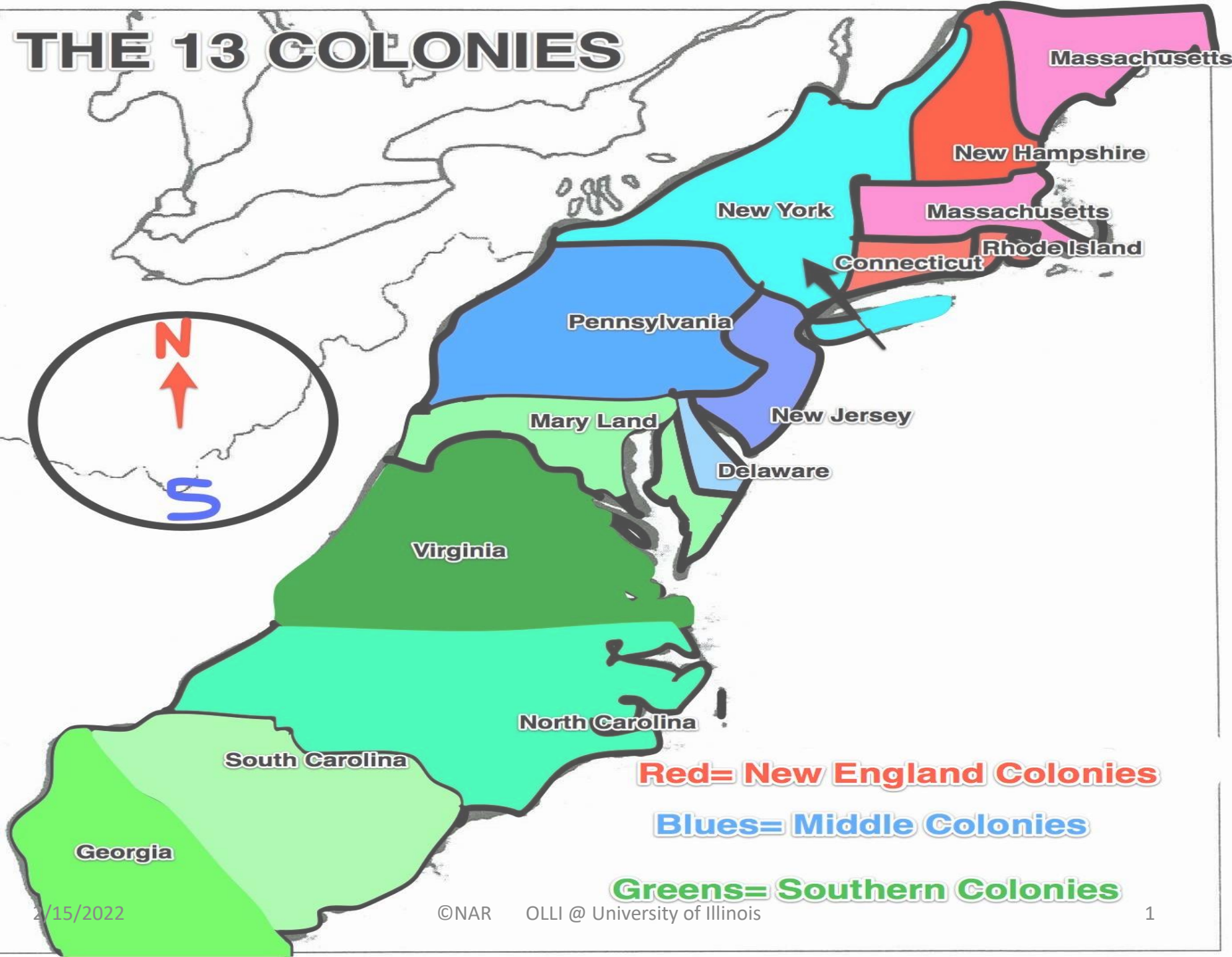


THE 13 COLONIES



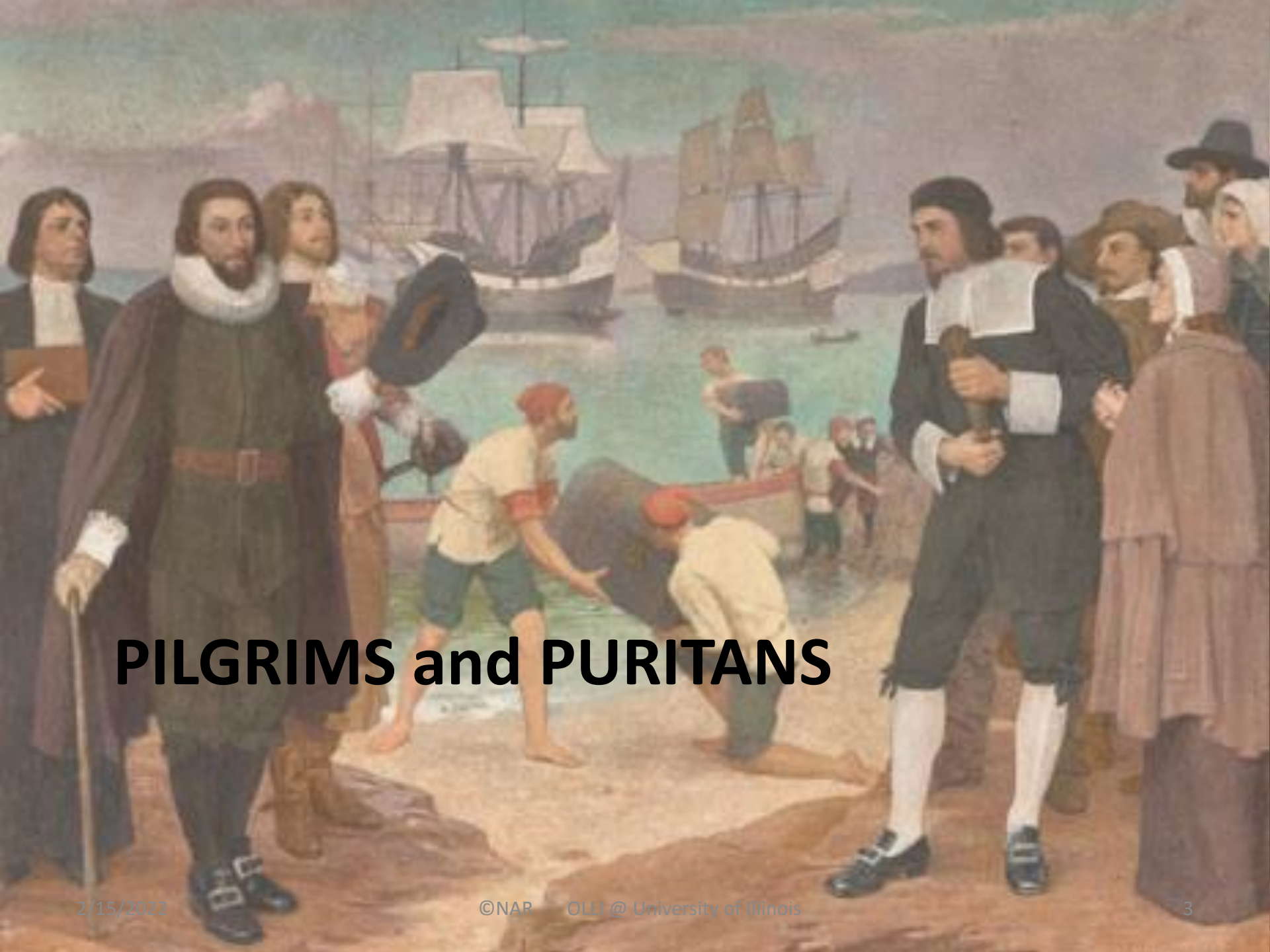
Red= New England Colonies

Blues= Middle Colonies

Greens= Southern Colonies

Plan for Session 3

- Pilgrims and Puritans
- Doctors on the Mayflower
- Medicine in the Colonies
- Vermont
- Pennsylvania Dutch
- British-Scots-Irish
- Italians



PILGRIMS and PURITANS

Puritans

- English Protestant group which thought that the Church of England needed deep changes.
- They believed that Church of England needed to eliminate all residues of Catholicism.
- Essentially, they were strict Calvinists who favored autonomous gathered churches.

Pilgrims

- English Puritans (Brownists) who believed that they should separate from the English state church.
- They were labeled as Separatists and were persecuted, so they fled to Holland.
- Went to America and founded congregational churches and attempted missionary work.

Pilgrims & Puritans

- Pilgrims were a separatist minority within the Puritan movement.
- Most Puritans wanted to remain in both England and its church.
- The Pilgrims wanted nothing more to do with England or its religion.

Puritans & Medical Care

- For more than 20 years prior the Pilgrims' trip, Puritan clergy were educated in the medical profession, in anticipation of their pilgrimage
- Part of this education included studying ancient medical authors, as Hippocrates, Galen, Celsus and others.
- Many clergymen were eminent practitioners of medicine before they crossed the Atlantic, where necessity often forced the two duties into one.

Galen's Wisdom

- All who drink of this remedy recover in a short time, except those to whom it does not help, who all will die.
- Therefore, it is obvious that it fails only in incurable cases.

Physicians on the Mayflower ⁽¹⁾

Miles Standish (1584-1656)

- Military leader of the Pilgrims, was an officer in the British army, magistrate, engineer, explorer, interpreter, merchant and physician.
- Like many physicians of the time, he picked up medicine in his daily life and by watching other physicians.
- Practiced Heroic Medicine (extreme treatment) based on imbalance of the humors.

Physicians on the Mayflower ⁽¹⁾

Miles Standish

- Cincinnatus of the colony, led them on several raids, and defended them from the natives.
- One of the 7 healthy colonists who cared for the 50 survivors of the first winter (100 died).
