be poured into the lime-water. Afterwards stir it around till it is a little thick. Then take hog's-lard and wax, put them all into a pan, melt them together well ; make a plaster of this and put it on fresh every day, or every other day.

42. A Good Remedy for Falling Sickness, when one has not yet fallen into the Fire or Water.

Write on a bit of paper backwards. It is all done ! This must be hung on early the first Friday of the New Moon. The writing must be put in a red scarlet napkin, and a linen napkin put around this. The linen napkin and the thread must be unbleached, and the thread must have no knot in it.††† This is written on the paper only once.

43. To Take Away Pain.

Take the first dirty rag that was first bound on to a wound, and put it in water in which there is apparently verdigris ; but be careful not to stir the verdigris till you have no more fear of the pain.

44. For a Burn.

Burn, I blow on thee. It must be blown on, as the fire of the sun, three times in one breath.†††

45. For the Toothache.

Dig up a sod in the morning before sunrise and before making your toilet, in a certain place ; breathe on it three times and put it quickly back in its place exactly as it was before.

46. A Wonderful Paragraph from the Book of Albatrus Magnus.

It is said therein, that if you burn a big frog to ashes and put it into water, and besmear with it any part on which hairs grow, no more will grow there.

## 47. Yet Another Paragraph from the Same.

If one finds the stone which a hawk has in its knee, and which one can find if he looks for it right, and puts it into the food of two enemies, he thereby makes friendship between them.

## 48. Remedy Against Gout and Rheumatism.

I go on another's jurisdiction ; i. e. you go on to another man's own land. I button my 77thly Gout. You take three shots ; at each shot you button one button. You do this Friday morning, before sunrise, in your dishabille.

†††

Over that part of the body where the disease is make three crosses.

## 49. For the Headache.

Form bone and flesh, as Christ in Paradise, who alone can help ; and this I say to thee (N) for penitence.†††

Say this thrice, at intervals of about 3 minutes, and the headache will soon leave. But if it is caused by strong drink, it is not so likely to go away. You must then say it every minute.

## 50. To Cure Wounds and Pains.

Wound, thou must not (in)flame) heat.

Wound, thou must not sweat.

Wound, thou must not water.

So conjure I thee by the Holy Virgin.†††

## 51. To Cause an Animal to Come to the House Again of its own Accord.

Pluck a little lock of hair in front from between the horns ; one in the middle on the back ; one behind by the root of the tail, and give it to the animal in bread to eat.

## 52. Another, for the Same.

Take a handful of salt, go out on your land and lead the animal around a stone or a stump three times, and always the same way, so as to come up to it on the same side, then give the animal the salt to lick, on the stone or stump.

## 53. To Cement Glass.

Take common cheese, wash it well, and unslacked lime and the glare of egg ; stir them together well and use it fresh. It certainly holds.

## 54. To Keep the Hessian Louse from the Corn.

Make a lye of pulverized coal and soak the seed-corn in it. Then take a quart of urine, put it on a bushel of the corn, stir it around, and let it dry a little.

55. To Bring Cherries Ripe by Martinmas.

Graft the scion on the stock of a Mulberry tree and your desire is accomplished.

56. To Drive Away Frights and Fantasies. Also to Catch Fish.

If you have in your hand the plant called arsesmant, and also caraway, you are safe from frights and fantasies, with which people are often befooled. If they are mixed with the juice of housewort, and the hands are smeared with it, and the refuse put into water where there are fish, you can easily catch the fish with the hands or in nets. If you take the hands out of the water the fish leave.

57. Sonnen-Werbel — Sun-Whist — Sun-Turn. Is it Heliotrope or Sun-flower? To prevent evil reports and discourse the infidelity of a wife.

The virtue of this plant is wonderful, if gathered in the sign of the lion, in the month of August, and folded up in a laurel-leaf, or a wolf's-tooth. If one wears it on his person, no one can say contradictory things to him, but only pleasant words; and if anything has been taken from any one, and he lays this under his head at night, he will see the form and all the characteristics of the one who has done it.

If it is laid in any place where many women are, in a church, if any one among them has violated her honor, she cannot go from the place till it is removed out of the way. This is proved.

58. For Sore Mouth.

Hast thou the scurvy gum or brown,  
So breathe I thrice mine own breath in. †††

59. To Overcome and end Battles and Quarrels — To Divine whether a Sick Person will Recover or Die — Also for Dimness or Glare of the Eyes.

This root grows at the time that swallows and eagles make their nests. If one wears it about him, together with the heart of a mole, he will overcome in battle and end all quarrels. If it is laid on the head of a sick person, then if he weeps, he is about to get well again; if he sings with cheerful voice, he is about to die.

When it is in blossom, bruise it and steep it in a vessel of water over the fire, and skim it well, when it is thoroughly done, strain it through a towel and preserve it. This is a good wash for weak or dazzling eyes.

60. To Heal Shot Blister on the Eyes.

Take a dirty plate; if you have none make one so. Then he for

whom you use it will lose his pain in one minute. Put the side of the plate that is eaten from towards the eyes and say :

Dirty plate, I press thee  
Blister sore, repress thee.†††

61. To Make Chickens Lay Well.

Take haesdung, bruise it fine, mix it with bran wet, and feed it to the hens continually, and they lay abundantly.

62. To Consecrate a Divining Rod.

When one makes a divining rod, or luck rod, he breaks it as before said and says while making it and before he uses it : Luck-rod, retain thy strength, retain thy virtue, whereto God hath ordained thee.†††

63. To Drive Away the Worm.

Worm, I conjure thee by the living God that thou avoid this blood and this flesh, as God, the Lord will avoid the judge who pronounces unjust judgment, it being in his power to pronounce right judgment.†††

64. For Consumption.

I command thee out of the bone into the flesh ; out of the flesh into the skin ; out of the skin into the wide world.†††

65. For a Burn.

There went three holy men over the land,  
They blessed the heat and they helped the burn  
They blessed it that it consumed him.†††

66. For a Snake Bite.

God enacted everything, and everything was good,  
But thou alone, viper, art accursed,  
Accursed shalt thou be and thy poison.  
††† tzing, tzing, tzing.

67. For a Bad Dog.

Hound, hold your mouth to the ground.  
Me God made, thee he suffers, hound.†††

You must do this toward the place where the dog is. You must make the three crosses at the dog, and before he sees you, but you must say the words first of all.

68. For Hollow Horn, in the Cow.

Bore a hole in the horn that is hollow. Milk some milk from the same cow and squirt it into the horn. This is an *allbest* cure.

69. A Very Good Cure for the Botts.

Stroke the horse three times and lead it around three times with the head towards the sun and say : The holy one says, Joseph went

over a field where he found three little worms ; one was black, another was brown, the third was red :

Thou shalt die ; go dead.†††

70. To Take Away Pain and Heal Wounds with Three Rods.

With this rod and Christ's blood  
Take I the pain and suppuration.

†††

N. B. — You must cut a piece from a young branch of a tree, towards sunrise, into three small pieces ; rub them around on the wound one after another, beginning with that which is in the right hand first. In all cases of forms of words in this book, repeat them three times, whether the ††† stand or not. Let a half hour intervene between the first and 2d time, and the third be over night. Wrap the sticks in a piece of white paper and put in a warm place.

71. A Sovereign Remedy for Colic.

Jerusalem, thou Jewish City,  
Which Christ, the Lord, has borne ;  
Water and blood thou must become,  
That is good for N. for Colic and worms.

72. For Weakness of the Limbs.

The buds of the Birch tree, or the inner bark of the root taken when the trees are in bud, makes a good *tea* for weakness of the limbs. Drink of it 14 days, and then wait a while before drinking again ; and during the 14 days, change a couple of days and drink water.

73. Another, for the Same.

Take Bedonia and Johnswort, put it into good corn-brandy, and drink of it in the morning before eating. It is very wholesome and good. A tea made of white acorns is also good for weakness of the limbs.

74. Against Mice.

When you harvest your grain, say as you bring the first three sheaves into the barn :

Rats and mice, the first three sheaves to you I give,  
That my grain all the rest to me you leave.

Name each kind of grain.

75. To drive Away the Ringbone, or Excrescence on the Leg of a Horse.

Take a bone, where you find, but must not be looking for it, rub the excrescence of the horse with it in the old of the moon, lay the bone where you found it and the sore will disappear.

76. To Make a Horse Eat Again. This is Applicable on a Journey.

Hold up the mouth of the horse that will not eat and strike it three times on the inside or the roof of the mouth. It will certainly help it, that it will eat again and continue to travel.

77. A Good Eye-Water.

Take 11 cents' worth of white vitriol and one ounce of sugar of lead, (acetate L.) dissolve them in oil of Rosemary; put it into a tolerably large bottle and fill it with Rose-water.

78. To Hold a Thief Fixed, that He Cannot Move. It is the Best Charm for this Purpose in the Book.

O Peter, O Peter! Take from God the power; may I find — what I would bind — with the band, of Jesus' hand — that robbers all, great and small — That none can go no step more, neither backwards nor before — till I then with my eyes perceive, till I then with my tongue release — till first they count me every stone, twixt heaven and earth, and drop of rain — each leaf of tree and blade of grass; this pray I to my foe for Mass. †††

Say the Creed and the Paternoster. To compel him to stand, say this thrice. If the thief is to be permitted to win, the sun must not shine on him before you loose him. This loosing is done in two forms. The first is: bid him in the name of St. John to go forth. The second is this: with the words with which you (or *those*, if only *one*, or a woman) were stopt, you are loosed.

79. For the Pining or Dwindling Away of the Leg of a Horse.

Take a pound of old bacon, cut it small, put it in a pan, roast it well, put in a handful of fish-worms, a gill of oats and three spoonful of salt; roast it all right black and strain it through a towel; then add a gill of Dutch soap, and half gill of cornbrandy, a half gill of vinegar and half gill of boys' urine, stir them together and rub the leg with it crosswise, on 3d, 6th, and 9th day after the new moon, and warm it in with an oak board.

80. To Make Molasses.

Take pumpkins, stew them, strain (press) out the liquid and boil it down till it is thick as molasses. The author of this book has eaten such, and thought it was the real molasses, till the people told him.

81. How to Make Good Beer.

Take a handful of hops, about three spoonful of ginger, and a half gallon of molasses: — strain it into a tub. Then it is good beer.

82. For Falling Sickness.

Take a turtle dove, cut off the neck, and give the blood to the patient.

83. To Make Poor Paper not Flow When You Write on it.

Dip the paper in alum water. I, Hohman, will hereafter pour a little water on the alum and moisten the paper. Then I will see whether one can write on it.

