Notes on Some Flemish Amulets and Beliefs

W. L. Hildburgh

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"sally-twig." Mr. R. Ll. George, of Kingsland, Herefordshire, writes to me: "None of the old breed of Herefordshire people would use a withy (or sally) stick to beat an animal or child; and, if asked why, they would tell you that it was unlucky, because Christ was beaten with one by His mother."

FRANK SIDGWICK.

NOTES ON SOME FLEMISH AMULETS AND BELIEFS.

(Read at Meeting, 15th April, 1908.)

THE following notes, collected during a residence of several months, are confined almost entirely to the district lying along the coast of Flanders, and extending a few miles to the east of Ostend. The majority of the beliefs described are however probably to be found in some form in most Belgian villages, while some remain in the larger cities as well, more particularly the beliefs concerning the medals which are worn. By far the greater part of the amulets described are, it will be noted, religious in origin; such are sometimes amuletic in their original intention, sometimes not.

Although most of the information now to be given was gathered directly from persons who themselves employed and believed in the efficacy of the remedies described by them, part has been obtained at second-hand from people knowing of, or making inquiries concerning, customs of which they themselves had no need. For example, the keepers of taverns and stables to which the peasant farmers resorted, sought information on points on which, largely because of my ignorance of the Flemish dialect used by the lower classes, I could not satisfy myself directly; again, some of the fisherfolk's customs were described to me by a boat-builder. The ignorance referred to has, although French is spoken by almost everyone above the peasant class, unfortunately prevented me from coming into the fullest contact with the people amongst whom the old beliefs are most likely to be found. My informants have chiefly been peasants, teamsters, keepers of stables or of taverns frequented by the

peasants, the caretakers of churches, vendors of religious objects, pharmacists, a house-builder, and a boat-builder, but some items have come from people of the higher classes, and these, as well as beliefs whose occurrence was noted only in isolated instances, I have specially indicated.

So far as diligent inquiry could determine, stones are not used for amuletic or curative purposes in the district, nor do there seem to be any traces of their former employment; this is possibly due to the sandy nature of the entire region, and the scarcity of stones in the soil. Beliefs concerning what is commonly called the "evil eye" did not seem to be at all known; the single reference to it, in connection with the medal of S. Agnes, was given on hearsay by a person who apparently was not quite certain as to the nature of the evil referred to. I could discover no belief in the existence of witches at the present time, although it seemed to be thought that they existed formerly.

Religious Medals. Most of the medals to be described are primarily devotional objects, although they are very often used as amulets; but there are others which are intended in practice only as preventive or curative agents. Such medals as are worn simply to secure the protection of a saint I have, in general, not mentioned. A medal, to be efficacious, should be blessed, preferably by contact with some relic of the saint whose image it bears. To some of the medals special beliefs have become attached—beliefs which are due to the general conceptions associated with the saints represented upon them, and which are not confined to Belgium. Sometimes a belief varies according to the district in which the medal is used, the variation occurring generally in special applications of the object, either derived from the main intention or (as may be seen in some medals of particular designs), apparently entirely unrelated to it.

When a medal is worn as an amulet it is considered to be unnecessary frequently to repeat the litany of the saint whose likeness is upon it in order to make it efficacious; it is sufficient to state, when the medal is first put on, the purpose for which it is to be worn. Often a considerable number of medals are

carried simultaneously; in one case I noted a woman wore at least twenty, to which various virtues were attributed, and to whose efficacy she considered the continuance of her good health to be due.

Protection against Storms. The storms along the Flemish coast are very severe, for which reason a number of distinct customs, involving the use of blessed palm (so-called), the "Easter Nail" ("*Clou de Pâques*"), the substance "Agnus Dei," blessed candles, and medals, have been evolved or introduced to avert their effects.

True palm being an exotic, a substitute is found for it on Palm Sunday, (when "palm" which has been blessed is distributed to the congregations), in box (Fr. *buis*), a shrub which is common on the dunes, and whose sprigs are utilized in the same manner as pieces of the true palm in southern countries. So deeply rooted is the custom that the shrub is by some people always called *palmier*, and is quite unknown to them by its proper name *buis*.¹ The pieces of blessed "palm" are used in several ways. To protect a house from being struck by lightning a sprig of the "palm" is fastened to one of the principal beams of the roof; for a like reason one is attached to the top of the mast of a fishing-boat. Sometimes, when a particularly violent storm occurs, pieces of it are used to sprinkle holy water about, as a protection for houses or for the various buildings of a farm. During the year bits of it are kept between the Figure and the Cross of each crucifix in a house, and these bits are used, in time of death, to put holy water upon the corpse with. The "palm" is renewed annually, the old pieces being burned, not thrown away.