- Was agent of Plymouth Colony on a return trip to England, was assistant governor of the colony, and its treasurer.

Physicians on the Mayflower ⁽²⁾

Samuel Fuller

- Scant information about his life at Leyden, his education or his skills, but he was both a physician **and** a surgeon.
- Around this time, most doctors were not surgeons and many surgeons were not doctors.
- He was the official physician of the Plymouth colony and a deacon in the church.
- Died during the first smallpox epidemic to hit the colonies in 1633.

Physicians on the Mayflower ⁽¹⁾

Samuel Fuller

- He is said to have been zealous in the cause of religion, and eminently useful as a physician and surgeon.
- He was the first physician to settle in the colonies and the pioneer English-speaking physician of New England.

Physicians on the Mayflower ⁽¹⁾

Samuel Fuller

- During the smallpox epidemic of 1633, about 20 men, women and children died, including Samuel Fuller and many of the old settlers from Holland.
- This disease was also very fatal among the Indians from all the adjoining places.
- The Indians had prophesied the epidemic because of the great quantities of large flying insects, which came out of holes in the ground, filled the woods, eating the green things and making a constant deafening, yelling noise.
- These insects (locusts?) were unknown to the English.

Mayflower

- Elizabeth Hopkins delivered a son who was named *Oceanus*, the 1st birth aboard the ship during the voyage.
- Mrs. White, sister to Dr. Fuller, gave birth to a son who was called *Peregrine*, the 1st child born in Cape Cod Harbor and the first-born English child in New England.
- In 2 or 3 months time half of their company died, being infected with “ye scurvie & other diseases, so that in said time, of 100 & odd persons scarce 50 remained”.

MEDICINE in the COLONIES

Medicine in the Colonies

- Threatened by ever-present illness, colonists turned for protection to their folk medicine, to physicians, and to the major institutions of Church and State.
- Prayer was a practice which might be both theological prophylaxis and therapy
- The Colonial English family looked to its folk lore which involved home remedies, astrology and other occult practices.
- In America, this also included remedies taken over from Indian "medicine men."

