

why it does not flower freely or in perfection unless left to extend itself undisturbed.

Habitat.—The wood anemone flourishes from Canada to Carolina, and on both sides of the Rocky Mountains. Though found in abundance around Bathurst, it is somewhat rare in our northern counties, and more common in the southern ones. It prefers the margins of woods and flowers with the coming of the swallow in May. The variety with the leaves five partite (a quinquefolia) ranges from Virginia to near Lake Winnipeg. This plant is fairly scattered over Europe, being equally well known in Great Britain and France as in Germany and the Swiss Alps. English poets write lovingly of the "frail and fair anemone." Thus writes Merritt:

"The queen of spring flowers—wood anemone,
In sylph-like pride;
I love that flower, most delicately fair,
So fondly bending on her slender stay,
As though in love with her own leaves; and where
In field or grove
Be leaves so exquisitely wrought as they?—
Chaplet for love."

Our own poets admire it no less warmly. Thus Hoffman longs for

"The breeze that calls
The Wind-flower by the hillside rill,"
to lift the tresses from his true-love's cheek,
"And let me see the blush divine;"

for who doubts that our "ladies faire" have, as Bryant puts it,

"Eyes that shame the violet,
Or the dark drop that on the paney lies,
And foreheads white as when in clusters set
The anemone; by forest fountains rise;
And the spring beauty boasts no tenderer streak
Than the soft red on many a youthful cheek."

NAMES.

"*Anemone*" occurs in Hippocrates and Dioscorides. It is derived from the Greek "*Anemos*," the wind, for the "floure doth never open itself but when the winde doth blow," as Pliny writes, or, in the words of Horace Smith,

"The coy anemone, that ne'er unclozes
Her lips until they're blown on by the winds."

According to an ancient legend the anemone is said to have sprung from the tears shed by the Goddess of Love when she wept o'er the body of Adonis:

"Alas the Paphian! Fair Adonis slain!
Tears, plentiful as his blood she pours amain;
But gentle flowers are born and bloom around
From every drop that falls upon the ground;
Where streams his blood there blushing springs
The rose,
And where a tear has dropped a Wind-flower
blows."

—Blon's Idyl.

It is doubtful if our *Anemone* is the same as the classical one. It is applicable, however, to plants of several different genera under present arrangements. Dr. Prior thinks it was the *Cistus* or rock-rose. The specific term *nemorosa* (in the sense of pertaining to a wood), is found in the *Ranunculus nemorosus* of Fuchsius. The French still retain the sense—a relic, doubtless of some ancient impress given to popular opinion—in the pretty term *Sylvie*. The *Anemone* of Dioscorides, whatever it was,

he commends for ocular diseases, as does Pliny and Galen. Our plant has inherited part of its virtues, otherwise the Germans would not have termed it "*augen wurts* eye-herb," i. e., and is said to "take away the scars and scales which grow on the eyes." It is also called in German "*stork flower*," both being equally hailed as the harbinger of spring."

In ancient times the anemone had a great reputation for its *medical properties*. Magicians ordered every person to gather the first they saw in the year, at the same time repeating the following formula:—"I gather thee for a remedy against disease." It was then carefully preserved, and in the event of the gatherer being ill was tied around his neck or arm, as this was supposed to drive away the malady. The leaves possess such an acridity, resembling in this respect other *Ranunculaceae*, as to be in some measure *poisonous*. They have been used as a substitute for *Cantharides* in raising blisters, "producing not only a more speedy, but less painful effect" (Willich). It is said to act as a poison to cattle, producing bloody urine and convulsions. Cows naturally reject the plant, but eat it inadvertently when shifted from the fields to the woodland pastures, where it is common. It is stated to have proved a speedy cure for *Tinea Capitis* or Scalled Head, the bruised leaves being applied twice daily. The active principle of the *Anemone* is *Anemonine*, a champhor-like crystalline body. It is colorless and shining, tasteless and neutral, and possesses powerful toxic properties. *Anemonine* is found also in *Anemone pulsatilla*, *Anemone pratensis*, *Ranunculus Flammula*; *R. sceleratus*, and *R. bulbosus*. In half to one grain doses it is very useful in irritative, cough, asthma, and whooping cough. It is a favorite remedy of the Homeopaths (as *Pulsatilla*) and exerts an alterative influence on the mucus membrane generally, rendering it useful in ophthalmic cases, in catarrhal inflammation of the nostrils, throat and respiratory passages.

It was my intention, when I began this paper, to have included in it a larger number of plants; and had selected for the purpose, among others, the "*Sundew*"—*Drosera rotundifolia*, the new and successful remedy for whooping cough, and whose digestive properties are now well known since Darwin's observations on it, and "*Eyebright*"—*Euphrasia officinalis*, a popular remedy in diseases of the eye, and almost a specific in acute nasal catarrh (cold in the head), a few drops of the tincture, taken at the onset of the affection and repeated every two hours, cutting it short; but my leisure moments in the midst of a large country practice, have been so few and far between, that up the last minute I have only succeeded in completing the foregoing. I have not treated the subject from a purely medicinal standpoint, trusting in that way to make it rather more interesting to a not altogether professional audience. Should my remarks be the means of stirring up an interest in our "weeds" popularly so called, so many of which are of considerable value in combatting disease, I shall feel amply repaid for the time spent on this.