A special blessed candle is used on Easter Sunday, containing three waxen nails representing the three nails of the Crucifixion, pieces of any one of which (known as *Clou de*

¹ In England sprigs of willow and of box were used as palm. "The Consecration Prayer seems to leave a latitude for the species of palm used instead of the real palm." Ellis's *Brand's Pop. Ant.*, i. 118.

Thiers, 1679, ridicules the use of blessed box as a preservative for crops, etc., in France.

In France I have, even at Paris, on several occasions found a bit of box hidden, or half-hidden, behind the mirror of a room in a hotel.

Pâques) are regarded as most excellent preservatives. Small fragments of these nails are, in consequence, carried upon the person (see p. 206), or, in small boxes, are placed beneath the doorsteps of houses to protect the inmates from all harm, and especially from injury by storms. When a new fishing-boat is being prepared for sea, a piece of *Clou de Pâques*, such as the truncated pyramidal protuberance representing the head, is divided into two portions, one of which is put in a small hole in the crosspiece at the bow, and the other in a similar hole at the stern; the holes are then plugged with wood, and the boat is blessed by the village priest.

The substance called "Agnus Dei" (a portion of one of the Easter candles, formed into a cake,¹ and blessed by the Pope on the Sunday after Easter) is also believed to be highly protective, particularly against lightning.

Certain candles which are blessed on Candlemas Day (the Day of the Purification of the Virgin, Feb. 2), are brought home by the worshippers. They are primarily intended for burning during the last moments of a dying person, to ease the passing of his soul, but they are lighted also during violent thunderstorms as a means of protection.

The medal of S. Donato is worn as a defence against lightning. I think that there is probably some connection between his Belgian name, "S. Donat," and the French, or Flemish, word for thunder, because in Italy the belief is so dissimilar, S. Donato's images being used there as a protection against witchcraft and the evil eye.²

Small statuettes of S. Christopher, a protector against tempests, are sometimes carried in the pocket, or in a bag hung from the neck, by sailors or fishermen. Silver medals of the same saint are worn, by people of the better classes, for the prevention of sea-sickness. A medal of S. George, on the reverse of which is a representation of a boat in a storm, with the legend "*In*

¹ A cake of this kind is figured in *Folk-Lore*, vol. xvii. Pl. V, and is described briefly on p. 470. Such cakes have, in modern times, been blessed only in the year of the accession of a Pope and in each seventh year of his occupancy, and their distribution has been limited.

² Bellucci, *Catalogo Descrittivo*, Perugia, 1898.

Tempestate Securitas," is, it was said, occasionally worn by sailors as a protection; the statement, however, could not be verified.¹

Protection of Houses. Medals or statuettes of the "Sacred Heart of Jesus" are carried as evidences of devotion. There are, however, special representations of the subject which are commonly used for the protection of houses and their inmates, such, for example, as plaquettes of cardboard or of metal, each bearing a picture of Jesus pointing to the Sacred Heart and inscribed, in French or Flemish, "I Will Bless the Houses where my Heart is shown and Honoured," or with some other sentence of similar import, which are affixed to the doorposts of houses. More often statuettes, generally made of biscuit or porcelain, of the subject are used, one of whose special applications, in some cases, is the preservation of the house from fire.

Old horseshoes which have been found are used as a protection against ill-luck. In one case I came across they were put, when picked up, into a box over the door of a stable, in order that the horses therein might be kept from harm; in another, one was inserted under the doorstep of a house, to bring it good-fortune, such as facility in letting. Small horseshoes of silver are often worn as amulets.

There is a popular belief that swallows are birds of good-omen, and bring fortune to the houses upon which they build their nests; steps are therefore taken to attract them each year on their return.