Medicine in the Colonies

- Most physicians in colonial North America were trained through apprenticeships, not by attending medical school.
- Apprentices paid an experienced physician to observe and work under their tutelage for about 7 years.
- They then obtained a certificate of proficiency which granted the same practicing privileges as a medical school degree.
- The first medical schools in the Colonies were not established until 1767 with King's College in New York and 1768 with the Philadelphia College of Medicine.

Medicine in the Colonies

- Many colonists lived in rural areas that lacked easy access to a physician.
- Mothers and wives often took up the role of healer for families and communities, bringing in physicians only for more serious ailments.
- Women used herbal remedies passed down through generations as well as guidebooks that were published in throughout the 1700s.

Medicine in the Colonies

- One such book was *Every Man His Own Doctor or, The Poor Planter's Physician*.
- It contained: “Plain and easy means for persons to cure themselves of all, or most of the distempers, incident to this climate, and with very little charge, the medicines being chiefly of the growth and production of this country”.
- Using this book, many women created herbal medicines to cure ailments.

Medicine in the Colonies

- Herbs like lavender, rosemary, wormwood, sage, foxglove, mint, and more found in gardens helped cure ailments from headaches, dropsy (swelling), to stomach pains.
- The regimen listed in *The Poor Planter's Physician* for fevers was to “drink freely of water, gruel, orange whey, weak chamomile tea; or if the person's spirits be low, small wine-whey sharpened with the juice of lemon”.

Medicine in the Colonies

- Many diseases common in the 18th century were thought to be caused by an imbalance of the humors.
- Gout, smallpox, fever and pneumonia that caused a fever created an imbalance of blood that needed to be corrected.
- Using lancets, leeches, or a scarificator, physicians hoped to rebalance the humors by removing the excess blood that caused fever and sickness.



Medicine in the Colonies

- Medicines were given when the moon was in the proper sign, horoscopic diagnoses were common practices, weaning of infants on the proper sign of the zodiac was the rule.
- Superstition had believers even among the more educated.
- Close observation of their new surroundings was needed because of the lack of books, newspapers, periodicals and journals to spread knowledge.

Medicine in the Colonies

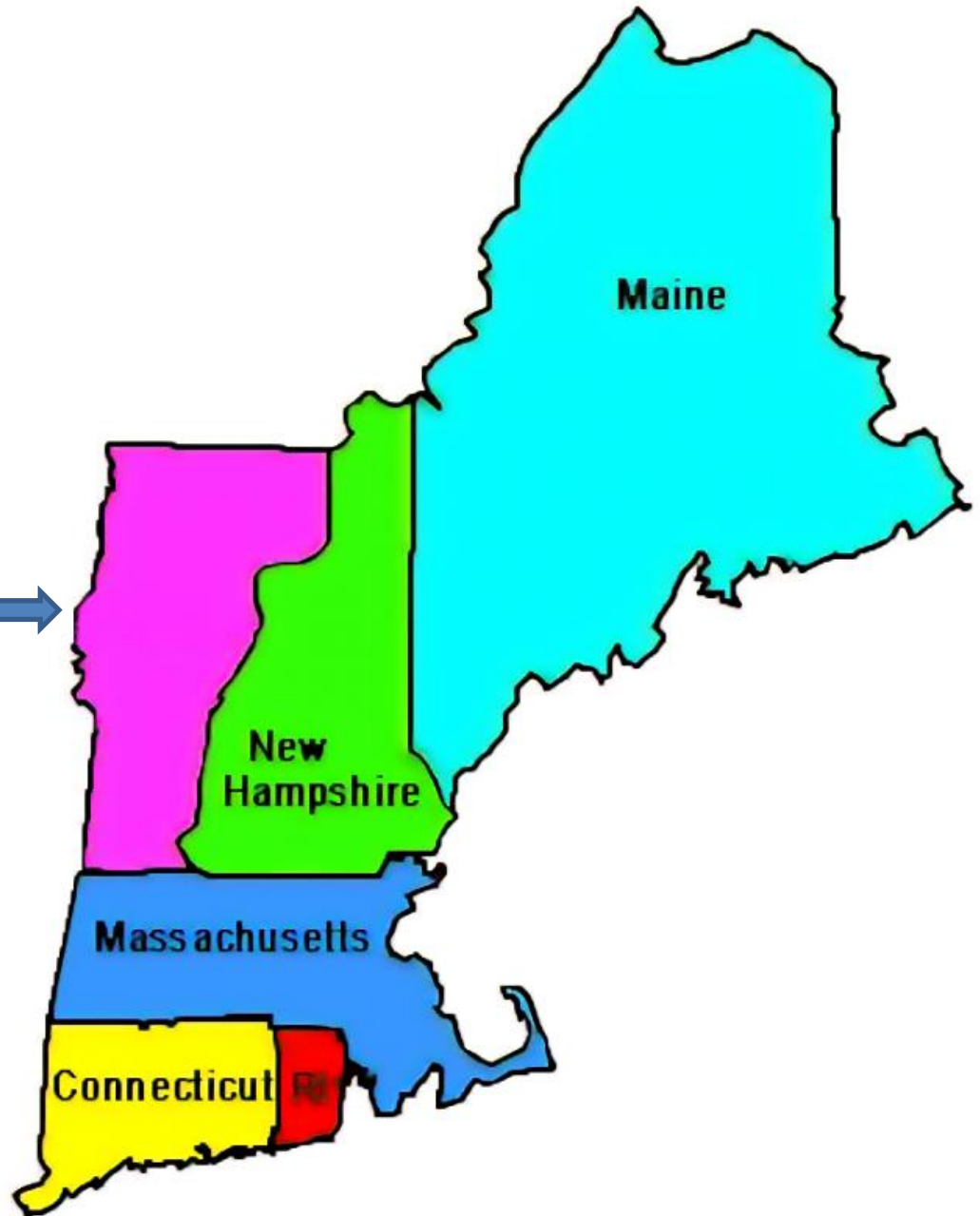
- The diseases which caused the greatest mortality among the first settlers were smallpox, typhus fever (plague), or a virulent form of typhoid.
- There were also cases of scurvy, consumption, pneumonia and rheumatism.
- Even in the early 18th century, consumption and scurvy were considered *communicable* diseases.

