

ure and delight, in beautifying farm homes and in making rural life more cheerful and attractive.

Having seen that the cultivation of flowers should form part of the attractiveness of a home and its surroundings, we will proceed to consider some peculiar stories relating to them. Some of these stories are true, and some are legendary, the latter having been handed down to us by tradition. Although there is no one source from which information of this kind can be obtained, still, by gathering together those facts which have come under our notice, from time to time, we are enabled to present quite a number to our readers. A knowledge of such facts should tend to increase our interest in flowers, more especially those with which we come in contact most frequently.

It is impossible to confine our remarks to those flowers only which are most familiar to us. Relating to some of these, we can find scarcely anything of interest, while some stories connected with others have been lost sight of in various ways. Then there are some unfamiliar plants of which queer stories are told, but seem so peculiar and interesting that we should not omit them. The Druids fancied that the mistletoe, with which we are familiar now especially in the winter holiday season, was the resting place of fairies in a leafless winter. A strange story is told about one of our commonest house plants, the geranium, the Turks believing that it was originally a swallow, and was transformed into a flower by the touch of Mohammed's robe as he walked in his garden. In the latter place, tradition tells us grew the apples of Paradise, each one of which had a bite on one side. The Hindoos believe that the nilica is the resting place of bees asleep, and that the peepul is haunted by the spirits of the departed.

We are told by an antiquarian that the nettle was unknown in England until it was introduced by the Romans for the purpose of exciting warmth in their limbs in case very cold weather should come upon them. The aromatic properties of a rare variety of the jessamine were so highly valued, that the governor of Pisa placed soldiers on guard around the gardens containing it. A species of thorn, called the thorn of Glastonbury, was said to have blossomed only on Christmas eve. The shamrock is held sacred in Ireland because St. Patrick explained the doctrine of the Trinity from its three-leaved structure.

There are several interesting tales told regarding the forget-me-not, for instance, the story of a drowning lover, who threw his sweetheart a bunch of forget-me-nots just as he sank beneath the surface of the water.

Some names of persons, particularly those of ladies, have been derived from the names of flowers, such as: Angelica, Hortensia, Flora, Laura, Lilian, Rosamond, Viola, Olivia, Myrtella, etc.

Then we may notice that particular flowers were favorites of some noted persons, or emblems of families, parties and nations. The hyacinth was the favorite flower of Zante, the daisy that of Margaret of Anjou, the violet that of Napoleon, the white rose that of the Pretender, the broom that of the Plantagenets, and the white and red roses those of the houses of York and Lancaster, respectively. The thistle of Scotland may be ranked among the flowers which have become national emblems. Then there is the leek of Wales, the shamrock of Ireland, the lily of France, the olive of Spain, the cornflower of Prussia, the wall flower of Russia, the mignonette of Saxony, the cherry blossom of Japan and the lotus leaf of India. There is the rose of Sharon of Palestine, and the eidelweis of Switzerland.

From what has been learned from history and tradition, we find that many trees and flowers were dedicated to deities, as, the oak to Jupiter, the myrtle to Venus, the poppy to Ceres, the lily to Juno, the laurel to Apollo, the vine to Bacchus, and the olive to Minerva. At the same time we find that architecture derived some pleasing adornments by copying from trees and flowers. This class of architecture was employed chiefly by the ancients. In the temple of Jerusalem the palm, pomegranate and lily were represented. The lotus adorned the sacred edifices of Egypt,

and still continues to do so to some extent. The acanthus was also used for ornamental purposes.

Among the many symbols, we might mention that the vine represents the church, the cedar and date indicate its faithfulness, the lily its purity, and the olive its peacefulness. Very many flowers are symbolic of certain qualities as possessed by persons or inanimate objects.

The oak is emblematic of independence, the mountain laurel of ambition, the orange of generosity, the snow drop of hope, the pansy of thoughts.

"Alas! we make

A ladder of our thoughts, where angels step,  
But sleep ourselves at the foot, our high resolves  
Look down upon our slumbering acts."

The lily of the valley, of unconscious sweetness:

"White bud, that in meek beauty so dost lean  
Thy cloister'd cheek as pale as moonlight snow,  
Thou seem'st beneath thy huge high leaf of green  
An Eremite beneath his mountain brow."

The water-lily, of purity of heart:

"Bright lily of the wave,  
Rising in fearless grace with every swell  
Thou seem'st as if a spirit meekly brave  
Dwelt in thy cell."

The violet, of modesty:

"Violets, shy violets!  
How many hearts with thee compare,  
Who hide themselves in thickest green,  
And thence unseen  
Ravish the enraptured air  
With sweetness, dewy, fresh and rare."

Camellina Japonica, of perfected loveliness:

"If by any device or knowledge  
The rosebud its beauty could know,  
It would stay a rosebud forever  
Nor into its fulness row."

The thistle of Scotland, of liberty:

"It is the banner of the free,  
The starry flower of liberty."

Coleridge speaks of the forget-me-not as,

"That blue and bright-eyed flow'ret of the brook,  
Hope's gentle gem, the sweet forget-me-not."

And so on, we might continue to enumerate others and select suitable passages for them. However, having noticed these few, do we not feel impressed with the sentiment of the one who wrote,

"Your voiceless lips, O flowers! are living preachers  
Each cup a pulpit, every leaf a book,  
Supplying to the fancy numerous teachers  
From loneliest nook."

R. S. S



## PRINCIPLE.

Principle, we bring thee praises  
As we worship at thy shrine.  
Thou support of all good graces,  
Let our motives thee entwine.

We will go to spread thy glory,  
Guided in thy paths, kept pure;  
Though with age thy head be hoary,  
Yet thy ways are safe and sure.

Let king Policy boast loudly,  
Thou wilt stand when he has fled.  
Though he sways his scepter proudly,  
Thou wilt reign when he is dead. G. P. N.