Protection of the Person, and Curative Amulets. "Charms," (*porte-bonheurs*), as distinguished from *breloques*, which are simply ornaments, of metal, which are said to bring good-luck are, a skull, a hunchback, a swallow, a four-leaved clover, and the frequent combination of a cross, a heart, and an anchor. Of these objects, which were pointed out by persons of the middle and upper-middle classes, several seem to be unknown to persons of the lower classes. Other amulets of the upper classes, to bring fortune, especially in gambling, are a piece of used hangman's rope, and a snake-skin. The rope, which is sometimes carried in a small case in the pocket, has given

¹This medal is thus worn in Italy, Bellucci, *op. cit.*

rise to an expression to the effect, when a man is particularly lucky, that he must have a piece of such rope upon him.

A curious belief is found amongst non-Catholics in towns near the French frontier, some of whom think that to meet a black-clad Catholic priest is an omen of ill-luck, to avert which they at once "touch iron," such as a bunch of keys in the pocket.¹

At Hal there is a miraculous statue of the Virgin and Child, without arms, to which many pilgrimages are made, and which is in some way intimately connected with the idea of war. At the bi-weekly market of the fisherfolk at Blankenberghe numbers of finger-rings bearing the effigy of Notre Dame de Hal are offered for sale, and are said to prevent and to assist in the cure of wounds.

A widespread belief in S. Joseph as the patron of "a good death" in the spiritual sense, (*i.e.*, with the sacraments and ceremonies of the Church), has led to the adoption of medals, or tiny statuettes for the pocket, for the purpose of securing "a good death" in the material sense. A derived and closely allied idea found amongst the fisher-folk, is that the images of S. Joseph protect against a *sudden* death. It is, however, usually S. Barbara, whose images are not worn, but pictures of whom are preserved, who is invoked against this last contingency.

One of the most venerated relics in Belgium is the "Holy Blood of Jesus," at Bruges. Medals and other objects blessed by it are considered to be especially efficacious for the prevention and cure of affections of the blood, because the relic itself is said to have miraculous powers of the kind. The medals bear a representation of the Vial of the Holy Blood, and sometimes also of the reliquary in which it is contained, and are worn, or carried upon rosaries or in the pocket. Finger-rings with similar designs are worn also. Most objects intended for curing through the agency of the Holy Blood are red or

¹According to an Antwerp newspaper a similar belief exists in Paris, where non-Catholics touch a railing, a lamp-post, or some other support of iron, in order that the supposed evil may be "conducted" (*sic*) away from them.

pink in colour, as, for example, the red rosaries, red scapulars, red cloth ribbons, red silk thread for binding wounds, and pink cotton-wool for wearing upon the chest in phthisis. Special virtues are sometimes attributed to certain similar objects, as to a crimson thread to be worn round the neck for the cure of fevers, and to a necklace of red glass beads with a medal of the Holy Blood attached, which was said to protect children from injuries through falling, as well as to cure diseases of the blood.

There are wooden capsules in use, having, under a glass protected by a wooden cover screwing into place, three compartments, the central one holding a small statuette of the Virgin, and each of the side ones a piece of pink or white cotton-wool blessed by the Holy Blood, upon which rests a little tinsel star supporting a tiny fragment of "Agnus Dei" (the fragment in one of the compartments is said, by some persons, to be *Clou de Pâques*, not "Agnus Dei"). These capsules are commonly carried as a protection against disease and accidents, especially when travelling, and (because of the "Agnus Dei") against thunderbolts, and are also kept in stables for the protection of the animals.

Members of the religious orders often have upon their rosaries small heads of bone, ivory, or wood, with the Face of Jesus on one side and that of Death on the other. These are carried by the laity as curative of maladies of the head (the eyes, ears, throat, etc.); heads of the two former substances being preferred because those substances have, it is said, intrinsic curative virtues of the same nature.

There is a well into which the body of the martyred S. Godelieve is said to have been thrown, whose water, in continual agitation, has miraculous properties. A little of it rubbed upon the eyes cures their troubles, or swallowed, it cures affections of the throat. Medals of S. Godelieve are worn, for the cure of the eyes especially, but also for maladies of the throat.

A medal of Notre Dame des Aveugles is sometimes worn for the benefit of the eyes.

The sailors and fishermen of the Belgian coast, like others

of their kind elsewhere, wear small gold rings in the lobes of their ears, to improve and preserve their sight. Such rings are always of gold; similar rings of silver are sometimes worn, but only to prepare the ears for the subsequent use of gold rings.