Medicine in the Colonies

Ague

- Record the patient's exact name and the precise hours at which the chill comes on.
- Send a person to cut a number of willow-rods corresponding to the time of day.
- Take the rods one by one and lay them on the fire, saying, as each is put into the fire: *NAME has the ague ; as the rod burns, let the ague burn too.*
- The patient must look on in silence; when all the sticks have been burned the ague will be cured.

VERMONT



Vermont

French Influence

- The state's name comes from the French *Monts Verts*, green mountains.
- Some other place names are French-derived:
 - Montpelier
 - Belmont
 - Grand Isle
 - Orleans
- Many Vermonters still speak French, and dual language signs are evident traveling toward the Quebec border.

Vermont

- First settled about 8,000 years ago by small groups of Paleo Indians, who came to the region as glaciers retreated.
- In 1609, French explorer Samuel de Champlain claimed the area as part of New France.
- The 1st European settlement was Fort Ste. Anne on Isle La Motte, near Lake Champlain's northern reaches.
- This did not last, but by the beginning of the 18th century there were several large French estates around the lake.

Vermont

- In the mid-19th century, Vermont attracted numerous Irish, Scots-Irish and Italian immigrants, adding to residents of mostly English and some French-Canadian ancestry.
- Italian and Scottish women operated boarding houses to support their families.
- Immigrants typically boarded with people of their own language and ethnicity, but sometimes they boarded with others
- European immigration peaked in between 1890 and 1900.

Vermont Folk Medicine

- Apple Cider Vinegar (ACV) and honey are the mainstays of Vermont Folk Medicine.
- Both have anti-infective properties that have proven effective against bacteria, fungi and some viruses.
- ACV acidifies mucosas, blood, and urine and provides potassium for a depleted organism.
- In Vermont Folk Medicine, acidification is a primary goal, to counteract alkalinity which is the basis, reason and consequence of most ailments.

Vermont Folk Medicine

The Three R's

- **Resistance**: is the person's resistance to disease as it should be?
- **Repair**: is the person able to repair tissue injured by accidents?
- **Recovery**: is the person's body able to bring about recovery from sickness?

Vermont

French Influence

- A concoction of vinegar and herbs, *vinaigre des quatre voleurs* (four thieves' vinegar), was used to fight infection.
- Many of the ingredients steeped in it: garlic, rosemary, sage, lavender, thyme, juniper berry, black pepper and others are proven to have antibacterial properties.
- Apple cider vinegar delays the stomach's emptying rate and starch digestion, which reduces the blood-sugar spike after a meal.
- This makes it useful to regulate blood sugar levels, like in Type 2 diabetes.

Vermont

Apple Cider Vinegar (ACV)

- ACV helps stop diarrhea: mix one or two tablespoons in water or clear juice like apple juice.
- ACV may help prevent overeating, indigestion and upset stomach: sip a solution of 1 teaspoon of honey and 1 teaspoon ACV in a glass of warm peppermint tea about 30 minutes before eating fatty or spicy foods.

Vermont

Apple Cider Vinegar (ACV)

- ACV may get rid of dandruff: mix $\frac{1}{4}$ cup ACV with $\frac{1}{4}$ cup water and drizzle on scalp, wrap head and let sit for about 30 minutes, then wash hair as usual. Do this twice a week for best results.
- ACV helps clear acne: ACV is a natural toner that can soften and exfoliate skin, reduce red spots, and balance the acidity of skin, dab daily before bedtime.

Vermont

Apple Cider Vinegar (ACV)

- ACV boosts energy: Add 1 or 2 tablespoons in a glass of cold mint tea or water to decrease tiredness and recover energy.
- ACV may decrease nighttime leg cramps: mix 2 tablespoons ACV and 1 teaspoon honey in a glass of warm water, then drink nightly at bedtime.

Vermont

Apple Cider Vinegar (ACV)

- ACV may eliminate bad breath: dilute 1 part ACV to 2 parts water, then gargle with it or drink a teaspoon; this may also act against oral mucous membrane inflammation that can occur with children's thrush.
- ACV may whiten teeth: gargle with ACV in the morning to remove stains, whiten teeth, and decrease swelling of mouth and gums.

Vermont

Apple Cider Vinegar (ACV)

- ACV may fade bruises: dabbing or laying an apple cider vinegar compress on a bruise may help fade the discoloration.
- ACV for cough: 1 oz. of honey, 8 oz. of ACV, 32 oz. mint/lemongrass tea. Shake to mix, take a teaspoonful every 2-3 hours until symptoms improve.

Vermont

Apple Cider Vinegar (ACV)

- ACV may help soothe a sore throat: mix $\frac{1}{4}$ cup ACV with $\frac{1}{4}$ cup warm water and gargle every hour until relief obtained.
- ACV helps cure hiccups: a teaspoonful of ACV stops a case of hiccups.

PENNSYLVANIA

Pennsylvania Dutch

- Penn's English colonists used this term to describe the Germanic immigrants who arrived in large numbers to the same region (Penn's Woods).
- They were Rhineland & Palatinate Germans plus:
 - French Huguenots
 - Swiss Amish and Mennonites
 - Holland Dutch Mennonites
 - Moravian Mennonites
- Shared common German vernacular (later called Pennsylvania Dutch).

Pennsylvania Dutch

- Deep belief in magic (white, black or both) is woven into the Pennsylvania Dutch traditions.
- *Braucherie (Powwow)* doctors can cast “good spells” or undo “bad spells”.
- *Hexerei* doctors cast bad spells on people by obtaining items that belong to them.
- Spells affecting health and wellbeing are common and exceptionally hard to undo: a *Powwow* doctor is needed.