84. For Stone in the Bladder.

The author of this book, Johann Geog Hohman, am using this remedy and it is helping me. Another man sought help from the doctors a long time in vain ; he then found this serviceable, viz. : he ate every morning forty-seven peach-stones, and it helped him. If the case is very bad, continue it. I, Hohman, have used it only a few weeks. I began to perceive its good effects immediately, though I had the disease so bad, that I was forced to cry aloud when I made water. To the loving God and my wife I owe a thousand thanks for this relief.

85. For Incontinence — Not Able to Hold One's Water.

Take a hog's bladder, burn it to a powder and take it.

86. To Take Away an Excrescence in the Increase of the Moon.

Look directly over the Excrescence and say : What increases, increases ; what decreases, decreases. Say this thrice in one breath.

87. To Drive Away Mice or Moles.

Put a piece of unslacked lime in the hole.

88. To Remove a Film from the Eyes.

Dig the root of Bissibet on St. Bartholomew's day before sunrise, 8 or 5 roots ; take off the ends of the roots over the trench from which they are dug ; get a patch of cloth and thread which have not been in water ; see that the thread has no knot in it ; tie up the roots in the patch, hang them on the neck till the film is gone, with a band which also has not touched water.

89. For Bad Hearing — and Roaring in the Ears. Also for Tooth-ache.

Moisten some cotton with a few drops of tincture of camphor and lay it on the tooth affected. It eases the pain very much.

Put in the ear it strengthens the hearing and prevents the buzzing and roaring of the ears.

90. To Make Children's Teeth Grow Without Pain.

Boil the brain of a hare, and rub the gums of the children with it, and the teeth will grow without pain.

## 91. For Puking and Purging.

Take cloves and pound them fine ; take bread and soak it in red wine and eat it, and you will soon be better. Or, put the cloves in the bread.

## 92. To Heal a Burn.

Anoint the burnt part with the juice of the flag bruised and pressed ; or better, saturate a rag in the juice and bind it on.

## 93. Another Good Cure for Weak Limbs — for Purifying the Blood, Strengthening the Head and Heart — for Dizziness, etc.

In the morning, before eating take two little drops of oil of cloves in a glass of white wine. It is good also against the constant vomiting of the mother — also for cold stomach. It strengthens and warms it and checks the vomiting. A couple of drops on a little cotton laid on an aching tooth stills the pain.

The oil-of-cloves is obtained as follows : Take a "good bit" of the clove-spice, pulverize it, pour on a half-ounce of water, let it stand in warm sand four days, then distil it into a tin or copper vessel and separate the oil with cotton or a separating glass.

## 94. For Dysentery and Diarrhœa.

Take moss of trees, boil it in red wine, and give it to the patient to drink.

## 95. For the Toothache.

The author of this book, Hohman, has cured himself more than sixty times with this remedy of the severest toothache ; and of the sixty times that he has used it, it has failed but once. Take, namely, vitriol : when the tooth begins to ache, put a little piece in the sore tooth ; spit all the saliva out, but not too often. I know not whether it would help a tooth that is not hollow, but think it would, if laid on it.

## 96. Caution for Pregnant Women.

Pregnant women must be careful to avoid Camphor. It must not be given to them ; they cannot endure the smell of it when they are sick.

## 97. For Bite of a Mad-Dog — Hydrophobia.

A certain Valentine Kettering of Dauphin Co., has made known to the Senate of Pennsylvania a remedy which will cure the bite of a rabid animal without fail. He says it has been used by his forefathers in Germany for 250 years, and by himself since he came to the U. S. now over 60 years, and has always been found infallible. He publishes it purely from notions of humanity, this remedy is the red-chickweed or pimpernal (Bot. name *anogallis Phœnicea?*). It is a

summer plant, known in Germany and Switzerland under the name of Gauchkeil and red meyer or red heehnerdorn. It must be gathered in **June**, when in full bloom, dried in the shade and pulverized. The dose of this for an adult is a small egg-glass full, or a drachm and a scruple, at once, taken in beer or water. For a child the dose is the same, only it is to be given at three separate times.

When it is for beasts, it is to be used green, and may be cut and mixed in bran or other fodder. If for swine, use the dust, and put it in their swill. It can be eaten on buttered bread, or honey, or molasses, etc.

The Hon. Henry Muhlenberg says, that in Germany they give 30 grains of the powder four times a day, and so continue for a week with decreasing doses, and at the same time wash the wound with a decoction of the plant and sprinkle the powder in it. Mr. Kettering says he has always found a single dose followed by the happiest results.

It is said this is the remedy used so successfully by the late Dr. Wm. Stoy.

98. To Guard Against Various Diseases in Sheep, and to Promote the Growth of the Wool.

William Ellies, in his admirable treatise on the sheep-culture in England relates the following: I know a farmer who has a flock of sheep which yields a remarkable crop of wool. He secures that result by this means: when he shears his sheep he washes them thoroughly in butter-milk. Butter-milk makes not only the sheep's wool, but also the hair of all animals to grow strong. Those who have not butter-milk at hand, can take other milk, mixing a little salt and water with it. I can assure also, that by the proper use of this means, the sheep-tick will be exterminated from the lambs. It also cures the scab or itch, prevents colds from attacking them, and makes the wool grow rapidly and thick.

99. Plaster for a Burn.

Take a gill of fat in which chickens have been cooked; six eggs roasted in live embers hard; take out the yolk, cook them in the fat till they are right black, add a handful of Rue, steep it and strain through a towel. When ready cool it with a gill of olive-oil. It is best that the plaster for a man should be made by a woman, and for a woman by a man.

100. A Right Good Plaster.

Take worm-wood Rue, , yarrow, and bees-wax, of each an equal part, but of the bees-wax a little more, add tallow and a little spirits-of-turpentine, simmer together in an oven and strain them.

## 101. For Poll-Evil.

Apply turpentine, rub it in with the hand, and baste with a hot iron; then take goose-fat, baste it in 3 days in succession, and the last day in the last quarter (of the moon).

## 102. To Stop Blood.

I go through a green wold,  
Where bloom three flowers, fresh and cold;  
The first is called might, the second, good, is height,  
The third says, still the blood.†††

## 103. To Stop Blood and Cure Wounds in Man or Beast.

On Jesus' grave there grew three roses: the first is goodly, the second all-pervading. Blood stands still, the wounds they heal.

## 104. For Scurvey of the Gums and Foul Throat.

Job was jogging o'er the land: had his staff in his hand,  
Blessed him God the Lord and said: Why, O Job, so very sad?  
Ah Lord, he said, and why not sad? My mouth and throat are very  
bad.

Said God to Job, there in the vale; a fountain flows which thee will  
heal (n. n.).

The throat and mouth in the triune name; but say the names and say, Amen. Repeat three times, morning and evening, and at the words "thee will heal," breathe in the child's mouth.

## 105. To Gain a Law Suit.

It is said, that if one has a law-suit, and will take of the largest sage, and will write the names of the 12 Apostles on a leaf and put them in his shoe before he goes to the Court House, he will gain his case.

105½. For the Swelling of Cattle.<sup>1</sup>

To Desh break no Flesh, but to Desh! While saying this run your hand along the back of the animal.

*Note.*—The hand must be put upon the bare skin in all cases of using sympathetic words.

## 106. To Catch Small Fish — Civet and Beavers.

Castor-liquid, 9 grains each; eel-fat, 2 ounces; unsaled fresh butter, 4 ounces; mix in a vessel of white glass, stop or cover the vessel close, set it in the sun or a tolerably warm place 9 or 10 days; stir the composition with a small spoon till they all come together.

<sup>1</sup> This charm is omitted from the edition of 1863, but is found in the German edition and the English version of 1856.

Use of this Composition. 1. To Catch Fish with the Hook and Line.

1. Moisten with the composition the worms or insects you are to use for bait and keep them in a bladder in your pouch.

2. With the Net.

Make little balls of new baked bread, dip them in the composition and fasten them with twine inside the net.

3. To Catch Fish Merely with the Hands.

Besmeer the legs or boots with the composition and go into the water and the fish gather around you in shoals.

107. Another, to Make the Beast Come to the House.

Feed the beast out of your cooking pot, and it will always come home.

108. To Cure Ulcers.

Stew the bulb of white lilies in sweet cream and lay it on the ulcer as a poultice. The root of the common thistle is also good.

109. For a Sore Mouth.

Take calf's bones, burn till you can pulverize them; rub the mouth with it. It leaves no foul flesh. It is excellent to heal.

110. To Make an Oil from Paper, which is very Serviceable for the Eyes.

A German related it to me: Burn two sheets of white paper in the candle, add three drops of water. It takes away all defects of the eyes if you annoint them with it. It will heal the most desperate cases.

111. To Drive Away Filtz-Lice — Body-Lice.

Take Monk's dust, mix it with hog's fat, and besmeer yourself with it.

*Another* — Steep Cowslip and wash the parts infested by the vermin.

112. For Rheumatism. — Very Good and Sure.

This recipe has been sold as high as \$2; it is the best and surest remedy for the Rheumatism. The formula is written on a letter and sewed up in a piece of linen cloth with thread and hung to the neck by a band on the last Friday in the old of the moon. The cloth, band and thread must not have touched the water, and the thread have no knot in it. In folding the letter, 3 ends must be laid together at one side. You say the Lord's prayer and the Creed when you hang it on. The following is the formula:

God the Father, Son and Holy Ghost grant; Amen. Like sought

and sought ; that God the Lord grant thee by the first man ; so God on the Earth may be loved, like sought and sought : that God the Lord grant thee by the Evangelist Luke and the holy Apostle Paul. Like sought and sought ; that grant thee God the Lord by the 12 Apostles. Like sought ; that grant thee God the Lord by the first man, so God may be loved. Like sought and sought, that God the Lord grant thee by the loving, holy Father, so as it is done in the godly holy scriptures. Like sought and sought ; that God the Lord grant them by the loving, holy angels, and fatherly, godly Almightyness and heavenly trust and faith, like sought and sought ; that grant thee God the Lord by the fiery furnace which is supported by God's blessing. [Like sought and sought. That grant thee God the Lord by the loving, holy angels, and fatherly, godly Almightyness, and heavenly trust and faith. Like sought and sought. That grant thee God the Lord by the fiery furnace which is supported by God's blessing.]<sup>1</sup> Like sought and confessed. That grant thee God the Lord, by all power and might, by the prophet Jonas who, for 3 days and nights is preserved in the whale's belly. Like sought and confessed. That grant thee God the Lord by all the power and might, out of godly humility to go even to eternity ; therefore † N † be no evils to thy whole body, whether racking gout, or yellow, or white, or red, or black gout or torturing rheumatism, or pains or tortures known by any name, may they do the † N † no harm in thy whole body, whether, head, neck, heart, belly, in thy veins, arms, legs, eyes, tongue ; in all thy veins in thy whole body be no evil. This I write for thee † N † with these words : In the name of the Father and the Son and the Holy Ghost. Amen. God bless thee. Amen.