A long white cotton ribbon, upon which is printed, in red, an invocation of S. Margaret ("S. Margareta O.P.N.") is worn round the body for the prevention and cure of cramp.

Women who desire children carry a medal or a statuette of the Immaculate Conception, or of Notre Dame de Lourdes. The medal of Notre Dame de Bon Conseil is worn as an aid to lactation, and to secure wishes in connection with children. The medal of S. Alphonse de Liguori is worn by women during pregnancy, to obtain a good delivery; that of S. Agnes, to secure regularity of menstruation, and, by young women, for the retention of purity;¹ and that of S. Germaine, the Shepherdess, a Belgian saint, for aid in menstruation, and, by young girls, against the sicknesses of youth. An image of the Immaculate Conception is believed to protect young women against moral evils. There is a ribbon of S. Margaret of Cortona, green in colour, which pregnant women wear in order to secure health during pregnancy, and a good delivery.

Medals of the following saints are worn for the purposes indicated in each case:—

S. Benedict; as a protection against all kinds of evil; it is also placed in stables to protect the animals. A tiny statuette of S. Benedict is sometimes carried against headache.

S. Gerard (Majella); as a protection against all sicknesses.

S. Idesbalde; as a protection against and a cure for rheumatism. For the same purposes a fragment of the coffin of S. Idesbalde is considered to be exceedingly efficacious.

S. Philomena; for throat troubles.

S. Apollonia; for the cure of troubles of the teeth.

S. George; as a protection against accidents due to the riding of horses.

I met with isolated cases of the following beliefs, but obtained no confirmation of them:—

¹ And against the evil eye.

The use of a medal showing the Head of Jesus against the centre of a cross, as curative of epilepsy and catalepsy.¹

The carrying of a small crucifix, directly over the kidneys, in a flannel belt or upon the bare skin, or at the neck, as a cure specifically for kidney trouble. The person making use of this prescription stated that he had obtained it from a popular medical work. The crucifix should be of silver, in order to minimise the effect of the exudations from the skin.

The wearing of a medal of Notre Dame de Perpétuel Secours, for all sorts of purposes, but especially for help in such things as concern one intimately and seriously.

The carrying of a piece of cat-skin in the pocket, because of its electrical properties, to relieve rheumatism. Cat-skin is sometimes worn with the same intention.

Votive offerings are still extensively used in some of the smaller Belgian towns. Almost all are either of silver in the form of very thin plates stamped with or as an image of the thing whose cure is desired or of some devotional object, or of wax rudely cast into similar forms. They are hung about the shrines to which they have been given. Images of the Sacred Heart, or of praying men or women, are presented in connection with general requests. Models of arms, legs, heads, eyes, mouths, teeth, etc., of infants, and of domestic animals, are offered in connection with requests bearing upon those members or objects.

Amulets for Infants. Various amulets are used to assist teething. Of these one of the commonest is the "Necklace of S. John," a string of ovoid or globular bone beads, generally on a silken ribbon, the bone of which is supposed to have the property of preventing nervous troubles and convulsions.² The medal of S. Cornelius, which bears prominently the representation of a horn (to which, at least in part, the virtues are attributed) is credited with the same property. Amber necklaces, the beads of which are generally faceted, are another

¹ Bellucci, *Cat. Des.*, describes the wearing of pieces of human skull for the cure of epilepsy.

² Cf. "Notes on Spanish Amulets" in *Folk-Lore*, vol. xvii. pp. 456 and 465.

favourite help in teething. It suffices, it is said, simply to hang the necklace at the child's throat, not necessarily in such a position that it can be bitten upon.¹ Genuine amber being somewhat expensive, beads of pressed or of imitation amber are sometimes used in its place.

Consideration of these points leads us to infer that in Belgium, just as in other countries, traces of otherwise obsolete beliefs survive in methods for the treatment of infants. While in Italy and Spain, for example, bone, horn, and amber are considered to be intrinsically excellent protections against witchcraft or the evil eye, infants in Belgium wear a piece of bone, the representation of a horn, or a string of amber beads, often faceted so as to sparkle and catch the eye, not as antidotes to evil magic but as cures for convulsions and other nervous disorders, easily attributable to the effect of such agencies.²

"Electric" necklaces or necklets for teething children are also in use. The necklaces, which are of Belgian manufacture, are formed of links, each composed of mechanically joined copper and zinc. They are worn against the skin, and are not intended to be put into the mouth. The necklets are made of substances (such as copper and zinc, in the form of wire) capable in the proper circumstances of generating an electric current, which are sewn into a band of textile material (such as blue velvet). They may be bitten upon as well as worn, or may simply be placed in contact with the neck. They are made in Belgium or imported from Germany.

