

# Flowers of Our Lady

BY

JOHN S. STOKES, JR.



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## Flowers of Our Lady

By JOHN S. STOKES, JR.

*Combining the botanist's knowledge with the flower symbolism of the Middle Ages, the author of "Mary's Flowers" evokes a veritable Litany in honor of Our Lady. Mr. Stokes and his friend, Mr. Edward A. G. McTague, inaugurated this spring in Philadelphia at 901 S. 47th St., a project called "Mary's Gardens." They see in the garden a fertile Christian apostolate and a special means of honoring the Blessed Mother, Patroness of the United States.*

SOME months ago in the pages of this *Review*, Sister Ethelburg Leuschen, O.S.B., in an article on "Benedictine Gardens" (January, 1951), exhorted the religious community to re-acquire the practical habits of the arts and crafts of gardening, which for centuries have been one of the cornerstones of the Benedictine life but which recently have been losing ground before the modern techniques of specialized mass production and distribution in the fields of horticulture and agriculture.

More recently Dom Rembert Sorg, O.S.B., in his book, *Towards a Benedictine Theology of Manual Labor*, has pointed out the true dignity which manual labor in general possesses, as a foundation of stable and harmonious community living. He exhorted religious communities in modern industrial America to restore manual labor to its proper place, as a matter of principle, before this restoration is externally and painfully forced by circumstantial necessity, as it has been in war-dislocated Europe.

While it is always a possibility that modern society may suffer so complete a collapse that monastic organization will once again be called to carry on the light of religion and culture to a new dawning, it is to be hoped that a restoration of the social order to true principles can be made short of such a violent upheaval. But if a popular social restoration is to be made, it is essential that it,

too, include in its foundation a correct understanding and utilization of manual labor. With apologies to Father Keller we might say, "You can change the world if you restore the dignity and stability of manual labor to *your* life."

Hindered circumstantially from growing his own food, weaving his own cloth, gathering his own fuel or building his own shelter, the average modern city dweller has difficulty in finding just where to begin such a restoration. Yet there is a work which can be undertaken on a very small scale and which possesses as much dignity as the largest self-supporting community, namely, gardening—any little place, even one flower pot or a tomato plant — will do for a garden. By sowing and tending just one plant one may learn the lessons contained in God's ordering of nature; and by dedicating his work to God, man may give his labor the highest possible purpose and dignity.

On paper — and especially to the established horticulturalist — such a suggestion may sound rather naïve, but in reality it is not. Great numbers of "cinder-lot kids" from the cities are seriously confused when confronted with the sowing and tending of seeds. Three Christian gentlemen and scholars, who were recently approached on this subject, remarked: "Well, I've understood that there *were* people who were interested in the garden, but I never *met* one before." "Seeds! I



wouldn't know what to do with them."  
 "Now, don't bother me about *flowers*."

One type of gardening, which can teach the lessons of seeding and also has a special devotional appeal, is the sowing and tending of "Our Lady's Garden." A Mary-Garden is comprised of flowers

bearing names referring to Our Lady, and given them in the religious days of pre-Reformation England.

Among the several hundred Flowers of Our Lady there are a number of "easy" annuals, suitable for pot or window box culture:

<i>Former Religious Name</i>	<i>Present Familiar Name</i>	<i>Technical Name</i>
Our Lady's Mantle	Morning Glory (bush)	Convolvulus minor tricolor
Our Lady's Earrings	Balsam	Impatiens balsaminum
Our Lady's Pincushion	Scabiosa	Scabiosa atropurpurea
Our Lady's Tresses	Quaking Grass	Briza maxima
Mary's Bud	Scottish Marigold	Calendula officinalis
Mary's Gold	Marigold, dwarf	Tagetes
Our Lady's Thistle	Blessed Thistle	Silybum marianum
Virgin Flower	Periwinkle	Vina rosea

Other Flowers of Our Lady are commonly cultivated in plots or gardens because of their size or longer period of germination, or because they are biennial or perennial varieties which do not bloom until the year after sowing:

Our Lady's Mantle	Morning Glory (vine)	Convolvulus major
Our Lady's Looking Glass	Venus' Looking Glass	Specularia speculum
Blue-Eyed Mary	Collinsea	Collinsea bicolor
Our Lady's Delight	Pansy	Viola tricolor
Eyes of Mary	Forget-me-not	Myosotis alpestris
St. Joseph's Staff	Hollyhock	Althea rosea
Our Lady's Glove	Foxglove	Digitalis purpurea
Mary's Candle	Mullein	Verbascum thapsus
Our Lady's Birthday Flower	Italian Aster	Aster amellus
Our Lady-by-the-Gate	Soapwort	Saponaria officinalis
Our Lady's Cushion	Thrift	Armeria
Our Lady's Fingers	Honeysuckle	Lonicera
Our Lady's Keys	Cowslip	Primula veris
Our Lady's Laurel	February Daphne	Daphne mezereum
Our Lady's Rue	Meadow Rue	Thalictrum dipterocarpum
Our Lady's Shoes	Columbine	Aquilegia
Our Lady's Thimble	Harebell	Campanula rotundifolia
Mary's Hand	Cinquefoil	Potentilla nepalensis
Mary's Pink	Pink Campion	Lynchis viscaria
Mary's slipper	Monkshood	Aconitum napellus
Our Lady's Tears	Lily-of-the-Valley	Convallaria majelis
Madonna Lily	Madonna Lily	Lilium candidum
Purification Flower	Snow Drop	Galanthus nivalus

The iris, the royal lily, is the emblem of our Lady's ancestry of the royal house of David. Carnations and lilies have for centuries been closely associated with Our Lady. Roses, especially, are symbolic of Mary in religious art, and in prayer.

Even though the "postulant" gardener receives instruction and joy from the sowing and tending of Our Lady's annuals flowers, his real testing lies in the "novitiate" of Our Lady's perennials. Anyone can obtain quick and easy results and a

pleasing, colorful appearance by growing bulbs, or annuals from seeds available at the corner store, but perennials ask for more: their slower sprouting and growth require the care of the good and faithful steward who is willing to acquire knowl-



edge and the practical habits of the arts and crafts of horticulture. Perennials are not for the slothful gardener who wants the biggest display with the least work. Yet their tending is not difficult, their principal need being a loving and virtuous caretaker who assumes his stewardship thoughtfully, for the love of God and His creatures.

True happiness, peace, and joy in the garden do not come from "hundreds of blossoms," "gigantic blooms," or "riotous color." Neither do they come from scratching up some dirt and throwing in a few easy seeds. Rather, they come from the devoted tending of the good and faithful steward, who undertakes his work prayerfully, realizing his dependence on God's providence, and who sees in its fruits God's artistry and his riches.

May the undertaking of stewardship for Our Lady's Garden bring you the unspeakable joy which comes of contemplating her flowers and of thinking back upon the deep love which centuries ago moved Christian men and women to dedicate them to her.

To lighten the darkness of the "New" and "Modern" worlds, two old, prayerful thoughts brought forth during research for the Garden of Our Lady project are included in Mary's Garden literature.

\* \* \*

*"Lord God, hear my prayer. The Holy Spirit of God which hath created all things for man and hath given them for our comfort, in Thy name, Lord, we set, plant and graft, desiring that by Thy mighty power they may increase and multiply upon the earth, in bearing plenty of fruits, to the profit of all Thy faithful, through Christ our Lord."*

\* \* \*

The preface to an old sixteenth century English Gardening book reads as follows: "... (We) wish you unto daily prayer, and the fruition of the Heavenly Paradise; craving of the omnipotent God, the Guider of that gorgeous garden, that He vouchsafe to grant unto you the sweet savor of His chief fragrant flowers; and that it be His Comfort to cleave unto you, His Mercy to keep you and His Grace to guide you now and forevermore."