REMARK. — When one writes for another, where the letter N stands he must write the first name of the patient.

### 113. To Free Bee-Hives of Worms.

With a little care and a quarter of a dollar, one can keep the beehive free of worms for a whole year. Buy at the apothecaries this powder — Flower of Prusse. It does not injure the honey in the least. Take as much as will lie on the point of a pen-knife, mix it in a glass in a small quantity of good corn-brandy ; make a hole in the hive and squirt in the mixture. This recipe is found in no other book.

### 114. An Unguent to Preserve a Weapon of Iron or Steel from Rust.

Bear's grease, 1 ounce ; Snake's grease,  $\frac{1}{2}$  ounce ; Badger's

<sup>1</sup> The sentences within the brackets are merely a repetition of the preceding lines and have evidently been added through the printer's error. The other editions do not repeat these sentences.

grease,  $\frac{1}{2}$  ounce ; Almond-oil, 1 ounce ; Pulverized Indigo,  $\frac{1}{4}$  ounce. Simmer together in a new vessel, stirring it well, and preserve in the vessel. Apply with a woollen rag. A piece the size of a walnut is sufficient.

115. To Make a Wick (?) that will not Burn Out.

Take 1 oz. asbestors, boil it in a quart of strong lye for 2 hours, pour off the lye and rinse the remainder in rain-water two or three times, and pour it off into a mortar ; from this the wick is made and dried in the sun.

116. A Morning Prayer on Land for Protection from Misfortune.

I (here pronounce your name) to-day purpose to go out. I will go God's path and way, where God and the Lord Jesus Christ have gone, and the Madonna and child, with her seven rings, with her true things. Oh, my dear Lord, I am thine own ; let no dog bite me, no wolf bite me, no murderer kill me, protect me, oh God, this day. I stand in God's hand ; there I bind myself ; in God's hand am I bound by the sacred fire wound of our Lord God, that no weapon may injure me. Say three Pater Nosters, three Ave Marias, and the creed.

117. A True and Approved Charm. Useful against a Conflagration and Pestilence.

Welcome thou fiery guest ; seize no further than thou hast. This I reckon to thee, Fire, for a penance, in the name of the Father and the Son and the Holy Ghost.

I pray, thee, Fire, by God's power which does and creates all things, that thou stay and go no further, even as Christ stood on the Jordan and was baptized, by the holy man John. That I reckon to thee, Fire, as a penance, in the name of the holy Trinity.

I pray thee, Fire, by the power of God, that thou restrain thy flames ; even as Mary restrains her virginity before all dames, chaste and pure ; wherefore, stay thy rage, Fire. This I reckon to thee for a penance, Fire, in the name of the Almightyest Trinity.

I pray thee, thou wilt allay thy ardor, by Jesus Christ's precious blood, which he shed for us, our sins and misdeeds. That I reckon thee, Fire, for a penance, in the name of the Father and the Son and the Holy Ghost.

Jesus of Nazareth, King of the Jews, help us out of this stress of fire, and protect this land and country from all plague and pestilence.

REMARKS. — This charm was brought from Egypt by a christian Gipsy King. In the year 1714, the 1st day of June, six gipsys were brought into the Prussian Kingdom, condemned to be hung. A seventh, an old man of 80 years of age, and condemned to be be-

headed, was brought in on the 16th of the same month. Fortunately for him, a conflagration broke out; the old gipsy was loosed and brought to the fire to try his art, and to the wonder of all, he subdued the fire in a half a quarter of an hour; for which he was pardoned and set free. This was known in the royal palace of Prussia, and in the general Superintendency of Konigsburg, and has been openly put to the proof.

It was first tested in Konigsberg by Alexander Banman, in 1715.

Whoever has this formula written in the house, is safe from the danger of conflagration or thunderstorm; likewise, if a pregnant woman has it about her, magic cannot injure her or her child; it protects likewise against plague and pestilence. When one repeats the form he must go around the fire 3 times. It always helps.

#### 118. To Ward off the Disaster of Fire.

Take a black hen from the nest in the morning or evening, cut off the head and lay it on the ground; take out the crop and lay that with the head, taking nothing out of it; get a piece from the chemise of a maiden, who is a pure virgin, in which she has had her monthly courses, take the part she has most stained, a patch the size of a plate; get an egg laid on Maundy Thursday, wrap the three together with wax, put it in a neat little earthen pot and bury it under the threshold as long as a stick remains in the house, with God's help. The fire may rage before and behind the dwelling, it cannot harm thee or thy children. It is with God's power sure and certain. If an unforeseen conflagration arises, it becomes you to get an entire chemise in which a maiden has had her courses, or a sheet in which a woman has given birth, wrap it up and throw it all on the fire without saying a word. It always helps sure.

#### 119. Against Witches — for Beasts Write it one Stall — for Human Beings Write it on the Bedsteads.

Trotter head, I pray thee my house and my Court, I pray then my horse-and-cow-stall, I pray thee my bedstead, that thou shed not thy consolations on me; be they on another house till thou goest over all mountains, countest all the sticks in the hedges and goest over all waters. So come the happy day again to my house, in the name of the Father and of the Son and the Holy Ghost. Amen.

#### 120. To Prevent Bad People from Injuring Cattle.

Take worm-wood, black cumin, five-finger and asafoetida, of each 3 cents' worth; take hog-bean straw, the scrapings behind the stable-door and a little salt; make them all into a little bundle and put it in a hole in the sill and plug it up with ivory wood. It helps sure.

121. To Quench Fire Without Water.

Write the following order of letters on the side of a plate and throw it into the fire :

S A T O R  
A R E P O  
T E N E T  
O P E R A  
R O T A S

122. Another Remedy for a Burn.

One lovely Sara goes through the land, with a fiery, burning brand in her hand. The fire brand burns, the fire brand sweats. Fire brand, thou thy burning leave : Fire brand, thou thy sweating leave. †††

123. A Charm for Personal Safety.

Cross of Christ and Crown of Christ and Jesus Christ ; red blood, be to me at all times and all hours good. God the Father is before me ; God the Son is at my side, God the Holy Ghost is behind me. Who now is stronger than the three Persons, he comes day or night and seizes me. ††† 3 Pater Nosters.

124. Another for the Same.

Every step Jesus goes with N. He is my head, I am his member ; therefore Jesus goes with N.

125. A Certain Remedy Against Fire.

As surged the bitter sufferings and death of our dear Lord Jesus Christ. Fire and wind and heated glow, what thou hast in thy elemented power, I bid thee, bid the Lord Jesus Christ, who commanded the wind, and the sea, and they obeyed Him, by these mighty words which Jesus spake, I bid, command and proclaim to thee, Fire, that thou likewise flee, and thy elemented power, thou flame and glow. As flowed the rose-red blood of our dear Lord Jesus Christ. Thou Fire and wind and heated glow, bid thee, as God has bidden the fire by his holy angel, who the fiery glow in the fiery furnace, when the three holy children, Shadrach and his fellows, Meshach and Abed-Nego, by God's command given to his holy angel, that they should remain unhurt, and it also happened ; that thou likewise, Fire-flame and heated glow, that thou lay thyself, as the Almighty God has spoken when he created the four elements, together heaven and earth. Fiat, fiat, fiat ! i. e. in the name of the Father and of the Son and of the Holy Ghost. Amen.

126. For a Man or Beast Perverted by Evil Influences.

Three false tongues have pierced thee ; three holy tongues have befriended thee. The first is God the Father, the second is God the

Son, the third is God the Holy Ghost. They give thee thy blood and flesh, thy joy and courage. Flesh and blood is in thee grown, born and lost. Has a man over-ridden thee so bless thee God and the holy Cyprian. Has a wife over-slaughed thee, so bless thee God and the body of Mary. Has a knight troubled thee, so bless thee by God and the Kingdom of Heaven. Has a maid or a servant run away from thee ; so bless thee God and the Heavenly stars. Heaven is above thee ; the earth-realm under thee, thou art in the midst. I bless thee before thou art destroyed. Our dear Lord Jesus in his bitter sufferings and death underwent every thing which the false tongues of the Jews uttered against him, in malice. See how the Son of God trembled when he was oppressed. Then said our Lord Christ : If I have not the rider (oppresses) no one will have him. Who helps me to mourn and carry my cross, him will I defend from the rider, in the name of the Father and of the Son and of the Holy Ghost. Amen.

127. For a Sprite and other Kind of Witchcraft.

I.  
N. I. R.  
I.

Sanctus Spiritus  
I.  
N. I. R.  
I.

Let this all be preserved, here for time, there eternal. Amen.  
The character which pertains to it is called :  
God bless thee, here for time, there eternal. Amen.

128. For Misfortune and Danger in the House.

Sanct. Mattheus, Sanct. Marcus, Sanct. Lucas, Sanct. Johannis.

129. Protection of the House and Court from Sickness and Robbery.

Ito, Alo Massa Dandi Bando, III. Amen.

I. R. N. R. I.

Our Lord Jesus Christ went into the hall, there the Jews specially sought him. So also must my days be with those who revile me with their evil tongues falsely, and smite, and for praise of God must I bear the suffering, be silent, be dumb, faint, ashamed, ever and always. God thereby bestows praise. Help me I. I. I. ever and eternally. Amen.

130. Against the Influence of the Gipsy Art.

Like as the prophet Jonas, as a type of Christ, was 3 days and 3 nights in the whale's belly, so also may the Almighty God, of his fatherly goodness keep and protect me against all evil. I. I. I.

131. To be Used in the Crisis of Distress and Death.

I know that my Redeemer liveth and that he will raise me up in the latter day upon the earth.

132. For a Tumor.

There went three virgins, to view a tumor and sickness. The first said : it is rough. The second said : it is not. The third said : if it is not, come our Lord Jesus Christ. Said in the name of the holy Trinity.

133. For Adversity and Divers Conflicts.

Strength, Hero, Joy, Prince. I. I. I.

134. To Help a Cow that has Lost her Milk.

Give to a cow 3 spoonful of the first milk, and say to it : If any one asks thee what thou hast done with the milk, say ; the milkmaid has taken it, and I have poured it out, in the Father, etc. Amen. Add a prayer.

135. Another.

- I. Cross of Jesus Christ milk pour ;
- I. Cross of Jesus Christ water pour ;
- I. Cross of Jesus Christ to have pour.

These words must be written on 3 bits of paper, then take milk from the sick cow, and the 3 bits of paper and some scrapings from the skull of a poor sinner, put them in a furnace and boil them well ; and so will you exercise the witch. Or you can mix the bits of paper in the meal and put it in the feeding trough, and say the formula 3 times, and after that give it to the cow. Thus you will not see the witch but it will help the cow.