The teething-ring most favoured by the better classes is of bone or ivory, with one or more silver bells attached; these materials being used, it was said, because of their tastelessness, hardness, toughness, and durability. No amuletic virtue is now attributed to the bone of the ring, as there is to that of the, perhaps equally used, "necklace of S. John," but it can scarcely be doubted that formerly it was credited with such virtues.

A small statuette or other image of the Infant Jesus of Prague

¹ Cf. "Notes on Spanish Amulets," p. 465.

² Bellucci, *Cat. Des.*, and Elworthy, *Evil Eye*; and "Notes on Spanish Amulets."

(a miraculous statue) is often carried by children as a general protection. A medal of S. John Baptist is placed upon sickly infants to prevent death before baptism. A necklace of beads of a red material, said to be made from a fruit of Jerusalem, is sometimes worn by babies for the cure of nervous troubles, and against internal hemorrhages. Children of the better classes often wear necklaces of red coral, the colour of which it is said, becomes paler on the approach of fever, and so acts as a warning to the parents.¹ This last belief appears to be quite unknown amongst the lower classes.

Miscellaneous Personal Beliefs. As in almost all Roman Catholic countries, S. Antony of Padua is in Belgium one of the most venerated of saints. He is the patron of shopkeepers, wherefore in some towns his likeness is to be found in almost every shop, and he is also appealed to especially for aid in recovering things which have been lost. His medals and statuettes are very common, but they seem to be used purely as objects of devotion, and not for specific purposes.

S. Expedite, once a soldier, is, because of his name, invoked to quicken matters, and also to the end that a good choice for marriage may be made. It is said that he will grant any favour asked of him by a person seeing his image for the first time. Statuettes of S. Expedite are used, but not medals.

There is a cord of a soft twisted material, about two yards long, with a succession of seven knots near one end and a loop at the opposite end, which is known as the "Cord of S. Joseph." It is worn around the waist, by people of all ages, to secure the protection of the Saint, and by young men and women to keep themselves pure and chaste.

Medals or tiny statuettes of the Holy Family are carried, or ceramic images are placed in the house, for the preservation of family concord and happiness, and because of the conceptions connected with S. Joseph as patron of "a good death."

Protection for, and against, Animals. S. Anthony the Hermit, usually represented with a pig at his feet, is the patron saint of domestic animals, and farmers often appeal to him for aid.

¹ This is an ancient belief: cf. Ellis's *Brand's Pop. Ant.*, ii. 86.

Statuettes of S. Anthony are not infrequent, but so far as could be concluded from the result of very numerous inquiries, medals of S. Anthony (which in Italy are worn by domestic animals for their protection or cure) are not at present in use. In several instances they were said, but, apparently mistakenly, to be employed; two of these cases remained finally undecided, but with a strong presumption against the use of the medals. Small loaves of bread, said to be blessed by S. Anthony, are sometimes sold as food for domestic animals, to preserve them from harm or to cure them of disease. In at least one case this bread was eaten by a woman as a cure for internal inflammation.

Farmers and others having charge of domestic animals sometimes make a curious application of the votive offerings intended for presentation at the shrines of S. Anthony. The offerings, animals formed of wax, are used directly as preservative or curative agents, being believed to have acquired a certain measure of sanctity through their association with the Saint; a waxen cow is, for example, placed in the stable when a cow is ill, or a waxen horse for a sick horse.

A medal of S. Benedict is sometimes put in a stable to preserve the animals, or one of the wooden capsules, previously described, containing blessed objects answers the same purpose.

On many large farms in Flanders a lamb is kept in the stable with the horses, to keep them from harm, for the reason, it was said, that the lamb is a symbol of Jesus. When the lamb is full-grown it is treated like any other sheep.