Pennsylvania Dutch

Black vs White Magic

Braucherei

(Powwowing)

- White Magic
- Powers derived from God (Holy Trinity)
- Used in healing the sick and afflicted
- Humans & livestock

Hexerei

- Black Magic
- Powers derived from the Devil
- Practitioners have sold/bartered their soul to the devil and are destined to Hell.

Pennsylvania Dutch

Powwow

- A practitioner is referred to as a "Powwower" or as a *Braucher*
- System of North American traditional medicine and folk magic ingrained in the culture of the Pennsylvania Dutch.
- Blends folk religion with healing charms and rituals for treating ailments in humans and livestock, to secure good luck in daily affairs, and to obtain physical and spiritual protection.
- These ritual traditions were brought by colonial Pennsylvania's German-speaking people from Central Europe in the 17th and 18th centuries.

Pennsylvania Dutch

Pow-Wow

- *Powwwaw* (early spelling) was appropriated from the Narrangasett's proto-Algonquian language by 17th century missionaries in New England.
- Originally described a healer, medicine man or shaman who, in a trance, dreams in search of health through divination.
- Applied to the Pennsylvania Dutch because of similarity in ritual healing by conjuration done to cure diseases and other purposes.

Pennsylvania Dutch

Pow-wow

- Verbal charms: formularized word patterns that are rhymed and recited by healers to minister to patients.
- Texts from the Bible or other sources, like *The Long-Lost Friend*.
- Three repetitions of Ezequiel 16:6 are used as a curative charm for bleeding.

Pennsylvania Dutch

- A string of rowan berries, a rag, or any small article touched by a sick person, and then hung on a bush beside some forest path **crossroads** imparts the malady to any person who may touch this article in passing, and frees the sick man from the disease.
- The rags, locks of hair, and other objects hung on trees near sacred places by the superstitious, are deposited there as actual receptacles for transference of disease.

Pennsylvania Dutch

- Charm for a fever : The patient must go at daybreak to an old willow, tie 3 knots on a branch and say as each knot is tied:

*Good morning, Olde, I give you the cold,
Good morning Olde.*

- Then he turns and runs away without looking back.

Pennsylvania Dutch

Charm for the Ague

- And Peter sat at the gate of Jerusalem and prayed, and Jesus called Peter, and Peter said, Lord, I am sick of an ague, but I believe you can heal me; take it away.
- And the evil ague was dismissed
- Peter said, Lord, grant that whosoever weareth these lines in writing, the evil ague may depart from them, and from all evil ague good Lord deliver us.

The Doctor in History, Literature, Folk-Lore, Etc,
William Andrews, London, UK, 1896

Pennsylvania Dutch SATOR ROTAS Square



Originally a powerful general protection charm.

In the 18th century, it was used as a protection against fever, pestilence, sorcery, colic, bad air, (mal aire) and fire.

The square, written on a plate and tossed into the flames will extinguish a fire.

Also used to protect dairy cattle and other livestock.

Pennsylvania Dutch Charm for the Ague

- Among the most common charms was the one in which the word ABRACADABRA was written on a piece of paper.
- The piece of paper was to be wrapped in sow's ear leaves, placed on the stomach and permitted to lay there for several hours.
- Also, some of the leaves were placed under the arms, behind the ears and in the crotch of a person suffering from the ague.

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A



Pennsylvania Dutch

Mole as Medicine

- Animals that live mostly underground and are considered to have healing powers.
- They are associated with the underworld, and thus with death, sickness, and healing.
- Moles represent the downward direction, the color black, earth, agriculture, sickness and health.

Pennsylvania Dutch

Mole as Medicine

- When the mole's heart was consumed, it was believed to grant immediate clarity.
- A hand that squeezes the life from a mole in sacrifice is granted the ability to heal (*a hand of power*).
- This idea found its way from European and French folklore to German-American folk magic in the Pennsylvanian settlers.

Pennsylvania Dutch

Mole as Medicine

“Holding a live mole with the right hand until it dies, this hand obtains such marvelous power that cancer boils, repeatedly rubbed by moving up and down with this hand will burst open, cease to form again and entirely vanish.”

*Encyclopedia of Superstitions, Folklore, and
the Occult Sciences of the World Vol I-111*

Questions?



ITALIAN FOLK MEDICINE (IFM)

Benedicaria

- *Benedicaria* describes the old ways of Southern Italian spiritual culture and tradition whose prayers are mostly taken directly from Catholic prayer books.
- Southern Italian family-based spiritual traditions are very flexible and fluid, so the practices in *Benedicaria* vary from family to family and from individual to individual.

Benedicaria

- The old ways of healing, cleansing and religious devotion are referred as *Fa lu Santuccio*, which literally means, “Do a little holy thing”.
- A practitioner of these traditional healing ways is *Benedetto* if he is a male, or *Benedetta* if she is a female – both mean “Blessed One”.

Benedicaria

- Primary role of an Italian *Benedicaria* practitioner is that of a community healer, through the wise use of natural elements, and through spiritual healing.
- The former requires extensive knowledge of plants and herbs as well as substances obtained from animals and minerals.
- The latter is believed to come from an inner power, known as *la forza* (power), *la virtù* (virtue) or *il segno* (the sign).

Italian Folk Medicine (IFM)

Plants

In Southern Italian folk medicine, plants are believed to possess a spiritual consciousness, the *numen* (divine presence).

This consciousness gives its power to plants, and is responsible for healings, blessings and cures (plant magic).

Plants are gathered with great respect for the *genius loci* (spirit of the place) from which they come.

Many plants and trees signify or represent a saint, and are considered to actually be the saint in plant form.

Matricaria, literally, dear, devoted mother, is associated with *Sant Anna*, (Saint Ann) the mother of Mary.

Italian Immigration

After Italian unification, the Kingdom of Italy initially encouraged emigration to relieve economic pressures in Southern Italy.

The American Civil War killed or wounded over 500K K, so immigrant workers were recruited from Italy to fill the labor shortage.