136. For a Fever.

Make a prayer early in the morning, then turn the shirt around the left sleeve and say : Shirt, turn thee around, and thou Fever, turn ; at the same time name the name of the patient. Say this for a penance in the name of the Father, etc. Amen. Say these words 3 days in succession.

137. To Curse a Thief to Make Him Stand.

This saw must be said on Thursday, early in the morning, before sunrise, under the open sky.

So grant God the Father, Son and Holy Ghost. Amen. Full three and thirty angels by one another stand. They come with Mary to comfort her. Then said the dear, holy Daniel : Sad, dear, lady I see thieves, go which wish thy precious child to steal ; that can I not from thee conceal. Then said our dear lady St. Peter :

Bind, St. Peter, bind. Then said St. Peter: I have bound with a band, with Christ his own hand, as my thieves are bound with Christ's own hands, if they would steal anything of mine, in the house, in the chest, in the meadow and acre, in wood or field, in tree, and plant, and garden, or wherever they would steal anything of mine. Our dear lady then said: Steal who will, but if he steal, he shall stand as a bock, and stand as a block; and count all the stones that on the earth lie, and count all the stars as they stand in the sky. So gave I thee praise and demanded of thee for every spirit, that every thief may know a master, by St. Daniel, to bring the goods of earth, to one's burden, to one's hearth; and thy face must not be towards the place, that my eyes may not see thee and my fleshly tongue may not praise thee. This demand I of thee holy Virgin Mary. Mother of God, by the power and might, when he created heaven and earth, by the angelic host and by all God's holy ones, in the name of God the Father, God the Son, and God the Holy Ghost. Amen. When you would lift the bann, bid him go in the name of St. John.

138. Another Similar.

Ye thieves, I conjure you to obey, even to the cross, and stand with me, and go not from my sight, in the name of the holy Trinity, I command you by the power of God and the humanity of Jesus Christ, that ye go not from my sight, ††† as Jesus the Lord stood in Jordan, when St. John baptized him. After this, I command you, horse and man, that you stand to go not from my sight, as Christ the Lord stood when they nailed him to the cross, and he destroyed the power of the old-father of hell. Ye thieves, I bind you with bonds, as Christ the Lord has bound Hell, so are ye bound; ††† with the words with which they are fixed, they are also loosed.

139. Another, very Swift.

Thou rider and footman, comest here well under thy care. Thou are sprinkled with the blood of Jesus Christ, with the five wounds; thou hast thy gun, flint and pistol bound, sabre and knife are cursed and bound, in the name of God the Father, Son and Holy Ghost. Amen. To be said thrice.

140. To Release the Same.

Yes rider and footman, as I have bound you in the curse till this time, so now ride forth in the name of Jesus Christ, by the word of God and the shield of Christ; so ride ye now all forth.

141. To Cause the Thief to Return Stolen Goods.

Early in the morning, before sunrise, go to a birch-tree, take with you three nails out of a hearse or three horse-shoe nails that have

never been used ; hold up the nails towards the rising sun and say :  
Oh Thief, I bind thee by the first nail which I make to pierce thee in  
the brow and brain, that thou return the stolen goods to their former  
place ; to the man and place whence thou stealest them, else  
it shall be as sad to thee as it was to the disciple Judas when he be-  
trayed Jesus. The second nail which I make to pierce thy lungs  
and liver, that thou return the stolen goods to their former place ; to  
the man and the place whence thou hast stolen them, else it shall  
be as sad to thee as it was to Pilate in the pains of hell. The third  
nail which I make to pierce thy foot, thou thief, that thou must re-  
turn the stolen goods to their former place, whence thou hast stolen  
them. Oh thief, I bind thee and bring thee by the sacred three  
nails which pierced Christ through his hands and feet, that thou  
must return the stolen goods to their former place, whence thou  
hast stolen them. †††

142. A General Prayer.

Jesus, I am about to undertake (such a thing). Jesus, thou wilt go  
with me. Jesus, shut my heart in thy heart, to thee I commend my  
body and soul. The Lord was crucified. And my understanding,  
oh God, that wicked foes may not overcome me, in the name of the  
Father, and the Son, and the Holy Ghost. Amen.

143. To Win in a Play.

Bind to the arm with which you throw the heart of a field mouse,  
with a red silk thread and you will always win.

144. For a Burn.

Our dear Lord Jesus went over the land ; there he saw a burning  
brand ; there lay St. Lawrence, all in a roast ; he came to him in  
help and trust ; he lifted up his holy hand, and blessed he him and  
blessed the hand ; and lifted away the fire that fed ; that it never  
deeper nor wider spread. Let the burn be blessed in the name of the  
Father, and of the Son, and of the Holy Ghost. Amen.

145. Another for a Burn.

Yield brand away, and never press oh ; cold or warm, let burning  
alone. God protect thee, blood and flesh, marrow and bone, and all  
thy vines, be thou great or small, they shall be for the fire hand cold  
or warm, unhurt and protected in the name of the God the Father,  
Son and Holy Ghost. Amen.

146. To Administer to a Beast for Witchery and Devilwork.

S A T O R  
A R E P O  
T E N E T  
O P E R A  
R O T A S

## 147. To Dress and Heal Wounds.

Say thus: I dress the wounds in three names, whether they be from fire, water, decay or swelling or any other evil, in the name of the holy Trinity. This must be said thrice. Put a thread three times around the wound, lay it under the right corner against the sun and say: I lay thee here †††, that thou mayest take on thyself the lymple, swelling, and one and all, whatever can injure the wound. Amen. Say a Pater Noster, and a God grant it.

## 148. To Relieve a Fresh Wound of Pain.

Our dear Lord Jesus Christ has many sores and wounds, and yet they are not bound up. They endure not long, nor do they mortify nor generate matter. Jonas was blind, I, said the heavenly child, as true the five sacred wounds were pierced. They fester not nor become corrupt. I take therefrom water and blood; that is good for all wounds and hurts. Holy is the man who can heal all hurts and wounds. ††† Amen.

## 149. For Worms in the Body.

Peter and Jesus went out into the field; they ploughed three furrows; they ploughed up three worms. One is white, one is black, the third is red. The worms are all dead, in the name †††. Say these words thrice.

## 150. For all Evils.

Lord Jesus, thy wounds red; stand we before thee dead.

## 151. To Maintain the Right Before the Court and Council.

Jesus Mazareus, Rex Judeorum.

First draw this character by you in the figure and then say: I. N. N. went before the house of the judge; there appeared 3 dead men at the window; one had no tongue; the second had no lungs; the third was sick, blind and dumb. When you go before the judge or officer, and they are not favorable to you, and you have a just cause, say the above.

## 152. To Staunch Blood.

As soon as you are wounded, say: Blessed wounds, blessed hours; blessed is the day that Jesus was born, in the name †††. Amen.

## 153. Another, for the Same.

Write on a slip of paper the four chief rivers of the world, which flowed out of Paradise, namely, Pison, Gihon, Hidekel, and Euphrates. Open to the 1st Book of Moses, C. 20, V. 11, 12, 13, and you will see them. It helps.

154. Another Similar.

Or breathe on the patient thrice ; say the Pater Noster twice as far as — *on Earth*, and say that thrice ; the blood soon stops.

155. Another, Perfectly Sure.

When the blood will not stop, or a vein is cut, lay the letter on it, and stand by an hour. If any one does not believe it, let him write the letters on a knife and stick it into a brute: it will not bleed. Whoever keeps it by him can stand before all his enemies: I. m. I. K. I. B. I. P. a. x. v. ss. Ss. vas. I. P. O. unay Lit. Dom. mper vabism. And when a woman is childbed, or otherwise has heart-grief, let her take this letter with her ; it surely will not fail.

156. A Separate Form to Protect Oneself Against Man or Beast.

When it is necessary to defend yourself, use this formula: In God's name I attack. My Redeemer will stand by me. On the holy help of God, I go at it full fierce. On the holy help of God and my own sword I go at it, full fierce; God with us alone. Jesus, heath and blessing.

157. Protection of the House and Court.

Under thy shelter I be, from storms and all enemies free. I. I. I. The 3 I's signify Jesus three times.

158. Precaution Against Firearms.

Wear these words by you and one cannot hit you: Annanias, Azarias, and Misael, praise the Lord, for he has redeemed us from hell, and has saved us from death, and has redeemed us from the fiery furnace and has kept us in the midst of the fire; therefore shall he the Lord permit no fire to touch us.

I.  
N. I. R.  
I.

159. To Fix all Foes, Robbers and Murderers.

God greet you, ye brothers, hold on, ye thieves, robbers, murderers and soldiers, in humility though we have drunk the rose-red blood of Jesus, your rifles and guns, and rendered powerless by the holy blood-drops of Jesus Christ; all sabres and all swords are also bound with the sacred five wounds of Jesus. There stand 3 roses on God's heart; the 1st is lawful, the 2d is mighty, the 3d is his own godly will. Ye thieves must herewith thereunder stay and hold still as long as I will. In the name of God the Father, Son and Holy Ghost; be ye staid and conjured.

## 160. A Safeguard Against all Weapons.

Jesus, God and Man, protect me from every kind of firearms, weapons, long and short, sword of every kind of metal and, hold thy fire, as Mary retained her virginity before and after her parturition. Christ bound every weapon as he bound himself in humanity full of humility. Jesus stops every gun and sword, as Mary, spouse of the mother of God; therefore protect the three holy blood-drops which Jesus sweat on the Mt. of Olives: Jesus Christ protects me from the death-stroke and burning fire. Jesus permits me not to die, much less to be damned, without partaking of the holy supper. That helps me God the Father, Son and Holy Ghost. Amen.

## 161. Shooting Weapons and Representation.

Jesus went over the red sea and looked on the land; therefore must all rifle-muskets, flints and pistols become useless, and all false tongues dumb. The blessing which God made when he created man, that goes over me always; the blessing which God made when he commanded in the dream Joseph and Mary to flee into Egypt with James, that goes over me always, be dear and precious the holy cross in my right hand. I go through the freedom of the land, where no one will be robbed, or killed, or murdered, so shall no one be able to cause any suffering to me, moreover, no dog shall bite me, no beast shall tear me. In all things preserve my flesh and blood, from sins and false tongues which reach from earth to heaven, by the power of the four evangelists, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## 162. Another.

I. N. N. conjure thee, gun, sabre and knife, may all weapons by the spear which went into the side of the Lord, that water and blood flowed out, that ye be not permitted to hurt me, the servant of God in the †††. I conjure thee by St. Stephen, whom the Jews stoned, that they be not able to trouble me, a servant of God, in the name †††. Amen.