The collars worn by draught-horses often have bells attached to them, and, quite frequently, a piece of badger-skin as well. A strip of the skin, with the hair upright, passes across the collar in a direction perpendicular to the back of the animal, or edges a hanging loop of leather to which the bells are sometimes fastened. A little of the skin is also occasionally used to decorate the base of a whip, or in some way, it was said, in the saddles of horses. Badger-skin, which can be bought at the harness-makers' shops, is the only skin thus used. It is not used at present with any preservative or curative intent; numerous direct and indirect inquiries failed to discover any reason for its employment save that it is sometimes considered to be ornamental. Its use is

probably a survival of a former belief in badger-skin as a protection against witches and the "evil eye."¹

S. Hubert of Liège is the patron saint of dogs, as well as of hunting. He is a great favourite with all classes in Belgium, where dogs are very numerous, and the large ones used as draught-animals are often savage. Medals of S. Hubert, which are frequently worn, have on the reverse, in most cases, a representation of S. Roch, protector against plague, small-pox, cholera, and all other epidemic diseases; they are used as a protection against hydrophobia and epidemic diseases. A medal of S. Hubert is sometimes built into a house—under the doorstep, for example—to preserve both canine and human inmates from hydrophobia.

On S. Hubert's Day (Nov. 3) people go early to church, taking with them small loaves of bread to be blessed. On their return home the loaves are eaten, without butter, as the first food of the day, by all the members of the family, and a little is sometimes given to each of the domestic animals. Some of the bread is generally kept, a slice of it being nailed to a doorpost, or a few crumbs sewn into a pocket of the clothes usually worn. By these means the members of the household are, it is believed, protected from the danger of hydrophobia during the year following. On the next S. Hubert's Day, the blessed bread is renewed, the superseded pieces being burned, and not thrown away.

There is, I was told, an institute in Belgium for the spiritual treatment of hydrophobia through the intercession of S. Hubert.

There are sold small blessed loaves, called the "Bread of S. Gertrude," which are crumbled and scattered about for the purpose of driving mice away or of stopping their ravages. The connection, in the popular mind, of S. Gertrude the Canoness (or Abbess), with mice is due to her being represented with a mouse as her symbol.² A statement to the effect that these loaves are

¹See Bellucci, *Cat. Des.*, for use of badger-skin in Italy; cf. also my "Notes on Spanish Amulets."

²"According to the popular German belief . . . S. Gertrude is . . . the first to shelter the spirits (of the dead) when they begin their wandering. As

sometimes eaten for the relief of disease, although I did not verify it, is likely to be true, since S. Gertrude is invoked especially for the relief of fevers, madness, and tumours, as well as against mice.

W. L. HILDBURGH.

NOTES ON SOME CONTEMPORARY PORTUGUESE AMULETS.¹

(Read at Meeting, 15th April, 1908.)

THE material forming the basis of this paper was obtained at Lisbon and at Funchal during the spring of 1905, and concerns, almost exclusively, amulets which are in common use and which may be procured at the shops, or from the sellers of cheap trinkets in the neighbourhood of the markets. A lack of sufficient knowledge of Portuguese necessitated the making of inquiries in a mixture of Spanish and Portuguese, or in English or French, so that I did not obtain that entire freedom of intercourse with the lower classes which would have been desirable. My notes can, therefore, make no pretence of including all the types of amulets used even in the two cities where they were secured.

the patroness of souls her symbol is a mouse." Baring-Gould, *Curious Myths of the Middle Ages* ("Bishop Hatto").

"Dans les images qu'on fait de Sainte Gertrude, des souris, des loirs, et des mulots courent autour d'elle et même grimpent sur sa crosse. En voici l'explication : Dans l'abbaye de Nivelles, on puisait de l'eau renfermé sous la crypte de l'église, et l'on s'en servait pour asperger les champs infestés par les campagnols et autres rongeurs ennemis de meotlés . . . c'est surtout en Belgique, parmi le peuple des campagnes, que sa culte est répandu : . . . Le jour de sa fête, dans beaucoup de villages, on a la coutume d'offrir du blé, comme prémices de la moisson, afin de préserver celle-ci, par l'intercession de la Sainte, du fléau des nats." Notes communicated by a Belgian correspondent, and embodied in the account of S. Gertrude in *Les Petits Bollandistes*, vol. iii. p. 481.

¹Many Portuguese amulets not touched upon in this paper are briefly referred to by J. Leite de Vasconcellos, in his excellent *Sur les Amulettes Portugaises*, published by the *Société de Géographie de Lisbonne*, 1892, a twelve-page *résumé* of a paper intended for presentation before the 10th