

instead of being turned into medicine by the crude method of eating them indiscriminately, and then being guided by the symptoms and experience of the survivors, begin to be tried with malice aforethought as remedies for a particular disease.

The properties of an herb or root which suggested its use in some particular disease were often of the quaintest and most extraordinary character. Liverwort and hepatica have each a leaf rudely resembling the outline of the liver; therefore they ought to be of value in jaundice and biliousness, and for centuries they enjoyed high reputation as remedies in diseases of the liver.

Seeds, berries, or leaves which happened to be either star-shaped, cross-shaped, or in the magic trefoil form, acquired all the occult powers which the symbolism of the day associated with the star, the cross, and the shamrock. Clover tea as a cure for cancer, for instance, owes its reputation solely to this symbolic association.

Plants or roots with red juice were supposed to be good blood medicines; those from which yellow decoctions could be made had a corresponding power over the bile or the urine. Substances that were black, or would make a black decoction, were of extraordinary power in desperate diseases and serious maladies, both bodily and mental, which were believed to be due to possession by evil spirits. Even as late as Sir Walter Raleigh's day, during a serious illness, a black cock was split and applied warm and bleeding to the soles of his feet. The necromantic powers of a black cat and the deadly certainty of action by black pills, no matter