Italians settled mainly in the Northeast and the Midwest where manual laborers were needed for mining camps, industry and farms.

Italian communities have strong ties to family, the Catholic Church, fraternal organizations and political parties.

Italian Immigration

Italian-American communities were established in most major industrial cities in the 19th and early 20th centuries:

- Baltimore, Maryland.
- New York City & Buffalo, New York.
- Newark, New Jersey.
- Boston, Massachusetts.
- Philadelphia & Pittsburgh, Pennsylvania.
- Hartford, Waterbury & New Haven, Connecticut.
- Providence, Rhode Island.
- St. Louis & Kansas City, Missouri.
- Chicago, Illinois.
- Cleveland, Ohio.

Italian Immigration

New Orleans was the 1st site for Italian immigrants into America in the 19th century, before New York Harbor and Baltimore.

Except for Central and South Florida and the New Orleans area, most of the Southern states have relatively few Italian-American residents.

Many Italian Americans moved to the rapidly growing Western states, including Arizona, Colorado, Nevada and California.

Today, New York and New Jersey have the largest numbers of Italian Americans in the U.S.

Italian Folk Medicine (IFM)

Religious Remedies

9 Categories:

1. Saints
2. Pilgrimages
3. Holy Water/Blessed Oil
4. Blessings
5. Religious Objects
6. Contact
7. Signs
8. Formulas
9. Religious Calendar

Italian Religious Remedies

1. Saints

- Association between the name of a Saint and that of a disease was sufficient to ask the Saint to heal the specific disease.
 - Saint Liberata, whose name derives from Latin word *libero*, meaning to release, was invoked for the liberation from all diseases.
 - Saint Lucia, from the Latin word *lux*, meaning light, was considered the protector of the sufferers of eye diseases.
- The special healing power was also based on what the Saints did during their life (Cosmas & Damian were physicians).

Italian Religious Remedies

1. Saints

Saint	Martyrdom	Disease or Illness
Lorenzo	Burned alive	Burns
Apollonia	Teeth pulled forcibly	Toothaches
Agata	Breasts cut off	Breast-feeding mothers
Valentino & Donato	Decapitated	Epilepsy
Lucia	Eyes gouged out	Blindness, eye issues
Cosmas & Damian	Torture & beheading	All diseases
Biagio/Blaise	Torture by flaying, hanging	Throat ailments
Liberata	Crucified	Liberation from all diseases
Vitus	Failed boiling and burning	Chorea, seizures

Italian Religious Remedies

2. Pilgrimages (1)

- Making a journey to a sacred place is still a widely used practice in Buddhism, Christianity, Hinduism and Islam.
- In Catholic tradition, disease was temporal punishment and healing came from the remission of sin.
- Pilgrimage was taken to obtain plenary indulgence to resolve the moral more than the medical problem.
- Choice of pilgrimage was based on *thaumaturgic capacity* of the saint to cure a particular disease.

Italian Religious Remedies

2. Pilgrimages (2)

- Thaumaturgy is the purported capability of a saint to perform specific miracles.
- A saint may be claimed to perform miracles by having an exceptional degree of holiness or closeness to God.
- After the pilgrims have gone through some trying penances, they cut locks of their hair, and tie them on the branches of a specific tree (round which they have 3 times gone on their bare knees).

Italian Religious Remedies

2. Pilgrimages (3)

- Epilepsy sufferers would perform a non-religious rite of passage to cure it: they would take off their old clothes and leave wearing new ones.
- Another rite was to weigh the sufferer and offer to the saint the identical weight in grain.
- To heal insanity, hernia and rabies, the sufferers had to exit through a door different from the one they entered.

Italian Religious Remedies

2. Pilgrimages ⁽⁴⁾ California

- Mission Dolores (1776): 1 of 9 missions founded by Fr. Junípero Serra; he died in 1784, at Mission San Carlos, and was buried in the floor there.
- National Shrine of St. Francis of Assisi, SF, its Lady Chapel, *La Porziuncola Nuova*, is a scaled replica of St. Francis' Porziuncola in Assisi, Italy.
- Holds holy relics of the Franciscan saints Francis and Clare of Assisi and Anthony of Padua.

Italian Religious Remedies

2. Pilgrimages (5) Maryland

- Natl. Shrine of St. Elizabeth Ann Seton, Emmitsburg.
- First native-born American woman to be canonized.
- In the early 1800's Mother Seton, founder of the Sisters of Charity, opened the 1st free parochial school.
- Her remains are buried under her altar in the basilica.

Italian Religious Remedies

2. Pilgrimages (6) New York

- Shrine of North American Martyrs, Auriesville, NY, site of the Mohawk village of Ossernenon, where St. Isaac Jogues and two companions were martyred in the 1640s (only canonized American martyrs).
- Ste. Kateri Tekakwitha an Algonquin-Mohawk, woman born in 1656 is the 1st Native American canonized. Shrines in Fonda and Auriesville (NY), Indian River (MI) and Washington DC.

Italian Religious Remedies

2. Pilgrimages (7) Philadelphia

- National Shrine of St. John Neumann, built 1843.
- In the basement altar is the body of St. John Neumann (1811-1860), a Bohemian priest from NY who became the 4th Bishop of Philadelphia.
- Some of the saint's bones can be seen in relic containers, and behind the altar is the saint's personal collection of hundreds of relics from other saints.

- After the pilgrims have gone through some trying penances, they cut locks of their hair, and tie them on the branches of a specific tree (round which they have 3 times gone on their bare knees).

Italian Religious Remedies

3. Holy Water/Blessed Oil

- Holy Water and Blessed Oil are potent symbols of rebirth, capable of eliminating sins and driving away evil.
- Humectations of Holy Water are used to cure *stomatitis* and eye ailments .
- Believers drink Holy Water to treat rabies (*hydrophobia*) and consider it useful to treat excessive sweating (*hyperhidrosis*) by submerging the hands in the stoup.
- Blessed Oil was swiped to heal sore throats and applied on joints to cure arthritis.

