

for various diseases. It is, however, in ill-repute in Clarenceville. Few will allow even a sprig of it in their houses, believing that its tenacity of life is due to a power of feeding upon the very existence of human beings, and that it keeps fresh and green at their expense.

Although the old superstitions have lost their power, some have a lingering belief in the possibility of finding water by means of a witch-hazel twig, and in the protection from lightning, which is afforded by a beech-tree, and many more own to a decidedly uncomfortable feeling if an apple-tree blossom in the fall. This is due to a belief common in New England and embodied in an old Northamptonshire proverb—

“A bloom upon the apple-tree, when the apples are ripe,
Is a suré termination to somebody's life.”

The idea of any unseasonable event or dream being a token of ill-luck is voiced in a saying “to dream of fruit out of season is to sorrow out of reason.” This is a wrongly quoted and misapplied English rhyme,¹ which is an example of the many changes which plant-lore undergoes in its travels from one country to another. A curious instance of differences in word and thought is furnished by a Clarenceville and New England dictum, “An apple in the morning is golden, at noon it is silver, but at night it is lead.” While a Devonshire rhyme says:

“Eat an apple going to bed,
Make the doctor beg his bread.”²

Little can be added to the plant names, weather-lore, love-charms, and children's games, mentioned by the writer in a former paper.³ The compass plants of different countries vary greatly, and a bit of local woodcraft is the belief that the topmost branch of a pine or hemlock always points to the north. The weather-wise say that “the turning up of leaves so as to show the lighter under side is a sure sign of rain.” This appearance, which is

1. 2. “The Folk-Lore of Plants” by Dyer.

³ Canadian Record of Science, April, 1893.