*The Divine Heart*  
(19th Century-German)

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GROW "OUR LADY'S GARDEN"! Crown the beauty of any garden with flowers named to honor Mary ... "Our Lady's Earrings," "Eyes of Mary" and many others. Prayer is in the intent ... make gardening a prayerful work. 25 assorted seed packets \$4.00. 12 for \$2.00. (Beautiful old Garden Prayer and informative booklet with planting directions FREE with order.) Send check or money order:

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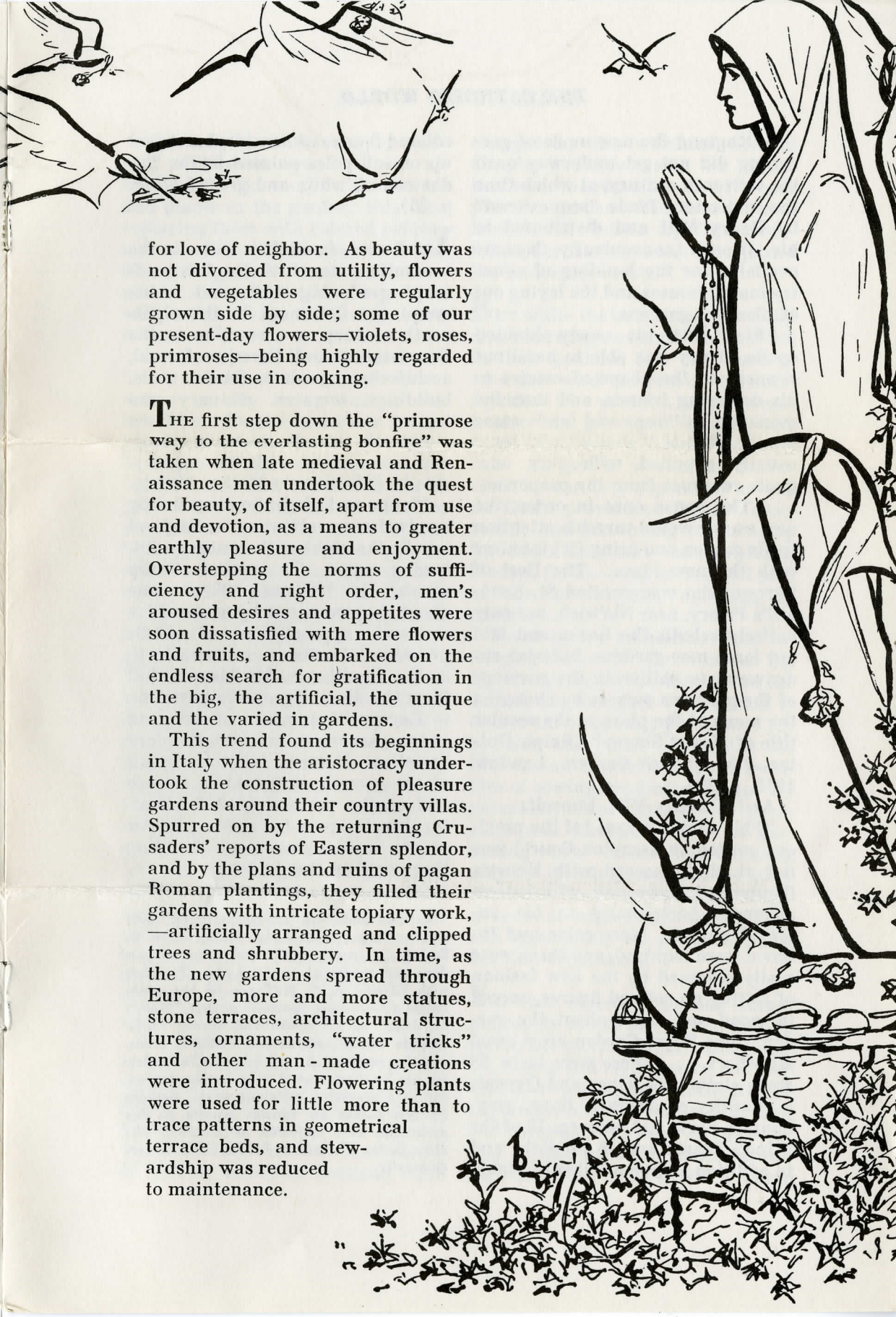


Man  
in  
God's Garden

BY  
JOHN S. STOKES, JR.

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for love of neighbor. As beauty was not divorced from utility, flowers and vegetables were regularly grown side by side; some of our present-day flowers—violets, roses, primroses—being highly regarded for their use in cooking.

**T**HE first step down the “primrose way to the everlasting bonfire” was taken when late medieval and Renaissance men undertook the quest for beauty, of itself, apart from use and devotion, as a means to greater earthly pleasure and enjoyment. Overstepping the norms of sufficiency and right order, men’s aroused desires and appetites were soon dissatisfied with mere flowers and fruits, and embarked on the endless search for gratification in the big, the artificial, the unique and the varied in gardens.

This trend found its beginnings in Italy when the aristocracy undertook the construction of pleasure gardens around their country villas. Spurred on by the returning Crusaders’ reports of Eastern splendor, and by the plans and ruins of pagan Roman plantings, they filled their gardens with intricate topiary work, —artificially arranged and clipped trees and shrubbery. In time, as the new gardens spread through Europe, more and more statues, stone terraces, architectural structures, ornaments, “water tricks” and other man-made creations were introduced. Flowering plants were used for little more than to trace patterns in geometrical terrace beds, and stewardship was reduced to maintenance.





## Man in God's Garden

by JOHN S. STOKES, JR.

IN a poor agricultural region of China, each family grows only one flowering plant—so pressing is the need for soil in which to grow crops. Yet, just one flower can be bountiful and overflowing to the eyes of faith; for not even Solomon (or a Chinese emperor) in all his glory was like unto the riches and artistry of God shown forth in a single bloom.

To sacramentalize earth, garden and fruits, and to supernaturalize governance and labor calls not for number and size but for understanding and vision. Thus, the sowing and tending, too, of just one plant offers profound instruction in the fundamental principles, habits and responsibilities of our labor and stewardship for God's growing things.

Much of the written history of gardening, however, is the story of the extremes to which human invention and ambition have been carried in the garden, with little attention to the religious sense and true dignity of garden stewardship and labor. In their gardens men would be as gods, introducing infinity into the finite, and setting up as end what is only means. They would spend their days "gilding the lily" instead of sacramentally rising from it to contemplation of "Beauty, ever ancient ever new"—the Infinite Creator.

IN Europe the most notorious example of the "will to infinity" in gardens was that of Louis XIV, who commissioned the laying out of the Garden of Versailles, with its mile-long grand canal, its multitude of terraces, its 1,400 jets of water and its quarter-mile-long orangery building containing 3,000 orange trees. As many as 36,000 workmen and 90 artists were employed at one time for its construction and ornamentation, which continued for twenty-six years. From his palace the King wished to gaze upon nothing but that which he had "created"; and not being willing to wait for trees and shrubs to grow, he imported them to the garden fully grown, in shipments as large as 25,000 trees each. (Cf. Richardson Wright, *The Story of Gardening*. 1938.)