Italian Religious Remedies

3. Holy Water/Blessed Oil

- It is not one of the three sacred sacramental oils of the Catholic Church:
 - Oil of the Sick: (EVOO), gives grace and strength to bear the illness or infirmity.
 - Oil of the Catechumens: (EVOO) baptism.
 - Holy chrism: (EVOO with balsam), baptism, consecration, confirmation, ordination.
- It can be used to anoint oneself or someone under the user's power (sons, daughters, wife), or a home, door or window sill, or an ill person, or as a healing balm for protection from evil.

Italian Religious Remedies

3. Holy Water/Blessed Oil

- The sick.
- Healthy people.
- Everyday objects.
- Food.
- Animals.
- Homes.
- Public buildings.

Roman Catholic Ritual
still uses various
types of Blessings



- Whole body of the ill person.
- Ailing part of the body.
- Erysipelas, Typhus.
- To favor birth without complications.
- Wearing a blessed shirt cures sore throat.
- Eating blessed food improves secretion of maternal milk.

Italian Folk Medicine
uses blessings to heal
many diseases



Italian Religious Remedies

5. Religious Objects

- Objects associated with healing saints like sacred images, St. Vitus rope, St. Francesco's stick, etc.
- During a seizure, and iron key of St. Valentine put in the hand of an epileptic drove away evil spirits.
- A silver medal with the effigy of Saint Donato tied to the wrist of the epileptic was also a remedy.



Italian Religious Remedies

6. Contact

Thaumaturgic power comes from contact with a sacred place or object:

Put oil in a votive lamp to treat stomachache.

Drag side of body along the walls of a church for kidney pains.

Carry the glass of a church lamp to avoid abortion.

Spread the grease of a church bell to cure hemorrhoids.

Attach cord and ring a church bell using teeth for toothache.

Carry earth collected from a sacred place to combat a fever.

Italian Religious Remedies

6. Contact

The Rose of Jericho (Rose of Mary, Rose of St. Anna, resurrection plant), represents the vital cycle that ends at the start of the dry season.

- Hibernates by folding branches into a compact ball.
- When the rains start, it rehydrates, the branches open and the growing cycle begins again.
- A watered plant was put near a laboring mother so that as its branches open, the uterus would also open ensuring a healthy and incident-free birth .

Italian Religious Remedies

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Italian Religious Remedies

7. Signs

Markings on the body of a sick person are done in different ways, sometimes with praying or saying mysterious words.

- To heal mumps, a cross or the sign of Solomon is drawn directly on the affected part of the body, or sacred words, are written on the skin.
- To heal malaria the sign of the cross was mimed on the spleen using the wedding ring or holding a knife or an axe in a clenched fist
- To cure headaches or *epistaxis*, the signs were reproduced on the sufferer using a cross made of the stems of certain plants
- To treat sciatica, oil was used to trace three times the sign of the cross into the affected part of the body.

Italian Religious Remedies

8. Formulas (*Historioles*) ⁽¹⁾

- A useful healing ritual is created by reciting certain formulas, accompanied by massage, symbols on the body, and the use of ritualistic objects, medicinal herbs or animal parts.
- *Historioles* follow a mostly homogenous form: the patient begins by reciting an episode in the life of the Saint or Jesus or Mary's, and finishes by begging the disease to disappear.
 - Saint Lucy was in a field, cutting gold and making silver.
 - Jesus, Saint Joseph and Mary passed and asked her: What's the matter? Why are you crying?
 - Go to my orchard and find figs and fennels; I planted them with my feet, and I hoed them with my hands.
 - Go away dust, go away pus, go away bleeding vein!

Italian Religious Remedies

8. Formulas (*Historioles*) (2)

- In other formulas, the healer simply invites the illness to leave the sufferer:
 - In the name of God, Jesus, Mary, the Holy Spirit.
 - In the name of Saint....
 - In the name of Christmas or Holy Week.
 - (Illness) leave the body of
- Holy Thursday, Good Friday, Easter Saturday, Easter Sunday: Go away worms from this stomach!

Charms for the Ague

To be spoken up the chimney by the eldest female of the family on St. Agnes' Eve:

“Tremble and go!
First day shiver and burn;
Tremble and quake!
Second day shiver and learn;
Tremble and die!
Third day never return.”

The Doctor in History, Literature, Folk-Lore, Etc.
William Andrews, London, UK, 1896

Charms for the Ague

- When Jesus came near Pilate, He trembled like a leaf, and the judge asked Him if He had the ague.
- Jesus answered, that He had neither the ague, nor was He afraid.
- Whosoever bears these words in mind shall never fear ague or anything else.

The Doctor in History, Literature, Folk-Lore, Etc,
William Andrews, London, UK, 1896

Italian Religious Remedies

9. Religious Calendar

- During Christmas night:
 - People bathed in the sea to fight Skin diseases.
 - Water taken from public fountains was used to treat milk crust (cradle cap) in infants.
 - Spreading oil, fat or butter on skin heals wounds, bruises and arthritis.
- During the night of Saint John:
 - Sufferers of Leprosy rolled in grassy fields.
 - People collected dew to heal Alopecia.
 - People dove in the sea to cure Scabies.
 - Medicinal herbs were picked because their healing virtues increased in these dates.

Italian Religious Remedies

9. Religious Calendar - Curing Hernias

- On Annunciation, Easter Saturday, day of St. John the Baptist or day of the Holy Cross: pass the sufferer 3 times by 3 different persons across a never-pruned young Ash tree split in two for the purpose.
- The passes should be done at sunrise facing the sun.
- After the rite, the tree was bound back together again to carry on growing to maturity.
- The fate of the child and the tree were tied, the cure would not work if the tree did not thrive.

ENGLAND, IRELAND, SCOTLAND

England

Warts

- For warts rub them with a cinder, and this tied up in paper, and dropped where four roads meet (**crossroads**), will transfer the warts to whoever opens the parcel.“
- Touch each wart with a pebble, place the pebbles in a bag, then lose it on the way to Church; whoever finds the bag gets the warts.