## 163. Safeguards from Shots, Cuts, and Stabs.

In the name I. I. I. Amen. I. N. N. Jesus Christ is the true Saviour. Jesus Christ rules and reigns, breaks down and overcomes all foes, visible and invisible. Jesus is with me always, ever and eternally, in all paths and ways, on water and on land, in mount and vale, in cot and court, in the whole world where I am, where I stand, go, ride, run, journey; whether I sleep or wake, eat or drink, there art thou, O Lord Jesus Christ, at all times, early and late, all hours and moments; whether I go out or in. The sacred five wounds red, oh

Lord Jesus Christ, they are at all times good for my sins, private or public ; that the sword may not cut me, destroy me, nor injure me, help me ††† Jesus Christ with his shield and defence ; protect me N. N. at all times from daily sins, worldly harm, injustice, contempt, pestilence and other sickness, from anguish, torture and pain, from all wicked enemies, from false tongues and old scandal-mongers ; that no shot may injure my body, help me ††† and no band of thieves, nor gypsies, street-robbers, murderers, sorcery, or other kind of devil-spirits may enter my house or court, nor break in ; that the dear lady Mary may protect every thing, and also all the children, by the help of God in heaven, in the eternal joy and sovereignty of God the Father, quicken me, the wisdom of God the Son enlighten me, the virtue and grace of God the Holy Ghost strengthen me from this hour to all eternity. Amen.

164. Prayer Against the Sword and Weapons.

The blessing which came from heaven when Jesus Christ was born, come upon me N. N. The blessing which God the Lord made when he created the first man come upon me ; the blessing which followed when Christ was seized, bound, scourged, mockingly crowned and smitten, when on the cross he gave up the Ghost, come upon me ; the blessing which the priest gave to the tender, sacred body of our dear Lord Jesus Christ come upon me. The steadfastness of the holy Mary and all the holy ones of God, the holy three kings, Caspar, Melchoir, and Balthasar, be with me ; the holy four evangelists, Mathew, Mark, Luke, and John, be with me ; the earthangels, St. Michael, St. Gabriel, St. Raphael, and St. Ariel, be with me ; the holy twelve Apostles of the Patriarchs and the whole heavenly host be with me ; the innumerable company of the holy ones be with me. Amen.

Papa. R. tarn, Tetragrammaten, Angen.

Jesus, Nazaremus, Rex Judeorum.

165. That no Wicked Man may Defraud me, Bewitch or Effect me with Magic, and that I may be always Blessed.

As the cup and the wine and the consecrated bread, when our dear Lord Jesus Christ, on Maundy Thursday prayed for his loving disciples ; and that me at all times, day nor night, no dog may be bite, no wild beast tear, no tree fall on me, no water drown, no gun shoot me, no weapon of iron or steel cut me, no fire burn, and from false judgment, no false tongue swear against me, no rogue vex me, from all vile friends, from magic and witchcraft, from all these, the Lord Jesus Christ protect me. Amen.

## 166. Another.

The holy Trinity protect me ; be with and remain with me, N. N. on water and land, by flood or field, in city or hamlet, in the whole world, wherever I am. The Lord Jesus Christ protect me from all my foes, private and public ; also protect me the eternal God-head and the bitter passion of Jesus Christ. The rose-red blood which he poured out on the holy cross, help me, I. I. Jesus was crucified, tortured and dead. These are true words ; so must also all words be by his power, which are herein written, and spoken and prayed by me. So help me that I may not be sinned, bound or overcome by any man. May all swords and weapons be before me, useless and powerless. Gun, withhold thy fire in the almighty hand of God. So let all gun shots be prohibited †††. As they bound the right hand of the Lord Jesus Christ to the Cross. Like as the Son was obedient to his Heavenly Father, so also may the eternal God-head bless and protect me by his rose-red blood, by the holy five wounds which were opened on the tree of the holy Cross ; therefore may I be blessed and defended, as the cup and the wine and the true bread which Jesus blessed for his twelve disciples on the Maundy Thursday Evening. I. I. I.

## 167. Another.

God's grace and mercy go with me, N. N. Now I purpose to ride out or go out. I would gird, I would bind myself with a safe ring, if God the heavenly Father will, and may he protect me, flesh and blood, veins and members, the present day and night as I have it before me ; may my enemies, however many they may be, all be confounded, and become as a snow-white dead man. May no one shoot, cut or throw me, nor overcome me with gun or steel in his hand, of any kind of metal, as all ugly weapons are called. But may my gun go off like the thunder of heaven, and my sword hew like the sword of a host. Our dear lady went upon to a very high mountain ; she looked down into a very dark valley, and saw her dear child standing among the Jews, harsh, so harsh, that He, seized so harsh, that He, bound so hard, that, — protect me the dear Lord Jesus Christ from everything which is hurtful to me. ††† . Amen.

## 168. Another for the Same.

Then I cried out on this present day and night, that thou wouldst not permit any of my foes or company of thieves to come near me, they bring to me then his rose-red blood into my bosom. But they do not bring that which was laid on the holy altar. For God the Lord Jesus Christ is gone with his precious body to heaven. Oh Lord, that is to me good for the present day and night. ††† . Amen.

169. Another for the Same.

In God's name cried I out. God the Son be with me. God the Holy Ghost, with me. Who is stronger than these three, he shall answer to me for my body and life: but who is not stronger than these three, he shall not detain me long. I. I. I :

170. A Good Prayer Against the Danger of Shooting.

The peace of our Lord Jesus Christ be with me, N. N. Gun, stand still, in the name of the powerful prophets, Agtion and Elias and kill me not! Oh gun, stand still! I conjure thee by heaven and earth and by the will of the last judgment, that thou wilt not cause me, as a child of God to suffer. ††† . Amen.

171. Another, Similar.

I conjure thee, sword, rapier, knife, whatever is injurious and destructive to me, by every prayer of the priest, and him who brought Jesus into the temple and said, a piercing sword shall go through thine soul, that thou suffer not me, as a child of God to suffer. J. J. J.

172. A Very Speedy Remedy.

I conjure the, sabre and knife, and every weapon, by the spear which went into the side of Jesus and opened it, that water and blood flowed forth, that it be not permitted to injure me as the servant of God. ††† Amen.

173. A Good Safeguard Against Thieves.

There stand three lilies on the grave of our Lord God: the first is God's spirit; the second is God's blood; the third is God's will. Stand still, thief! As little as Jesus Christ departed from the holy ones, so little shalt thou run from thy place, that I command thee by the four evangelists and the elements of heaven—in flood or shot, sentence or sight. I conjure thee by the last judgment that thou stand still and go no further till I see all the stars in heaven, and the sun gives it light. And so I fix for thee thy running and thy springing; I command thee in the name ††† . Amen. This must be said thrice.

174. To Cause the Return of Stolen Goods.

Observe carefully whether the thief went out at the door or elsewhere; then cut three splinters in the three highest names, then go with the splinters to a wagon, but unwashed, take off a wheel, put the splinters in the hub, in the highest names, then whirl the wheel and say: Thief, thief, thief! turn back again with the stolen things. Thou wilt be constrained by the might of God; ††† God the Father calls thee back; the Son of God turn thee about, that thou must go

back ; God the Holy Ghost carries thee back, till thou art at the place where thou hast stolen. By the might of God must thou come ; by the wisdom of God the Son thou hast neither rest nor repose till thou puttest the stolen things in their former place ; by the grace of God the Holy Ghost must thou run and spring ; thou canst neither rest nor repose till thou comest to the place where thou hast stolen. God the Father binds thee. God the Son constrains thee. God the Holy Ghost turns thee back. (Turn the wheel moderately.) Thief, thou must come, ††† . Thief, thou must come, ††† If thou art almightier, thief, thief, thief, if thou art almightier than God, then remain where thou art. The ten Commandments constrain thee — thou shalt not steal, wherefore thou must come. ††† . Amen.

#### 175. A Mode of Stopping a Shot.

There are three holy blood-drops, flowing over the face of God the Lord ; the three holy blood-drops are suspended before the sinner. As pure as our dear lady was of all men, so little shall fire or smoke go out of the gun. Gun, give thou neither fire, nor smoke, nor flame, nor hiss. Now I go out, for God the Lord goes out with me, God the Son is by me, God the Holy Ghost hovers over me always. Amen.

#### 176. Another for the Same.

Blessed is the hour when Jesus was born ; blessed was the hour when Jesus died ; blessed is the hour when Jesus arose from the dead ; blessed are the three hours combined over thy shooting weapons ; that no shot may hit me, my head or hair, that my blood and flesh may not be destroyed, nor wounded by any lead nor powder, iron, steel, or other metal, so true as the dear mother of God bare no other son. Amen.

#### 177. A Charm for Bad People.

It is said, that if you suspect a person for badness, and he sits down on a chair, and you take a shoemaker's wax-end, that has not been used, and stick one end of it on the under side of the chair, and you sit on the other end of it, he will immediately make water, and in a short time die.

#### 178. A Charm to Constrain a Man from Growing too Large.

I. N. N. make to breathe on thee ; I make to take away from thee three drops of blood ; one from thy heart, one from thy liver, the third from thy vital strength ; therewith I take away thy strength and manhood.

Hbbi Mofsy danti Lantien. I. I. I.

179. To Drive Away the Spring-Tail, or Earth-Flea.

Take the chaff on which a child has lain in the cradle, or take short horse-dung and strew it over the land, and the earth-fleas can do no harm.

180. That Another can Shoot no Game.

Say three names ; namely Jacob Gay ; shoot what thou wilt ; shoot only hair and feathers, and what thou givest to the poor. ††† Amen.

181. A Prayer for and Against all Enemies.

Christ's Cross be with me N. N. Christ overcomes for me all water and fire ; Christ overcomes for me all weapons ; Christ is for me a perfect sign and cure for my soul ; Christ be with me and my body, for my life, day and night. Now I. N. N. pray God the Father by the will of the son, and pray God the Son by the will of the Father, and pray God the Holy Ghost by the will of the Father and the Son. God's holy body blesses me from all harmful things, words and works. Christ offers me also all happiness ; Christ wards off from me all evil ; Christ be with me, over me, before me, behind me, beneath me, with me and in all places and from all my enemies, visible and invisible ; they all flee before me when they know and hear me. Enoch and Elias, the two Prophets who were never taken, bound and slain, and never come out of their power ; therefore, must no one of my enemies injure me in my body and life, nor be able to destroy or seize me, in the name of God the Father, Son and Holy Ghost. Amen.