Lost was the sense of fitness and proportion which governed the gardens of medieval Christendom. To the clearer view of those earlier times God was God and man was His creature: "The earth is the Lord's and the fullness thereof; the world and all they that dwell therein." The garden, its labor and its fruits were properly seen as providential means for honoring God and for serving man in His name. Devoted monks tended cloister and sacristan's gardens for love of God; kitchen and herb gardens



## MAN IN GOD'S GARDEN

The early twentieth century modern, utilitarian trend again attempted to do away with flowers and plants in the garden; this time replacing them with colored pebbles and concrete. Gardening work was thought to entail too much time, expense and effort—in competition with other ways of using one's leisure.

But now, in the United States, the "back to nature" movement—in reaction to city living and to the severities of modernism—is bringing about a renewed interest in gardening, although the prayerful, religious sense and the arts-crafts of garden stewardship are all too often overridden by the practice of obtaining grown plants from professional nurserymen and sowing only a few "easy" seeds, with a view to obtaining the biggest display with the least care and labor.

**R**EGARDLESS of form, the garden itself, as such—large or small (or a single bloom)—is potentially ever a temptation for men to lower their gaze from heaven to earth. This temptation is found wherever there are men, regardless of century or vocation. Epicurus, the philosopher of pleasure, is reported to have laid out the first pleasure garden in Athens. In Rome the passion of the wealthy for gardening developed to such an extent that they took over more and more of the city's land for pleasure gardens crowding the remainder of the inhabitants into smaller and smaller areas.

Montezuma, not satisfied with merely "gilding the lily," carried artificiality to the extreme by fashioning an entire garden of flowers from precious metals. In the sixteenth century the Cistercian monks of Melrose Abbey in Scotland were

charged by the watchful General Chapter at Cîteaux with the offense that each monk maintained his own pleasure garden. The first German herbal was written by Otto Brunfels, a Carthusian monk who joined the Lutheran revolt.

**B**UT while the aristocracy, wealthy and even religious stumbled and fell in their gardens, God continued to tend the "wild" flowers of the countryside. The peasant, small householder, or gardening monk, too, tended his field or his modest garden. As garden worker he understood how utterly dependent he was on God's providence for his daily bread; how his loving stewardship for God's creatures—seeds, plants, blooms, fruits—was an integral part of the providential ordering of nature.

Saved by his necessities from indulging himself in the whims of the big, the artificial, the unique and the varied, his thoughts were raised to God in thanksgiving, praise and joy by even one plant. Each day his life was an enactment of the parables of sowing, tending, reaping. By personally experiencing the hardships and disappointments of gardening work—rather than enjoying only the pleasing results of the labor of others—he clearly saw the consequences of original sin and the need and opportunity for penance, sacrifice and reparation.

**Y**ET this closeness to God comes ultimately not of the garden and its stewardship, but of God. Like family, school and civil society, the garden is to protect and cultivate the supernatural faith received of God and nourished by the sacraments, just as the gardener protects and cultivates the plants which come



## THE CATHOLIC WORLD

In England the new mode of gardening did not get underway until the sixteenth century, at which time the monastery lands "sequestered" by Henry VIII and distributed to his friends conveniently became available for the building of country manor houses and the laying out of pleasure gardens:

"Rich with his newly-obtained spoils, Henry was able to hand out rewards in the shape of estates to his deserving friends, and thus the monastic buildings and lands came into the hands of owners who were usually supplied with very adequate revenues from the properties. . . . The house once in order, the new owner would turn his attention to his garden and bring [it] into line with the new ideas. The Earl of Surrey, who was granted St. Leonard's Priory, near Norwich, not only entirely rebuilt the house and laid out large new gardens, but also endeavored to obliterate the memory of the previous owners by changing the name of the place to the secular title of Mount Surrey" (Ralph Dutton, *The English Garden*. London, 1945, p. 39).

As for Henry VIII, himself:

"This simple layout [of the previous garden at Hampton Court] was not at all in accord with Henry's flamboyant taste and afforded no adequate background to his enlarged palace. More color and interest were required, and these were easily obtained by the new fashion of setting up colored figures, carved in wood and stone about the garden. The Royal Garden must excel all others. . . . There were to be 38 stone statues, of Kings and Queens, a quantity of dragons, lions, greyhounds, harts and unicorn, 16 of the 'King's Beasts' and 16 sundials; and in addition a large number of highly

colored figures of heraldic beasts set up on tall poles painted in the Tudor colors, white and green" (*Ibid.* p. 35).

**Y**ET flowers fared little better in the romantic, naturalistic English landscape gardening movement which swept the Continent in the eighteenth century as a reaction to the Renaissance and Baroque formal, architectural gardens. Garden walls, buildings, terraces, statuary and topiary work were indeed torn down—but only to make the trees, shrubs and lawns blend with the countryside in deference to Mother Nature.

Plants and their tending finally received more attention in England late in the eighteenth century—following upon the earlier "tulip mania" in Holland. This came about, however, not by virtue of a renewed appreciation of God's providential artistry as shown forth in the familiar native blooms, but from the discovery and importation to Europe of numbers of new and unique American and Asiatic plant varieties. It arose, too, as a result of the growth of botanical science and of the perfecting of horticultural techniques for raising tender plants under glass and "bedding them out" in the garden.

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As one means to sacramentalizing earth and to supernaturalizing labor, John S. Stokes, Jr., proposes the dedication of gardens and gardening to our Lady. Together with Edward A. G. McTague he has established a spare-time, apostolic project, "Mary's Gardens," at 901 South 47th Street, Philadelphia 43, Pa., which has available seeds, planting instructions and informative leaflets for use by those moved to undertake gardening as a prayerful, religious work. Articles by Mr. Stokes on various aspects of this apostolate have appeared in *America*, *The Benedictine Review* and *The Catholic Art Quarterly*.



## MAN IN GOD'S GARDEN

tion would be one planted and tended for the greater glory of God, and dedicated to our Lady. Fit blooms would be those which were lovingly seen and named to recall our Lady in old, popular, pre-Reformation English tradition—many of which are available and cultivated today under other names. Small garden beds could be laid out around a wayside shrine or piece of Marian sculpture, as a fit setting in which to tend God's artistry and His riches, the plants and blooms. Once established, such a garden is easily tended by one person in an evening or two a week.

The undertaking of stewardship of our Lady's flowers—annuals and perennials, some easy and some difficult—presents an opportunity and a challenge really to learn the arts and crafts of gardening. In a small garden, proper soil preparation and faithful sowing and tending are practical possibilities. All work can be offered up as an act of faith which God is asked to accept and bless—any early failures being acknowledged with a "*mea culpa*" as an occasion for instruction.

**T**HE greenhouse man's technique of starting seeds indoors where they may best be cared for—secure from cold, flood, drought or animals (a Roman practice reportedly first revived in medieval times by the great theologian, Albertus Magnus)—can

be applied very simply to small two-inch deep boxes, tins or other containers of light soil placed on a sunny window sill in March or April.

Seedlings of our Lady's annuals flowers started in such flats may be transplanted to the garden in May for bloom in summer and fall. Those of biennials and perennials may be transplanted in summer or fall for bloom the next and succeeding year. Some of our Lady's annuals flowers are suited for transplanting to pots or window boxes—for those who are not so fortunate as to have ground for a garden bed. And perhaps in time vegetables, too, can be grown.

**T**HE fruits of our Lady's garden are to be shared with family, neighbors and friends, that they too may be edified by God's riches and His artistry, and perhaps may be moved to undertake stewardship of a garden of their own. Finally, these fruits are for the altar of God, that we may follow them from garden to church, from glory to glory, from sacramental to sacrament.