England

- If a person, out of curiosity, and in ignorance, takes up such a bag, and examines its contents, the lamentable consequence will be that in a short time they will have as many warts as there were stones in the bag.

England

Warts

- When warts have been rubbed nine times with an apple cut into nine pieces, the sections are reunited, are not left outside for the unwary, but buried where no human foot treads; the warts will soon disappear.
- Another mode of getting clean of warts is by forcing them in some manner upon the dead.
 - At a funeral, rub the dead person's hand on the warts while saying: *Take my warts with you, in the name of God!* 3 times, and then walk backwards always facing the coffin.

England

Boils

- A charm for boils consists in poulticing the boil for three days and nights, and then placing the poultices, and their cloths, in the coffin of a dead man.

England

- To cure jaundice a bladder is filled with the patient's urine and placed near a fire ; as the water dries up the jaundice goes.
- In New England, to cure a child of the rickets, a lock of its hair is buried at **cross roads**, and if at full moon, so much the better.

England

Ague

- To cure ague, string nine or eleven snails on a thread, saying, as each is threaded, *Here I leave my ague.*
- When all are threaded they should be frizzled over a fire, and as the snails disappear so will the ague.

England

Warts

- Rub the warts with a piece of meat stolen from a butcher's stall or basket.
- Bury the meat secretly under a gateway at **four lane ends**, or, bury the meat in any secluded spot.
- As the meat decays the warts will go.

England

Warts

- Rub a snail for 9 successive nights on the warts and then impale the snail on a thorn to waste away.
- Should be done on nights of waning moon, and facing West.
- As the snail wastes away, the warts will disappear.

British

Warts

- To transfer warts, steal a piece of bacon and rub the warts with it, then cut a slit in the bark of an ash tree, and slip in the bacon under a piece of the bark.
- Soon, the warts will disappear from the hand, but will make their appearance on the bark of the tree as rough excrescences.

England

Scrofula

- A snake is drawn along a man's neck if it be swollen (usually *scrofula*), and then the snake is put into a bottle, which is tightly corked.
- The bottle is buried in the ground, and, as the snake decays, the swelling goes away.

Ireland

- For rheumatism, in a funeral, take the hand of the corpse, apply it the arm, to the shoulder, and to the leg, saying

Tak' my pains wi' you, (name of deceased),

In the name of God !

Will you tak' my pains wi' you, (name).

In the name of God ?

Ireland

Warts

- If a person wets a forefinger with saliva, and rubs the wart 3 times in the same direction as a passing funeral, saying each time *My wart goes with you*, a cure will soon follow.
- Before these words throw a stone after the corpse, signing 3 times in the name of the Father, the Son, and the Holy Ghost.
- Only the corpse of a person who has no near relative or sib is to be so treated.
- Place pins which have touched warts in a bottle and then deposit it in a newly-made grave, to be buried; this is supposedly infallible.

Ireland

Tuberculosis

- In Irish Folk Medicine, people were pared the nails of the fingers and toes of persons suffering from hectic and consumptive diseases.
- The parings were put in a rag cut from the patient's clothes, and waved three times round his head, with the cry "*Deas soil*".
- After this the rag was buried in some unknown place.

Ireland

Tuberculosis

- A medical man with consumption, when other means of cure failed, was told to boil an egg in his own urine.
- The egg was afterwards buried in an ant-hill, and as the egg wasted the physician found his distemper go, and his strength to increase.

Scotland

Warts

- Sufferer should wrap up in a parcel as many grains of barley as there are warts, and lay the parcel on a **crossroads** on the public road; whoever finds and opens it receives the warts.
- Simpler: go to a point where **four roads meet**, lift a stone, rub the warts with the dust from below the stone, repeating the words
I am here, the wart should go,
The first one that comes by,
Takes the warts away.

The warts will soon vanish.

Scotland

Ringworm

- A person affected with ringworm takes on 3 successive mornings ashes between the forefinger and thumb, before taking food, and, while holding them to the part affected, says

*Ringworm, ringworm red,
Never may you speed or spread,
But yes, grow less and less,
And die away among the ashes.*

The ringworm will soon vanish.

- There seems here no intention of transferring the ringworm to any other person, but simply that the ashes may in some way receive and dispose of the disease

Scotland

Wounds

- If a person be wounded, he applies the salve not to the wound but to the weapon by which he received it.
- In England and Scotland the knife with which a man has cut himself should be rubbed with fat, so that the healing of the cut may be hastened.
- The simplicity of the cure was in applying treatment not to the wound, but to the instrument which had inflicted the wound, or to some bandage connected with the wound.

Scotland

Wounds

- When a Scottish reaper is cut by his sickle he cleans and polishes the sickle.
- To cure a horse lamed by a nail, the farmers will thrust the nail into a piece of bacon, and wait for the horses' foot to heal.

Mole

- English & Scottish folklore consider the mole a healer, its blood was said to cure warts.
- Carrying the hand (paw) of the mole, when combined with other healing fetishes guards against or even cures all sorts of ailments including toothaches and arthritis.
- It was also used as an amulet to protect children from childhood ailments like colic and toothaches.

Herbal Cure for Hernias



Comfrey root powder.

New Tissue Growth



Carbon powder.

Stability



Silver powder

Fight Infection



Holy water,

Divine Help



Pine bark powder

Help Absorption



Vegetable glycerin.

Lower Allergy



Solomon seal root.

Rebuild Tissues



Cinnamon powder.

Preservative



White Oak Bark powder

Astringent

Herbal Cure for Hernias

- Mix ingredients and make into a poultice.
- Place the poultice directly on the hernia before going to sleep and cover with a white cotton bandage.
- Leave in place overnight and discard in the morning.
- Repeat for 3 nights.
- Pain will be gone in about 2 weeks.
- The bulge will come out less frequently until it doesn't come out anymore.
- The size of the hernia will gradually reduce until the bulge is gone.

Final Questions?



THANK
YOU