182. Another Blessing for Foes, Sickness and Misfortune.

The blessing which is come from heaven when the true living Son of God was born, come upon me, always ; the blessing which God bestows on the human race, come upon me always. The holy † of God, so long and broad, as God, has so blessed, has suffered between anguish therefor, bless me now and always. The three sacred nails which pierced the holy hands and feet of Jesus, bless me now and at all times. The spear with which the side of Jesus was opened bless me now and always. The red blood be my defence from my enemies and from everything that could injure me, in body, life, or estate. Bless me the sacred five wounds, wherewith all my enemies will be driven away or bound when God has surrounded me with all christian graces. Help me God the Father, Son and Holy Ghost. Amen. Therefore must I. N. N. be blessed so well as the holy cup and wine and the true life-giving bread which Jesus gave to the 12 disciples on the Maundy Thursday evening. Let all who hate me be put to silence ; let their hearts towards me be dead, their tongues

dumb, let them not be able to hurt me at all, in house, or court, or otherwise. Also, let all those who would attack or wound me with the sword, be unvictorious, cowardly and undexterous. To this help me the holy power of God, which makes all weapons and guns useless. All in the name of God the Father, Son and Holy Ghost. Amen.

183. A Good Remedy for the Toothache.

Take a needle and stab the aching tooth with it till you bring blood; take a thread and saturate it with the blood; take vinegar and meal, mix, put them in a patch of cloth, wrap the patch around the foot of an apple tree, wind the thread around it very fast and cover the root well with earth.

184. The Talisman.

It is said: that whoever goes a hunting and carries this in his pouch, cannot fail to shoot and bring home something worth having.

An aged hermit once found an old lame hunter in the forest of Thuringia, lying by the way and weeping. The hermit asked him why he was so sad. Oh, man of God! said he, I am a poor unfortunate man; I must deliver to my lord yearly so many stags, roebucks, hares and snipes, as a young healthy hunter could hardly scare up, else he hunts me out of his service. Now, I am old and lame, the forest is poorly supplied, I can no longer meet the demand, I know not how it will go with me. Here he was not able to speak another word for sadness. Thereupon, the hermit took a little piece of paper and wrote on it the following formula: There, old man, stick that in thy hunting pouch as often as thou goest out to the forest, it cannot fail that thou wilt shoot and bring home something worth having. But beware that you never shoot more than is necessary, and that you teach the deep meaning of the words to no one till he promises not to make a misuse of it. The hermit now went on his way, and after a while the hunter also arose, and went into the thicket without thinking of anything. Scarcely had he gone a hundred steps before he shot a Roebuck, a finer one than he had seen for a long time. After this he was always successful in the hunt every day and was considered the best woodman in the whole land.

At nemo in sese tantat, desendere nemo.

\*  
\*       \*  
†   †   †

At precedenti spectatur mantica tergo.  
Do your best and it suffices.

185. To Cause the Return of Stolen Goods.

Go out early in the morning before sunrise, to a juniper-bush and bend it towards the sun with the left hand and say : Juniper-bush, I make you bow and stoop till thief puts the stolen goods 'of N. N. to their place. Then take a stone, lay it on the bush and under the stone on the bush, place the skull of a malefactor ††† . You must take care when the thief has returned the stolen goods, to take the stone off the bush, and lay it where and as it was and release the bush.

186. A Warding off of Balls.

May the heavenly and holy sackbuts warm and ward off from me all balls and misfortune, — off from me instantly. I take refuge under the tree of life which bears twelve manner of fruit. I stand under the sacred altar of the christian church. I commend myself to the holy Trinity. I. N. N. entrench myself behind the sacred body of Jesus Christ. I commend myself to the wounds of Jesus Christ, that I may not be seized by the hand of any man, nor bound, nor cut, nor shot, nor stabbed, nor thrown down, nor slain, and especially may not be wounded ; to this help me N. N.

 Whosoever carries this little book with him is safe from all his foes, visible or invisible, and so also he who carries this little book with him can never be killed without the entire sacred body of Jesus Christ, nor be drowned in water, nor burned in fire, and no unjust judgment can be pronounced against him. Thereto help me ††† .

187. Unlucky days in Each Month.

January, 1, 2, 3, 4, 6, 11, 12.  
February, 1, 17, 18.  
March, 14, 16.  
April, 10, 17, 18.  
May, 7, 8.  
June, 17.

July, 17, 21.  
August, 20, 21.  
September, 10, 18.  
October, 6.  
November, 6, 10.  
December, 6, 11, 15.

Whoever is born on one of these days is unlucky and suffers poverty. Also, whoever is sick on one of the aforesaid days, seldom recovers his health ; and whoever betrothes himself or marries, comes into great poverty and misery. One must not go abroad, set out on a journey, begin a business, or enter a law-suit on these days.

N. B. On the annunciation day of Mary, Simon and Judas, and the Apostle St. Andrew, one must be bled. The signs of the zodiac, as they are indicated in the Almanac, as to be observed, in the course of the month.

If a cow calves in the sign of the virgin, the calf will not live a year ; if in the sign of the Scorpion, it will die still earlier, and you must not wean it in this sign, nor in the goat nor waterman.

Only this one formula has been taken from a hundred year calendar, brought from Germany, and many believe it.

HOHMAN.

In Conclusion, the following Morning Prayer, to be said in Journeying. It Protects from Ill Luck.

Oh Jesus of Nazareth, King of the Jews, yea King of the whole world, protect me N. N. this day and night, protect me always by the holy five wounds, that I may not be seized nor bound. Protect me the holy Trinity, that no sword, nor shot, nor ball, nor lead may enter my body; may they be mild as the blood-sweat and tears of Jesus Christ, in the name of the Father and of the Son and of the Holy Ghost. Amen.

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[In this Table of Contents it has seemed advisable to use charm numbers instead of page numbers, as the latter, on account of the changed pagination, would be of no value to the reader. Except for the change, the Table of Contents is reprinted as in the edition of 1863.]

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## NOTES.

### MEANS AND ARTS.

In the German edition the following general direction immediately precedes the first charm : —

“Gebrauchs-Anweisung : In allen Krankheiten, wo man mit Worten braucht, legt man die Hand auf die blossе Haut, während man die Worte spricht.”

No. 4. *Fasting and Undressed.* The German is, “unbeschrauen, nüchtern.” The latter word, “nüchtern,” evidently means “on an empty stomach”; but I can find no satisfactory translation for “unbeschrauen,” a term frequently used in this book. Rev. Mr. Early, the owner of the German copy writes : “The man frequently uses the words *beschrauen* and *unbeschrauen*. This word I have never seen elsewhere, and I have never found any one who could tell precisely what it means. In some cases apparently it means ‘before eating anything,’ in others this meaning will hardly fit.”

The most probable explanation of “unbeschrauen” is to regard it as a dialect form of “unbeschrieben,” “unenchantcd.” But it is difficult to fit this meaning in all the passages where the word occurs.

In No. 32, the child suffering from blue cough is to be put through the black-berry bush, “ohne beschrauen.” Our edition omits the phrase. The edition of 1856 translates, “without speaking or saying anything.” In No. 42, the patient is instructed to hang on the written charm, “unbeschrauen.” The edition of 1856 translates, “written but once.” Our edition again omits the word altogether. In No. 45 the patient must perform the charm before sunrise and “ganz unbeschrauen.” The 1856 edition translates, “quite unbeschrewedly.” Our edition reads, “without making your toilet.” Similarly in No. 48, “unbeschrauen” is translated in our edition as “in your dishabille.” In No. 112 the charm is to be hung on, “erstlich unbeschrauen,” on the last Friday of the old moon. Our edition omits the word; the edition of 1856 translates, as usually, “unbeschrewedly.” In No. 174, our edition translates the word as “unwashed.”

No. 6. Compare with this charm, Nos. 25, 69, and 149. See, also, Note on No. 25.

No. 8. *The 77 Cover Fever.* This is an amazing blunder on the part of the translator. The German text reads, “die 77-lei Fieber,” that is “the seventy-seven kinds of fever.”

No. 13. The heart of a field mouse is also employed in Charm No. 143. Compare also the use of the heart of a mole (No. 59).

No. 23. *Sanctus Storius res.* This is obviously a typographical error. The

German text reads, "Sanct Idorius res." There is no St. Idorius mentioned in any of the catalogues of saints; possibly this word is a corruption of "Isadore." What "res" may mean, I cannot imagine. "Call rest" is a poor translation of "ruf den Rest," *i. e.* "Call the others."

The "cold and hot brand," frequently referred to, are used respectively for mortification (sphacelus) and gangrene. In the preface our translator wrongly defines the *cold* brand as gangrene.

No. 25. As an interesting parallel to this charm I quote the following from C. G. Leland's *Gypsy Sorcery and Fortune-Telling* (p. 95):—

"A common cure for worms in swine among the Transylvanian tent-gypsies is to stand ere the sun rises before a çadcerli, or nettle, and while pouring on it the urine of the animal to be cured, repeat:—

"Good, good morrow!  
I have much sorrow.  
Worms are in my (swine to-day)  
And I say, to you I say,  
Black are they or white or red  
By to-morrow be they dead.' "

I have given this spell only in the translation, omitting the verses as they stand in the original.

Other charms in which the white, brown, and red worms appear will be found in Nos. 6, 69, and 149.

No. 26. With the method of procedure given in the charm, compare the following remedy reported by Dr. W. J. Hoffman in his article on the "Folk-Lore of the Pennsylvania Germans" (*Journal of Am. Folk-Lore*, vol. ii. p. 28):—

"Blisters on the tongue (stomatitis) are caused by telling fibs. When they show no disposition to leave, the following process is adopted: three small sticks are cut from a tree, each about the length of a finger and as thick as a pencil. These are inserted into the mouth and buried in a dunghill; the next day the operation is repeated, as well as on the third day, after which the three sets of sticks are allowed to remain in the manure, and as they decay the complaint will disappear."

Other charms in which three sticks are applied to the spot to be healed and afterwards wrapped up will be found in Nos. 29 and 70.

No. 28. The words of this charm closely agree with the German text. The edition of 1856, however, has mistranslated "Bach" as "wagon," apparently for no other reason than to make a rhyme for "dragon."

No. 29. Compare with this No. 70.

No. 30. Some forty-seven cures for warts have been collected by Mrs. Fanny D. Bergen (*Current Superstitions*, 1896, pp. 102-105). None of them, however, particularly resemble the one here given. The closest parallels to Hohman's remedy which I have seen are those reported by Dr. W. J. Hoffman ("Popular Superstitions," *Pop. Sci. Monthly*, Nov. 1896, p. 100):—

"Warts, it is believed, may be removed by rubbing upon them a piece of meat which is then buried; as the meat decays the warts go away. They may also be transferred to another by rubbing upon them a piece of bone, and putting this upon the spot where found; whoever picks up the bone will have the warts transferred to his own hands."

Cf. also a cure for warts given by J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 124): "Steal a piece of meat and bury it under the drop of the house."