Let us undertake a garden as a prayerful work, placing our labor under the protecting mantle of our Blessed Lady—the Mystical Rose, the Lily of Israel and the Bud of Promise—who assuredly tended a garden in Nazareth, with St. Joseph and her Divine Son and Lord.





of God's creatures, the seeds. At best the garden can be, as it were, a sacramental, leading the gardener to Church and Sacrament. Although his necessities protect him from an inordinate concupiscence, the sacraments in turn must deliver him from his necessities.

Let us be ever mindful that mankind fell in a garden, and that in the parable of the marriage feast, concern over a farm caused one of the chosen guests to forego his invitation to redemption. Let us be mindful, too, that the aesthetic view: "If I had two loaves of bread, I would sell one and buy hyacinths, for they would feed my soul" is of itself inadequate. We are to affix our vision only to the truth that "not by bread [or hyacinths] alone does man live, but by every word that comes forth from the mouth of God." The first rule of gardening is fervently to repeat the Lord's Prayer, with particular attention to "and lead us not into temptation."

**E**VEN in the pagan traditions and cultures sacerdotal legislation was introduced from time to time to protect the religious use of flowers from secular abuses. In ancient Rome, where certain flowers were reserved for religious use, a prominent banker was sentenced to sixteen years in prison by the Senate for appearing on a balcony wearing a garland.

In some regions of India flowers are not acceptable in the temple unless they are unblemished and have been grown by the worshiper himself. In Japan gardens are laid out according to precise traditional religious and aesthetic symbolism. And in many pagan traditions especial flowers were dedicated to the presiding deities.

**I**N Christian tradition the flowers of field and garden have been associated especially with our Blessed Lady, the "flower of flowers." Under the inspiration of the Holy Ghost, Solomon sang of the wonders of his garden in the Song of Songs not as his "creation" but as representations and types of the Beloved whom the Fathers saw as a prefiguration of the Church, and more particularly of the immaculate and ever blessed Virgin Mother.

The beautiful walled garden as a whole elevated Solomon's thoughts to the Beloved: "a garden enclosed"; as did also the underground spring supplying the refreshing waters of the irrigation system: "a fountain sealed up." He saw the Beloved in individual blossoms, too: the "flower of the field," the "lily of the valleys" and the "lily among the thorns."

Prominent among the illustrations of gardens of medieval Christendom are those of Mary Gardens, in which our Lady and her Divine Son and Lord are portrayed in enclosed gardens, surrounded by symbolical flowers. And in popular tradition a great many flowers of garden and field were seen to recall our Lady's mysteries, feast days, attributes and household possessions: Madonna Lily, Purification Flower, Mary's Gold, Our Lady's Thimble.

**F**OR those of us moved to action, our rich Christian tradition in gardening offers both profound inspiration and the practical means for restoring the former religious sense and true dignity to our gardening work, and for acting as leaven for the present-day gardening movement generally.

A garden firmly founded in tradi-



FOR THE

# Marian Year

PLANT A

## MARY GARDEN

Honor Mary by growing "Our Lady's Earrings," "Mary's Bud," "Our Lady's Pin-cushion," and many other flowers named for Our Lady in old popular tradition. Learn to make any garden a prayer... how to start and tend a Mary Garden (children learn love of God and Our Lady while they help).

**SEND 50c** for complete information including full list of Mary-named seed, bulbs, plants and price list; old Garden Prayer; and outdoor Mary Shrine information.

**OR...send \$1.00** for above with old Garden Prayer and 6 assorted Seed pkts. named to honor Mary, 12 pkts. \$2., 25 for \$4. A thoughtful Gift. Send Check or M.O.



### OUTDOOR MARY SHRINE

The gently flowing lines, the highlights, and the soft whiteness of the ceramic statue of Jesus and His Virgin Mother are set off by a wood background painted blue and framed by weatherproof rustic brown roof, sides, and base. The housing is 17 3/4" high, 16 3/4" width over all, and the floor is 9 3/4" wide x 6 3/4". The ceramic statue is 8 3/4" tall, 8 1/4" at base. Complete, postpaid within U.S., \$11.00. Statue only, \$4.50. Send Check or M.O.

## Mary Garden Literature

The printed material described on this page is sent with each Shrine and with each "Garden of Our Lady" mentioned in the offers above. This group of printed material may also be had for 50 cents.

### OUR LADY'S GARDEN

15 pages

Instruction on the spiritual aims and benefits of a Mary Garden. The essentials of principle and practice for sowing seeds indoors before outdoor planting time, and for sowing directly in the garden. Facts about the habit and cultivation of forty-two Mary-named plants with indication of season, period of bloom, height, and color. Also, information on the symbolism and associations of these plants.

With the above is included the Forehanded Steward—Steward Artist, which offers instruction for the beginnings and development of design, planting and layouts for a Mary Garden, large or small. Also, it provides clear brief directions for late winter and early spring starting of seeds indoors at a sunny window for early maturity, earlier bloom in the garden. For the two, send 20 cents.

### GARDEN PRAYER

From the sixteenth century English translation of a gardening book by one of the St. Vincent Abbey in France. Specifications: printed on one side in green on white textured heavy fine quality paper 4" x 7 3/4". Suitable for mounting or framing. 20 cents.

### FLOWERS OF THE MADONNA

#### LETTING THE LIGHT SHINE THROUGH

These two articles (4 pages) are from the Christmas 1953 issue of Horticulture, oldest U. S. garden magazine and official organ of the Massachusetts Horticultural Society.

Harold N. Moldenke, co-author of "Plants of the Bible," in "Flowers of the Madonna" tells of sixty-two Mary named plants and gives the old and, in some cases, current religious symbolism and associations.

Daniel J. Foley, Editor of Horticulture, in the Christmas inspired editorial, "Letting the Light Shine Through," offers encouraging thought for those who yearn to see the religious sense of Christ's Mass restored to Christmas... so, too, for those who are willing and able to assist in restoring Christian religious sense and wisdom to gardening. The story of St. Fiace, a patron saint of gardening, is included. 20 cents.

### GARDENING FOR OUR LADY

3 pages

John S. Stokes, Jr.—From America (Jesuit national weekly review)—Mr. Stokes reports the fundamental thinking of Edward A. G. McTague and the author with respect to the Mary Garden idea, and the potential of the Mary Garden movement to restore Christian religious sense and values to gardening. 20 cents.

### MARY'S GARDENS

5 pages

Robert Ostermann—From the Irish Ecclesiastical Record, published under Episcopal sanction by Browne and Nolan Limited at Dublin, Ireland. A Catholic thinker considers the action of Mary's Gardens to restore Catholic thought, tradition and teaching; and he is brought to meditation by the old Mary names for flowers. He comes to see that "we can only have an idea of what we lost when Christian unity was destroyed through knowing how spontaneous and common was formerly the expression of it in men's affairs. Suddenly, like a dream ending, we begin to appreciate how terrible, how unabridged is the distance separating us from medieval piety." Also Mr. Ostermann sees that planting a Mary Garden may "revitalize leisure hours now increasingly devoted to flying from reality," "restore Our Lady's reign over yet another area of human activity," and open up yet another avenue of approach to Christ. 20 cents.

### MAN IN GOD'S GARDEN

6 pages

John S. Stokes, Jr.—This article from The Catholic World cites many historic and spectacular cases of men adopting spiritually and morally dangerous and degrading principles and practices in their gardening interests and activities; and at the same time reveals the true, sacramental nature of the garden. Also, it points to the garden as truly manifesting God's providence, richness, and artistry. It shows that we must have recourse to prayer and the sacraments if we are to avoid the spiritual and moral pitfalls of gardening. 20 cents.