No. 32. The German text contains an important detail which is omitted in our edition: "Der Stock muss aber auf zwei Seiten angewachsen sein," that is,

"the bush must be grown fast (to the ground) on either side." Evidently, then, the child was not thrust through the thorny branches, but was merely passed through the arch formed by a bush whose branches had bent down and taken root in the ground. This is made clear in another version of this charm which is reported by Mrs. Waller R. Bullock ("The Collection of Maryland Folk-Lore," *Journal Am. Folk-Lore*, vol. xi. p. 10): "To cure whooping-cough, find a blackberry or raspberry bush whose top has been turned down and taken root, and make the patient crawl under it three times."

There would appear to be some special virtue in putting an ailing child *through* something. Thus, Emma G. White in her notes on "Folk-Medicine among Pennsylvania Germans" (*Journal Am. Folk-Lore*, vol. x. p. 79) records the fact that infants who fail to thrive—"gobacks," as they are aptly termed— are passed backwards through a horse-collar. Very likely the same idea explains the practice, noted by Dr. Hoffman (*Journal Am. Folk-Lore*, vol. ii. p. 28), of curing pleurisy in children by passing the child beneath a table to an assistant. Dr. Hoffman notes in connection with this that in Scotland children are cured of whooping-cough by passing them under the belly of a donkey.

No. 36. *Till the Virgin has given another Son birth.* That is, never. We find this phrase used elsewhere as a symbol for the impossible. Thus the last line of Charm No. 50, according to the German text, reads, "So wenig als die Jungfrau Maria einen andern Sohn thut gebaehren." And almost the identical phrase occurs in Charm No. 176: "So wahr als die liebe Mutter Gottes Keinen andern Sohn gebaehren wird."

In one of the charms against witches given by Dr. J. M. Bertolet (*New York Herald*, January 14, 1900), the injunction is laid upon the witch not to again enter the premises, "until you climb every little tree, wade through all little streams, count all the little leaves on the trees, and count all the little stars in the skies, until the beautiful day shall come when the mother of God shall bring forth her second son." This same charm occurs more than once in the testimony at the Hageman trial (*Philadelphia North American*, March 12, 1903, p. 11, col. 4; also March 13, p. 13, col. 5).

No. 44. Cf. note on No. 122.

No. 48. A cure for the Gout. The German text reads, "Für die Gichter." But the 1856 edition wrongly translates by "Fits and Convulsions."

*I button my 77thly Gout.* Here, as in No. 8, the translator fails to render properly the German, "77erlei," which signifies, "seventy-seven fold."

No. 50. *So conjure I thee by the Holy Virgin.* The German reads, "So wenig als die Jungfrau Maria einem andern Sohn thut gebaehren." Apparently the translator was baffled by the German idiom, and took refuge in this phrase as being safe and convenient. The 1856 edition translates correctly: "No more than Virgin Mary shall bring forth another son." Cf. also, No. 176, last line.

No. 57. This charm was doubtless another of those borrowed by Hohman from the "Book of Albertus Magnus" (cf. Nos. 46 and 47). According to Cockayne (*Leechdoms, Wortcunning, and Starcraft of Early England*, Rolls Series, vol. i. p. xxxii.), Albertus Magnus, in his treatise *De Virtutibus Herbarum*, gives the following account of the magical properties of the Heliotrope (Heliotropion):—

"If one gather it in August and wrap it in a bay leaf with a wolf's tooth, no one can speak an angry word to the wearer. Put under the pillow, it will bring in a vision before the eyes of a man who has been robbed, the thief and all his belongings. If it be set up in a place of worship, none of the women present who have broken their marriage contract will be able to quit the place till it be removed. This last is tried and most true."

No. 59. As it stands in our edition, this charm is of little value, for the trans-

lator has omitted the name of the root referred to. In the German text the title of this charm reads, "Die Schwellwurzel." In the edition of 1856 this is translated, "Swallow-wort." This does not seem a good translation of the German.

*The heart of a mole.* In ancient times the magical virtue of a mole's heart was believed in. Cockayne (*op. cit.* p. xii.) notes a reference to the heart of a mole in Pliny (xxx.-7-3), who says that the Magi had a special admiration for the mole; if any one swallowed its heart palpitating and fresh, he would become at once an expert in divination. In connection with the use of the mole's heart we may compare charms Nos. 13 and 138, which attribute magical virtue to the heart of a field mouse.

No. 66. Dr. W. J. Hoffman (*Pop. Sci. Monthly*, November, 1896, p. 97) testifies to the use of this charm for the cure of snake-bite: "The following procedure was formerly practised in northern Lehigh County, and obtains even at this day in Cumberland County. The operator recites the following words:—

"Gott hott alles ärshaffa, and alles wår güt;  
Als dü alle", shlañg bisht ferflucht,  
Ferflucht solst du sai<sup>n</sup> und dai<sup>n</sup> gift."

The speaker then with the extended index finger makes the sign of the Cross three times over the wound, each time pronouncing the word *tsing*." The words of the spell, which Dr. Hoffmann has written down in phonetical German, correspond exactly to the words in the German text of Hohman's book.

No. 69. Cf. with this charm, Nos. 6, 25, and 144.

No. 70. Cf. Charms No. 26 and 29; also Note on Charm 26.

No. 78. *This pray I to my foe for Mass.* The German text reads, "Dieses bitt' ich meinen Feinden zur Buss," that is, "This I beg as a penance for my foes." (Cf. also No. 187.) The meaning in No. 78 evidently is that the one using this charm prays that the impossible tasks just enumerated be assigned as a penance to be performed by his enemies. The edition of 1856 entirely misses the point: "This I pray for the repentance of my enemies." For similar lists of impossible things prescribed for adversaries, see No. 119; also the charm against witches reported by Dr. Bertolet, which is quoted in note on No. 36.

"Or those, if only one, or a woman." Obviously "those" is the printer's error for "thou." The German text reads, "du."

No. 86. "Excrescence" is a literal rendering of the word "Gewächs," which is found in the German text. One finds this charm among those reported by Mr. J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 124): "Goitre: look at the waxing moon, pass your hand over the diseased parts, and say: 'What I see must increase; what I feel must decrease.'"

No. 99. This plaster is not for a burn but for mortification (sphacelus). The German text reads, "für den kalten Brand."

No. 100. The translator has failed to make out all the German herb-names. In the German text the list reads: "Wermuth, Rauten, Medeln, Schafrippen, spitzigen Wegerich und Immenwachs." The only difficult word in the list is "Medeln." The English edition of 1856 reads "medels," which is no translation at all, for there is no such word,—or, at least, I cannot find any. The only interpretation which I can suggest is that in "Medeln" we have a dialect form of "Middel," a provincial botanical term for common quaking-grass (*Briza media*). The list would then read, "worm-wood, rue, quaking-grass, yarrow, pointed plantain, and beeswax."

No. 104. This curious charm is closely analogous to an ancient Slavonian spell for the toothache which is given by Leland (*Gypsy Sorcery*, p. 38):—

"*Spell for the Toothache.* Saint Peter sat on a stone and wept. Christ came

to him and said, 'Peter, why weepest thou?' Peter answered, 'Lord, my teeth pain me.' The Lord thereupon ordered the worm in Peter's tooth to come out of it and never more go in again. Scarcely had the worm come out when the pain ceased. Then spoke Peter, 'I pray you, O Lord, that when these words be written out and a man carries them he shall have no toothache.' And the Lord answered, 'T is well, Peter; so may it be.'

This spell was carried about as an amulet prayer. Leland compares with this Slavonian charm the following found in the north of England:—

" Peter was sitting on a marble stone,  
And Jesus passed by,  
Peter said, ' My Lord, my God,  
How my tooth doth ache !'  
Jesus said, ' Peter, art whole !  
And whosoever keeps these words for my sake  
Shall never have the toothache.' "

This English form of the charm is evidently the direct source of the rather decadent version reported from Newfoundland in Mrs. Bergen's collection (*Current Superstitions*, p. 96):—

" Toothache may be cured by a written charm, sealed up and worn around the neck of the afflicted person. The following is a copy of the charm:—

" I've seen it written a feller was sitten  
On a marvel stone, and our Lord came by,  
And He said to him, ' What's the matter with thee, my man ?'  
And he said, ' Got the toothache, Marster ;'  
And He said, ' Follow me and thee shall have no more toothache.' "

No. 105½. The German text does not throw much light upon the obscurity of this charm. Instead of "desh" and "flesh," we find in the German, "Deisch" and "Fleisch." What "Deisch" may mean I cannot guess.

No. 112. In the directions for making the cloth bag in which the charm is to be sewed up, our edition omits one significant requirement, which appears in both the others: the cloth band and the thread used must have been spun by a child not yet seven, or at least not more than seven, years of age.

Some of the phrases in the formula are difficult. The frequently recurring "Like sought and sought," though not clear to me, is a faithful rendering of the German, "Gleich gesucht und gesucht." The translation of the 1856 edition, "Seek immediately and seek," can hardly be justified. The variation of this phrase, in the latter portion of the prayer, "Like sought and confessed," does not correspond to the German, which reads, "Gleich gesucht und gegicht." "Gegicht" means "tortured," and probably is a reference to the pain inflicted by the disease.

The other phrase often repeated in this formula, "that God the Lord grant thee," etc., in the German is: "das gebent dir Gott der Herr," which is literally, "that God the Lord giving thee." The edition of 1865 reads, "Thus commandeth the Lord thy God."

No. 113. Flower of Prusse. The German edition reads, "Pennsses Blum," which is copied without translation in the edition of 1856.

No. 117. In the German and the 1856 edition the date at which this charm was brought to Prussia is given as 1740, instead of 1714. Also, the year in which the charm was tested at Königsburg is given as 1745, instead of 1715.

No. 118. *Take a black hen*, etc. In Leland's *Gypsy Sorcery* (pp. 89-91) the feathers of a black hen and the egg of a black hen are said to be used by the gipsies in their charms.

No. 119. An instance of the use of this charm is related by Dr. J. M. Bertolet of Reading (article in *New York Herald*, January 14, 1900). Mr. and Mrs. Frederick Garl of Reading, having lost in succession eleven children, all of whom died when less than four months old, finally became convinced that they were "hexed" and sought the advice of two witch-doctors. Both doctors told them that a certain woman was taking the lives of their infants by means of a spell — though they declined to name the witch. The rest of the story can be told best in Mrs. Garl's own words: —

"We agreed, when one of these witch-doctors said he could help us, to let him go ahead. When our twelfth child was born and seemed to be failing, the witch-doctor brought a piece of muslin and a needle with thread. He had what he said was the 'Seventh Book of Moses,' a pen and red ink. He looked at the sick child, blew over its shrunken arms and limbs, waved his arms, said a prayer, then copied from the book on a slip of paper, using his red ink: —

"Trotterhead I forbid thee my house and premises. I forbid thee my house and cow-stable. I forbid thee my bedstead, that thou mayst not breathe upon me. Breathe into some other house until thou hast ascended every hill, until thou hast counted every fence-post, and until thou hast crossed every water, and thus dear day may come again into my house."