Free Catalog, Price List

**MARY'S GARDENS** • 901 So. 47th St., Philadelphia 43, Pa.



Note "nest" woven  
around figurine  
by birds

BY JOHN S. STOKES, JR.

# in Mary's garden

A founder of MARY'S  
GARDENS instructs his  
little girl in things  
named for God's Mother

**S**URROUNDED by manufactured products, paved streets, stone and steel buildings of our city culture, we have lost our sense for the potency of plant life. Nature has provided a providential means for instructing children in virtue and in knowledge and love of God and of Our Lady.

One means of restoring this sense is to undertake the cultivation of a *Mary Garden*... a garden—large or small—comprised of plants and blooms which were named for Our Lady in the old popular religious traditions of pre-Reformation Catholic England. Such a garden affords souls a nourishment which has been distilled from centuries of popular



"I'll give this one to Our Lady."



Anne brings the seedlings started early indoors at a sunny window.

to Our Lady in her little house."

Next came the birds, who wove a nest of twigs about the half-kneeling figure of Our Lady. Who can tell what instinctive or providential purpose they accomplished? Yet all was simple and clear to Anne: "They saw there wasn't any straw in the manger." Soon, from under a late March snow, appeared the first "Mary" flower blooms, Virgin's Tears (pulmonary)... recalling Our Lady's tears on Calvary, where it is said her eyes were still blue as the flowers, but the lids were red as the buds. Schooled by the birds, Anne placed them in the shrine at Our Lady's feet.

With April showers came others of Our Lady's early perennial flowers: the pendant yellow bloom clusters of Our Lady's Keys (cowslip); the dainty blue blossoms called Eyes of Mary (forget-me-not); the ever-loved Our Lady's Delight (pansy)... Then in Mary's month of May, Anne presented her with pins from her Pincushion (thrift), with her Shoes (fallen columbine petals) and with her Thimble (bluebells of Scotland).

June gave red roses for the Mystical Rose. Also her biennial flowers: Our Lady's Glove (fox-glove), her Nightcap (Canterbury bells), her Candle (mullein)...; and more perennials: Mary's Hand (five fingers), Mary's Rose (rose campion), Madonna lily.







"Look, Daddy . . . I found Our Lady's Shoes!"

devotion, and contains a richness and vigor not to be found in books and classrooms.

This is the story of how a *Mary Garden* afforded one father an opportunity for instruction of his pre-school child in spiritual things and in God's artistry, science, and riches, as He manifests them in nature. Here is how one daughter's heart, touched by plant life named for Mary, was led to divine thought and to the appreciation of the things of God and garden as the sacramentals they truly are.

In what follows are reported a little girl's actual actions and remarks, and, in so far as transcription allows, the teaching of her

father, who learned a great deal! Anne is five.

"Let's put up the new shrine in Our Lady's Garden," said Daddy one warm day in early March. Overjoyed, Anne helped Daddy mount the little wayside shrine on its pole in back of the Mary Garden pool. Now, as Our Lady adored the Infant Savior in her arms, all was in readiness for the spring sun to rise up the Mary plants and blooms in a litany of praises to their Queen.

But first came tributes from the neighbors. The very next evening Anne had news for Daddy: "Do you know what Tommy did? He knelt down and said a prayer



them in the outstretched hand of Him Whom they had come to adore—the Infant Savior, in His Mother's arms.

Each bloom in Our Lady's Garden had its own special joys, too, as well as its season:

"Look, Daddy, Our Lady's Gloves (foxglove blossoms) on my fingers. . . . Our Lady must have lots of fun blowing out all her Candles (mullein). I'll bet she blows them out as fast as they bloom. . . . I took a little piece of Our Lady's Bedstraw (yellow bedstraw). I'm sure Baby Jesus didn't mind, because He was sleeping. . . . I took it very gently so as not to wake Him." Nor was practicality overlooked: "Let me put Our Lady's Pincushion (scabiosa) up where she can reach it. . . . Look how many Keys (primrose) Our Lady has. That's so she won't have to worry if she loses one. . . . How will Our Lady put on her Earrings (balsam)? I know what I'll do; I'll tell her to scotch tape them on. . . . Let's see if Our Lady's Nightcap fits her."

Our Lady's Delight (pansy) raised a new question: "Where does Our Lady wear her Delight? Where does it go on her?" "She can wear it any place she chooses—in her hair, or on her dress. But its name comes from the joy and happiness it brings her." . . . "Why does it make her happy?" "Because God made it so beautiful, it reminds her of Him." . . . "Look, here's one I'd like most of all to wear in *my* hair. That's the one I'll give to Our Lady."

Some of the blooms took on new names. To Anne the little braid-like spikelets of Our Lady's Tresses (quaking grass) became Our Lady's Braids. Our Lady's Fingers (honeysuckle buds) were Our Lady's Honey. And candytuft (not especially associated with Mary) was Our Lady's Candy. All the vegetables, too, were grown for Our Lady.

One Sunday in July, Anne brought back some raspberries a neighbor had given her: "Daddy, I wish we had some raspberries growing in our garden." A few minutes later she made a discovery: "What are those red things in the hedge behind Our Lady's little house? Look, Daddy, we have raspberries, too. Our Lady gave us some raspberries."

Joy welled up in Daddy's heart as Anne picked the first berries and gave them to Our Lady. Two raspberry bushes were indeed growing up inside the hedge; but this was the first year Daddy had delayed in clipping the hedge so late in the season as to permit the raspberries to ripen and show themselves.

Later, when Daddy and Anne came back from Mass, the raspberries she had placed in Our Lady's shrine were gone. Anne joyfully proposed:

"Do you know what Our Lady did with them? I think she took them up into the sky. The real Mary came down and ate the raspberries and spilled some drops on the dress of the pretend Mary so we would think the pretend



"Look at all  
the pins  
in Our Lady's  
Pincushion."



Summer's hot sun brought out Mary's Gold (marigold), Mary's Bud (calendula), Our Lady's Earrings (balsam), her Thistle (blessed thistle), Virgin Flower (periwinkle), St. Joseph's Staff (hollyhock) and other annual flowers started from seed sown by Anne in early spring in little containers of soil on a sunny window sill indoors. In summer came new perennial blooms, too: Our Lady by-the-gate (soapwort), Mary's Slipper (monkshood), and, in August, Assumption Lily (hosta).

Late in the summer Our Lady's

Birthday Flower (aster) opened its petals. And finally, midst the autumn leaves, the year's litany was completed as Anne offered up chrysanthemums—which were first so offered, a legend tells us, one night 2,000 years ago in Bethlehem, where the Wise Men who had come from afar found them blooming before the entrance to the manger. From the likeness of the golden blooms to the star above their heads, the Wise Men knew they had found the dwelling they sought. Gathering the flowers as gifts, they entered in and placed



IF YOU WOULD LIKE TO  
START A "MARY GARDEN"  
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be any seeds. Bees help the flowers, just as in another way the worms help prepare the ground for the roots." "Yes, but one stung me." "He only stung you when you stepped on him." "But why did he sting me?" "So you would take your foot off and be more careful next time."

A little later she asked: Doesn't it hurt Our Lady's Mint (spear-mint) when we break off its leaves to eat them?" "No, Sweetie, it doesn't hurt it. God gives us plants for our food; and cutting them back often helps them. In the fall God withers them back down to the roots with the cold, and many of them grow up again in the spring better than ever."

But as time went on other things happened in the garden which were more difficult for Anne to reconcile with God's goodness. "Why didn't any of those seeds come up?... Why is that plant getting all black before it even has any flowers on it?... Why does God keep making those bad mosquitoes?... Why doesn't someone tell Him to stop?"

From these questions Daddy could see that Anne had reached the point where she was ready for instruction regarding God's permissive providence: that He permits certain evils only that He

may bring from them still greater good. The simplified story:

"In the beginning, when God first made the world for us, everything in it was very good, and He promised the first daddy and mother, Adam and Eve, that if they obeyed Him, and took care of the world for Him, He would lead them right up to Heaven to live with Him and the good angels.

"But Satan, the leader of the bad angels who didn't love God, tempted Adam and Eve to enjoy the good things of the world as they pleased, instead of taking care of them for God. Listening to Satan, they took some fruit from a tree God had told them not to touch. As soon as they did, a terrible thing happened. All the good things of the world were hurt and upset; and God sent an angel with a flaming sword to protect the tree so they couldn't take more fruit, and in this way hurt the world still further.

"Most terrible of all, God punished Adam and Eve by closing the doors of Heaven.

"That's how the things got started that you see hurting the garden. Satan and Adam and Eve started them, not God.

"Today we still have all the good thing of the world—like seeds, plants, and blooms—to show us how wonderful and good God is, Who made them for us. More than this: God loves us so much that He gave us His only Son, Jesus, to open up the way to Heaven again. And Jesus, in turn, gave us His Mother as our heavenly



Mary ate them. Then she went up into the sky? Didn't she?" "Well, it could be. But maybe she sent the birds to get them, just the way the birds brought straw for the manger." "Maybe some angels came down and got them for her."

Daddy taught Anne to make each gift to Our Lady a prayer: "Be sure you offer up a little prayer to Our Lady each time you make her a present. Prayers are what she likes most. And the flowers can show you how to pray the Rosary, too. Offer up the prayers for each bead just the way you give her roses and other flowers." Recalling the number of beads on her Rosary, Anne saw another possibility: Maybe we could say the Rosary out in the garden, and every time we say a *Hail Mary* we could give Our Lady a flower. Pretty soon she'd be all covered up with flowers, so we wouldn't see her. But we'd know she was still there. Wouldn't we?" "Yes, we would. Our Lady never leaves us. And while she may not have room in her little house for all the flowers she gets, she can never get too many prayers."

Later, one night, when Daddy asked Anne why she paused so long between Rosary beads, she reminded him with a gesture: "I have to go back to the garden each time to get another flower."

By tending the wonders of plant life, from the sowing of seed in the spring to the collecting of new seed in the fall, Anne learned to prize seeds and plants as well as blooms. She had no desire to im-

prove the appearance of the garden if it meant the loss of seeds:

"Now don't you ever pull off any more dead blooms or seed pods in Our Lady's garden, because I want lots of seeds. I want to have lots of flowers for Our Lady next year." As it is God Who gives life to the seeds, our work is essentially one of stewardship: "Daddy, I want you to come out and *help* the garden every day." And God, the provident Gardener, makes His own sowings of seeds, too: "We planted these flowers here, but *God* planted those over there. I think He sent one of His angels down to plant them for us."

And all garden work took on a special meaning...performed as it was for Our Lady and her Divine Son and Lord. Anne was as joyous in carrying dead plants to the compost heap—to provide rich, black leaf mold for digging back into the garden beds in the fall—as she was in offering up the blooms as gifts: "I'm not doing this work for you, Daddy. I'm doing it for Our Lady."

In due time, though, certain things began to puzzle Anne. It seemed that all was not well in Our Lady's Garden: "Daddy, there's one of those bad bees." "He's not a bad bee. He's a good bee. He's carrying pollen on his legs from flower to flower to help make seeds. And at the same time he's gathering nectar to make honey for us. If there weren't any bees we'd have to spend lots of time taking pollen from flower to flower ourselves, or there wouldn't



Mother to protect us, help us and show us the way to Him—which is why we love her and pray to her, and why we plant flowers which honor her and help us to think of her all the time.

"And by letting the world stay hurt, after what Adam and Eve did, God is good to us in still another way. Through the hurts and pains of the world, He never lets us forget—as did Adam and Eve—that our true happiness is not on earth, but in Heaven with Him where *everything* is good. That's where God wants us to be because He loves us and made us for His own."

"But Daddy, I do want to go to Heaven."

"Then be sure you always love God and do what He wants you to do."

"But I do love God."

"Well, you should show Him you love Him. Show Him you love Him more than you love the good things of the world. Bring Him other gifts, just the way you bring Him flowers. Mary wants us to give us good things to God, the way her Jesus gave up His life on the Cross."

Looking back, it seemed to Daddy that perhaps the greatest joy for him was the day Anne learned of Our Mother of Sorrows. Late one evening she climbed out of bed and came over to Daddy's desk. Seeing the word "Mary" at the top of a page he was reading, she asked:

"Daddy, why are you reading about Mary?"

"Because I love her very much."

"But some people don't love her. And sometimes she cries."

"How do you know that?"

"Because if she didn't, there wouldn't be any Our Lady's Tears (Tradescantia) in the garden. There wouldn't be the little blue tears on the flowers."

"Yes, Darling, I'm afraid she does cry. Very much. But she cries mostly for another reason."

"Why?"

"Because there are some people who don't love her Jesus or do what He wants them to do."

"But I love Mary *and* Jesus."

"You won't make Mary cry then, will you?"

"No, she won't cry so long as I am good."

"God bless you, Dearest. Now run along to bed." ■





# SAINT JOSEPH

patron

of

Mary's gardeners

*Who better*

*than*

*St. Joseph*

*could be*

*a more*

*fitting*

*model for*

*all who*

*plant and*

*tend*

*Mary's*

*gardens*

**W**HEN WE GARDEN in Mary's name, dedicating our work to her and prayerfully caring for flowers especially associated with her life and mysteries, we find inspiration and example in St. Francis who is said to have taken care never to tread on the least plant, since it might bear a flower, symbol of Mary, the Mystical Rose, the Rose of Sharon.

We find inspiration also in St. Fiacre, patron of gardeners, who devoted his life to tending a garden surrounding an oratory and hospice which he built and dedicated to Mary; and in St. Isidore, patron of farmers, who prayed each day at the shrine of Our Lady of Atocha before working in his master's wheat fields.

Our own special and most fitting patron, however is St. Joseph. As prayerful workman, most chaste spouse of the Blessed Virgin, and foster father of Jesus, he is the example and inspiration for every aspect of our Mary Garden work, both prayerful and practical.

St. Joseph, Workman, was the good and faithful steward of God's creatures, of the tools and materials of his carpenter's trade and of the modest dwelling of the Holy Family in Nazareth, with its furnishings and grounds. Be-

cause he exemplified the intentions, virtues and dispositions for all work, he has been proclaimed by the Church as universal patron of workmen. For every kind of workman meditation on St. Joseph's life and work is a source of insight and inspiration, and for gardeners and farmers it affords a profound sense of the loving stewardship we should exercise for God's plant creatures, making humble submission to their needs and giving watchful attention to growth and the seasons.

As foster father of the Only Begotten, St. Joseph was called to intimate experience and knowledge of God's providence, omnipotence and glory. He likewise must have been keenly perceptive of this same providence, omnipotence and glory as they are manifested everywhere in nature and in the growth and beauty of plants and flowers. He is our most fitting model as we learn more surely to raise our hearts and minds from the visible things of nature to the invisible Creator in meditation, praise and thanksgiving.