This charm was put into the muslin bag and hung at the cradle-head — the child, of course, recovered.

In the course of the suit brought by Hageman, the witch-doctor of Reading, against the *Philadelphia North American*, several copies of this charm were produced in court. I quote the description of one of them as given on the witness stand by their translator (*North American*, March 13, 1903, p. 13): —

"Mr. Gordon — 'I now propose to hand the witness this paper, which was testified to by a witness formerly called, as being a paper given her by Dr. Hageman for the purpose of placing above the trough of one of the cattle which he attended. This is in inverted writing?'

"'Yes.'

"'I hold this mirror before you.'

"'The first of these signs are like five-cornered stars, and then comes again the combination of letters, J. N. R. J. The first word, as near as I can make out, is Trottem, and then the next is clear — Kopf.'

The witness finally translated the charm as follows: —

"'Trottemkopf, — trotter-head, — I, Henry G. Snyder, forbid you my house and my yard. I forbid you my horses and cow-stable. I forbid you my bedstead. That you may not trot over me, Henry G. Snyder, into another house, and climb over all mountains and fence-posts and over all waters.' Then comes 'the good day again into my house. In the name of God the Father, God the Son, and God the Holy Ghost.'"

Then followed certain characters, not written, like the above, in inverted characters. The witness spelled these out: "I T E, Alv., Massa Dandi, Band, r, Amen, J. K. N. R. † † †." (Cf. Charm No. 129.)

No. 120. Cf. the following remedy against witches reported by Mr. J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 126): "To keep witches from entering the house, bore holes in the door-sill, and place in them pieces of paper containing mysterious writing. Then plug up the holes."

No. 121. Cf. also No. 146. This cabalistic word-square is widely employed among the witch-doctors. Mr. J. Hampden Porter, in his "Notes on the Folk-Lore of the Mountain-Whites" (*Journal Am. Folk-Lore*, vol. vii. p. 113), tells us that he procured from a witch-doctor with considerable difficulty a charm which was asserted to be a panacea for almost all ills. "Written on parchment, in ink

dim with age," and "surmounted by an indistinct device that looked like the well-known symbol of an equilateral triangle inscribed in a circle," were these letters:—

S A T O R  
A R E P O  
T E N E T  
R O T A S

It will be observed that the fourth line of the square is here missing. Mr. Porter's notes, as he tells us, were made "among scattered settlements in remoter parts of the Alleghanies between southwestern Georgia and the Pennsylvania line."

Dr. Bertolet, in the *New York Herald* (January 14, 1900), quotes a charm used by a witch-doctor of Reading which concludes with the word-square precisely in the form given by Hohman.

The same word-square was also found on several of the charms sold by Hageman, the Reading witch-doctor, and exhibited before the court during the trial of his suit (*Phila. North American*, March 12, 1903, p. 11, col. 4; March 13, p. 13, col. 5).

No. 122. *One lovely Sara*. There is an obvious typographical error here; "one" should be "our." The German text reads, "Unsere liebe Sahrah."

With this spell may be compared a charm for burns given by Emma G. White ("Folk-Medicine among Pennsylvania Germans," *Journal Am. Folk-Lore*, vol. x. p. 78):—

"There are those who 'blow out' burns, as it is called. This is firmly believed in by many people who claim to be otherwise free from superstition.

'The Blessed Virgin went over the land.

What does she carry in her hand?

A fire brand.

Eat not in thee. Eat not further around. In the name of the Father and of the Son and of the Holy Ghost. Amen!

So saying these words, stroke slowly three times with your right hand over it, bending the same downward one, two, and three times; and blow three times, each time three times."

This practice of blowing out burns is found in Hohman's book as well (cf. No. 44). Other charms for burns which show general similarities to No. 122 will be found in Nos. 23 and 144.

No. 125. *I bid thee, bid*, etc. Another printer's error. It should read, "I bid thee by," etc.

No. 124. Cf. the last lines of my note on No. 119.

No. 134. This charm is difficult to understand. The German text reads: "Gieb der Kuh drei Löffel von der ersten Milch, und sprich zu den Blutmelen: Fragt dich jemand, wo du die Milch hingethan hast, so sprich; Nunnefrau ists gewesen, und ich habe zie gegessen in Namen Gottes des Vaters, des Sohnes und des heiligen Geistes. Amen." There is little doubt that "Blutmelen" is to be read as "Blutmelen," "blood-marks" or "blood-moles." The edition of 1856 translates, "the spirits in her blood," but this is nonsense. "Nunnefrau" seems to be a compound of "Nunne," "a sucking child." The "gegessen" of the German text does not make sense, and I suspect that it is a misprint for "gegossen," which would agree with the reading in our English edition. The following is the only translation I can offer: "Give to the cow three spoonfuls of the first milk, and say to the blood-marks: If any one asks thee where thou hast put the milk, speak thus: It was the wet-nurse and I have poured it out, in the name of God," etc.

No. 143. *The heart of a field-mouse.* Cf. No. 13.

*A red silk thread.* The use of red strings as talismans is mentioned by W. J. Buck, article on "Local Superstitions" (*Collections of Historical Society of Pennsylvania*, vol. i. No. 6, Nov. 1853, p. 379).

No. 146. Cf. Charm No. 121 and note thereon.

No. 148. Cf. note by Emma G. White on "Folk-Medicine among Pennsylvania Germans" (*Journal Am. Folk-Lore*, vol. x. p. 79): "For stopping of blood. Pass around the place with finger or hand, saying these words three times — 'Christ's wounds were never bound. In the name of the Fatlier and of the Son and of the Holy Ghost. Amen.'" "

No. 149. Cf. Charms Nos. 6, 25, and 69, and note on No. 25.

No. 152. Mr. J. Hampden Porter ("Folk-Lore of the Mountain Whites of the Alleghanies," *Journal Am. Folk-Lore*, vol. vii. p. 111) reports that hemorrhages are treated by repeating the following words: —

"Glick seliche wunde,  
Glick seliche stunde,  
Glick seliche ist der Engle,  
Das Jesus Christus geboren war."

"As an adjunct to the above," he adds, "three crosses are to be made on the afflicted member." Save for the meaningless substitution of "Engel" (?) for "Tag," this formula is word for word according to the German text of Hohman's charm. Cf. also No. 176.

No. 169. *In God's name cried I out.* Following these words, the German text has "Gott der Vater sei ob mir." This phrase has dropped out in our edition.

No. 174. This charm has evidently been derived from the mediæval cabalistic treatises. I quote the following passage from G. C. Horst's reprint (*Zauber Bibliothek*, Mainz, 1823, vol. iv. p. 172) of a book entitled *Semhamphoras Vnd Schemhamphoras Salomonis Regis* (published in 1686 by Andreas Luppilus, Wesel, Duissburg, and Frankfurt): —

"Also nehmen etliche von der Uberschwellen, da der Dieb ist ausgegangen, drey Höltzlein im Nahmen Gottes des Vatters, Sohnes, und Heiligen Geistes, legen sie alle in ein Wagen-Rad, und durch die Nabe sagen sie: Ich bitte dich du Heilige Dreyfaltigkeit, du wollest Schaffen und gebieten dem Dieb N. der mir N. das N. bösslich gestohlen, dass er keine Ruhe habe, biss er mirs wieder bringe. Kehren das Rad 3. mal umb, und steckens wieder an den Wagen."

No. 176. *So true as the dear Mother of God bare no other Son.* This is a mis-translation. The German text reads, "So wahr als die liebe Mutter Gottes Keinen andern Sohn gebähren wird." Cf. note on No. 36.

No. 177. This charm is not contained in the German edition, nor in the edition of 1856.

No. 180. The German text of this spell differs somewhat: "Sprich dessen Namen, nämlich Jakob Wohlgemuth, schiesse was du willst: schiess nur Haar und Federn mit, und was du den armen Leuten giebst." An interesting variation, which well illustrates the effects of oral transmission, is given by Mr. J. Hampden Porter ("Folk-Lore of the Mountain Whites of the Alleghanies," *Journal Am. Folk-Lore*, vol. vii. p. 112): —

"No rifle, however good, will throw a ball that can penetrate, if a woman, with her apron upside down, pronounces, while looking after its bearer, the following formula: —

"Jacob wunt whole gemut,  
Shees du vas du wilst,  
Shees nur wahre felteren,  
Nicht wun vas du den lieben leiden gibst.'" "

No. 182. Cf. this charm with one recently sold by Hageman, the Reading witch-doctor. The following is a translation of Hageman's charm, made on the witness stand during the trial of his libel suit against the *Phila. North American* :—

“The blessing that came down from Heaven, from God the Father by the birth of the living Son, pervades me, Nora May Sheidy. All the blessings that God gave to the human race, may they possess me, Nora May Sheidy. By the bitter martyrdom which the Lord suffered on the holy cross so long and wide, bless me, Nora May Sheidy, to-day and all time to come; and by the three holy nails that pierced Christ's hands and feet, they bless me, Nora May Sheidy, to-day and all the time to come; and by the bitter crown of thorns which pierced the brow of Jesus Christ, bless me, Nora May Sheidy, to-day and the time to come; and the spear which pierced the holy side of Jesus Christ, bless me, Nora May Sheidy. To-day and all time to come may the red blood stand between me, Nora May Sheidy, and all my enemies and against all that can injure me in life or body or household. Bless me, Nora May Sheidy, at all times. By the holy five wounds with which my enemies were vanquished and bound, and the Christendom that surrounds me, help me, Nora May Sheidy. God the Father, the Son, and the Holy Ghost, Amen.

“As truly as the Lord lives and moves, so truly will you, Nora May Sheidy, be made a holy angel, protected in your going and coming. God the Father is my might, God the Son is my power, and God the Holy Ghost is my strength. The angel of God vanquish all my enemies, in the name of the Father, the Son and the Holy Ghost, Amen.” (*Phila. North American*, March 12, 1903, p. 11, col. 4.)

No. 186. *Whosoever carries this little book*, etc. In the German edition these lines also stand on page 10, immediately preceding the charms.

No. 187. Cf. article by J. G. Owens (“Folk-Lore from Buffalo Valley, Pa.,” *Journal Am. Folk-Lore*, vol. iv. pp. 119, 127, 128).

*Note to p. 91.* Rev. J. W. Early communicates the additional information that, according to his inquiries, Hohman's Rosenthal is not the present Rosedale, a suburb of Reading, but that the name is perpetuated in Rosevalley sewer, which runs through Mineral Springs Park. Rosenthal, therefore, is the present Mineral Springs, now a part of the city.