**I**N HIS WATCHING and tending of growing things, St. Joseph surely saw and meditated on the close analogy between the cultivation and growth of



plant life and the cultivation and growth of the divine life of grace in the soul. "In nature St. Joseph beheld the silent falling of the refreshing dew, the noiseless absorption of it by the sun, the soundless germination of the seeds, the imperceptible ripening of the grain. St. Joseph was sent to guide God's chosen One. His heart was moistened by the heavenly dew of the Holy Spirit, warmed by the Sun of Justice. Within his soul he cultivated the gifts of grace and nurtured the virtues which were its outgrowth."\*

**AS WE CULTIVATE** and meditate on those flowers especially associated by name, legend or use with Mary's life and mysteries, we can reflect how St. Joseph meditated on her mysteries as he beheld them or learned of them on earth, in limbo and in heaven. And as we grow and gather flowers for Mary's altars, shrines and statues, we can suppose that St. Joseph lovingly grew them in her yard, gathered them for her house and placed them in her hands. Who then, could be a more fitting model and inspiration for all who plant and tend gardens for Mary or make gifts to her of flowers than St. Joseph?

Like the most beautiful of flowers, Mary, God's Mystical Rose, created in His image and likeness and free from sin, reflected and showed forth His grace and truth most perfectly of all creatures (aside from the humanity of her divine Son). Yet, St. Joseph venerated her and served her not just because of her great beauty and virtue, but first and last because she was the Holy Mother of God; because God created her and, with her consent, graced her, dwelt in her and with her, and submitted to her, as His Mother. Clearly it was inadequate for St. Joseph to attempt to tell Mary how beautiful and holy she was or how much he loved her. He could only show this silently through his work and care for her, and through his gifts to her. And once Mary's simple needs were cared for, what gifts were more fitting than flowers?

For her part, Mary must have rejoiced at these gifts of God's creatures and no doubt she often arranged them

for the divine Child. In giving to Mary, St. Joseph was honoring God's Mother and giving through her to God Himself. And later, when the boy Jesus joined his foster father in giving flowers to Mary, she may have given them to a sorrowing or sick neighbor, showing how the love generated within the Holy Family was to flow out to the entire world.

Now we ourselves, after the example of Jesus and Joseph, offer our work and flowers to Mary, whom Jesus has given us as our heavenly Mother and as our mediatrix with Him. And Mary continues to arrange them and to offer them, together with our prayerful intentions, which she purifies, adorns and embellishes, as spiritual bouquets to Jesus, who in turn gives them back to her for distribution as showers of enlightening, consoling and healing grace to souls walking in darkness or to bodies wracked with pain.

As we continue with our gardening work according to the spirit and example of St. Joseph, we find he is our constant companion to whom we can turn, and also our heavenly intercessor to whom we can lift our hearts in prayerful acts and aspirations. Proceeding thus, we consider him less and less in relation to our work, and turn more and more to meditation on his life and his relationship with Mary and Jesus. In this way we come to know how his burning love for Mary and Jesus pervaded his every thought and act, driving him on to purer and purer intentions, zeal and contemplation. And finally we come to contemplate with a simple regard the reflection of Jesus and Mary in the holiness and mystery of St. Joseph, with joy, peace and love which envelop our entire being and work.

**TO BRING** St. Joseph closer to us as we work with the soil, and to assist us in meditating on his example, in beseeching his intercession and in contemplating his life with Mary and Jesus, we can use to advantage a suitable outdoor image or likeness of St. Joseph. Such an image, "St. Joseph, Workman," especially designed for this purpose by noted religious artist, Ade Bethune, is illustrated in these pages.

This statue is identified as that of

St. Joseph, most chaste spouse of the Blessed Virgin and foster father of Jesus, by the flowering staff, the traditional emblem of St. Joseph, clasped in its left hand.

St. Joseph, patron of all workmen and provider for the Holy Family, is represented in a special manner for garden and farm workmen as kneeling at garden work with a small cultivating tool in his right hand.

A sense of St. Joseph's fidelity to grace and to the interior life, and of his faithful watchfulness for God's will and providence, is conveyed by the artist's representation of his countenance and of the entire bearing of his body.

At the same time the statue's body and countenance show a strength which bespeak St. Joseph's fitness as protector of the Holy Family and the Church and also as model for all workmen. It likewise testifies to the strength of his purity and chastity.

The cultivating tool recalls for us that garden work and all work is a stewardship of God's creatures. It recalls also the analogies between the cultivation of plant life and of the spiritual life. The statue could be entitled, "St. Joseph, Faithful Steward"; steward of the Holy Family, steward of the tools and materials of his work, and steward of the grace and interior life of his soul.

Utilizing the kneeling position, the traditional flowering staff and the cultivating tool, the statue represents St. Joseph as both at work and at prayer, or rather, shows that his work was prayer. Indeed, the tenderness of his countenance and the manner in which he is represented as pressing the flowering staff to his breast with his left hand while he rests his tool with his right suggest for our meditation that St. Joseph's thoughts were of Mary and Jesus, for whom he was shortly to continue with his labors.

Beholding the statue as we work outdoors, we are reminded that all our work, too, should be performed recollectedly, with prayerful intentions and custody of heart, and that from time to time we should pause for a moment to give our attention fully to our Lady and to the divine Child, that our work, like St. Joseph's, will become a continual prayer of devotion, praise and thanksgiving.

\*From "Reflections for a Novena to St. Joseph," by Sister Emily Joseph, C.S.J., The Queen's Work, St. Louis, 1955.





Ade Bethune's St. Joseph, Workman, companion to her "Seat of Wisdom" statue.



# SEAT OF WISDOM

## Madonna and Child

by  
Ade Bethune



This statue depicts Mary according to her title, Seat of Wisdom, with Christ, Divine Wisdom Incarnate, enthroned in her lap and holding the book to show He is the Eternal Word of God, the Second Person of the Blessed Trinity, made flesh.

The representation of Mary and Jesus in erect, majestic, straightforward position with thoughtful facial expressions had its origins in IVth Century portrayals of the Epiphany, and was adopted by the Church to represent Mary visually as the Mother of God after this truth was defined as dogma in 431.

It was thus that Mary was represented to the faithful in the famous reliquary and pilgrimage madonnas of the Middle Ages. In the sculptured tympana of the great cathedrals, such as those of Paris and Chartres, this image of Mary was the focal point around which were composed scenes depicting the events and mysteries of her life, all derived from and leading back to the truth that she was the worthy Mother of God.

A statue of Mary, Seat of Wisdom, is therefore eminently suited to proclaim the central truth of Mary's divine maternity in the garden midst plant and flower symbols of her life, virtues and mysteries. And the out-turned hands of this contemporary interpretation recall that Mary is also our own divinely appointed heavenly mother and mediatrix who encourages and receives our prayers, reparations and gifts to Jesus and mercifully beseeches and distributes to us the treasures of His grace.

Midst flowers proclaiming Our Lady's purity, beauty and sweetness, this image of Mary, Seat of Wisdom, with its traditional formal bearing and thoughtful expression, proclaims her wisdom, majesty and power as Mother of God, Queen of Angels, Heavenly intercessor and Mediatrix of All Grace, so that statue and garden, art and nature, together show forth the fullness of Our Lady's truth, virtues, privileges, graces and glories for meditation by the beholder.

Also, the depiction of Mary's union with Jesus as both Mother and Throne symbolizes her close yet subordinate spiritual union with Him, so that in praying to Mary before this image we are always reminded to direct our prayers through her to Jesus.

Designed for indoor or outdoor use, with no extended parts or water-catching pockets or folds, reproductions of Ade Bethune's companion statues, Mary, Seat of Wisdom (27") and St. Joseph, Workman (25"), are available in a choice of three different colors of high-fired, unglazed terra-cotta stoneware, suited to a variety of settings:

Pure White      Sand Brown      Bronze Green

The pores of this hard material are completely closed, making it weather-proof outdoors all year round, and washable with soap and brush.

For further information contact your religious art dealer, or write to:

**MARY'S GARDENS, 124 W. Chestnut Hill Ave., Phila. 18, Pa., U.S.A.**





# Mary's Gardens

By John S. Stokes, Jr.

*Many flowers are named for our Lady, because they symbolize her virtues and prerogatives. A Mary Garden will help us to turn our thoughts to the Mother of God and her Son.*

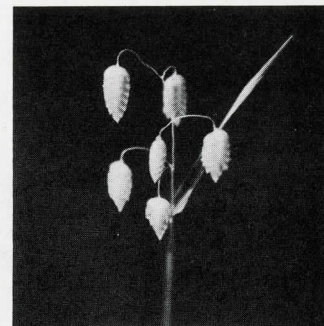


## Your Mary Garden

Your Mary Garden can be small or large: a small bed of flowers at the foot of our Lady's statue or shrine, or a large garden around it or leading up to it. Begin your garden with Flowers of Our Lady already familiar to you or commonly grown in your neighborhood, and then add others.

For those who wish to begin a Mary Garden it is recommended that a planting, large or small, be made from the following list of our Lady's Flowers, which has been selected, with a view to horticultural suitability, from old dictionaries of plant names. More complete listings; sources for seeds, bulbs, plants, and garden statuary; color slide photographs; and further literature on the Mary Garden idea and movement may be obtained by writing to: Mary's Garden, 124 W. Chestnut Hill Ave., Philadelphia 18, Pa., U.S.A.

MARY'S GARDENS PHOTO



*Our Lady's Tresses, or  
quaking grass.*

The placing of flowers before Mary's image with interior devotions is an act of religious homage which has its origins in the first centuries of the Christian Church.

Early Christians venerated Mary as the Blessed Virgin of prophecy, as the Mother of Christ, as the model of Christian virtue, and as the Mother of the beginning Church. Veneration of Mary was confirmed and deepened in 431 when the Council of Ephesus defined and proclaimed as dogma the truth that Christ was true God and true man at birth and, therefore, the Blessed Virgin, his mother, was the very Mother of God. In his mercy, the Infinite God became a child, whom one could approach in the arms of his Virgin Mother and confidently follow, with her, to Nazareth, Galilee, Calvary, and Heaven.

The truth of Mary's divine maternity was represented visually to the faithful, for their instruction and meditation, in images of the Virgin and Child, notably in the mosaics of the Church of St. Mary Major in Rome, which commemorate the Council of Ephesus. These images portray the Virgin holding the Divine Word Incarnate enthroned on her knees for all to adore; or pointing to him in her arms as the Emmanuel of prophecy whom all should hear and follow. Or they represent her alone in an attitude of prayer, interceding with her Son in heaven for his Church on earth. Veneration paid to Mary before such images was veneration paid through her to God, who created her and blessed her as his mother and collaborator in the work of human redemption.

When the use of religious images was attacked as idolatrous by iconoclast Christians, the Church was quick to defend them for their importance as aids to religious teaching and prayer. Images are a universal language, and by them the illiterate are enabled to read. An image is not the person imaged and is not to be venerated in itself; but it represents the truth of the person, helps make the person present in the mind of the

beholder, and serves as an aid in directing prayers to the person. Homage rendered to an image extends to the person imaged.

Through the centuries Christians have offered gifts and prayers to Mary, in veneration of her, or in confidence that she will receive them for Jesus, as she received the gifts of the Magi. In this sense, flowers placed before our Lady's image are an offering to our Lady herself in heaven, and through her to Jesus, as well as an adornment of her image and a symbol of homage paid to her.

In Christian folklore there are several beautiful legends telling of flower gifts to the Infant Savior. One relates that when a poor girl wept because she had no gift to place with those brought by the shepherds to the manger at Bethlehem, an angel of the heavenly choir swept the ground with his wings, miraculously raising up blooms of the Christmas Rose for her to pick as her gift to the Christ Child. Another tells that the home of the Child Jesus was identified for the Magi by golden chrysanthemums growing before it, resembling the star which had stopped in the sky above. Picking the flowers as their first gifts, the Magi entered and placed them in the outstretched hand of the Divine Child, whom they found with Mary, his Mother. Yet another legend relates that, after the star had stopped in the sky above, it burst into thousands of bright fragments which fell to the ground and were transformed into the flowers still known today as the Star of Bethlehem in order to indicate to the Magi the holiness of the place.

From Old Testament times flowers have served as symbols of God's presence and of heaven. Man was created in a garden. A flowering staff was the sign of

John S. Stokes, Jr., of Philadelphia, is the founder and promoter, with his associate Mr. McTague, of *Mary's Gardens*, a non-profit organization which seeks to revive the medieval practice of cultivating gardens of flowers which have Marian names.



## Gardens Give Mary Glory

These are the loveliest of her litanies,  
These gardens where the glad abounding earth  
Still gusts the Holy Spirit's primal mirth  
In endlessly renewed diversities.

These from the faithful and fecund soil  
Are generations that have called her blest,  
These magnify her always without rest  
While man's sad cyclic ages still uncoil.

They beat the perfumed air with noiseless sound,  
They ring out her renown, freshly repeat  
Her names taught them by men whose pulses beat  
With God's great rhythm of the Seasons' round.

Each garden gives her glory, chants her praise  
Even in harsh and hostile places where  
Men have forgotten gentleness and prayer,  
And what still canticles waft through their days.

Who plants a garden builds a carillon  
To peal her praises with the pulse of time,  
And laud her with earth's loveliest, lasting chime  
In bright, unalterable antiphon.

—Liam Brophy

MARY'S GARDENS PHOTO



Aaron's election to the Jewish priesthood. Isaia represented the coming of the Redeemer as the flowering of a rod out of the root of Jesse. In Christian tradition, martyrs wore garlands of flowers when going into the arena. Lilies and roses are said to have been found in our Lady's tomb after her Assumption into heaven. St. Dorothy, patroness of gardeners, miraculously sent a basket of heavenly flowers and fruits to her executioners.

The manuscripts of Holy Writ were illuminated with flower designs to express respect and love for the word of God. Similarly, the great medieval cathedrals were decorated with flowers in paintings and mosaics, in sculpture and stained glass. Floral designs were embroidered on priestly vestments. Flowers, used on the altar, are symbolical of the beauty of God and his presence; and they have been used extensively as garlands and in carpets for liturgical processions. Dante envisaged heaven as a great rose with God and the Blessed Virgin at the center. St. John of the Cross, St. Louis de Montfort, and others have turned to flower and garden imagery to illustrate the mystical life of the soul.

Before all else, flowers recall Christ, the first-born of all creatures, through whom all things were made. St. Bernard spoke of this symbolism at length in his *Sermons on the Canticle of Canticles*. But, since Christ is always with us in the Holy Eucharist, in his priests and in our neighbor, flowers have come to be associated more especially with his Immaculate Virgin Mother. Everything beautiful Christians saw in our Lord, they saw also in our Lady, who of all creatures was most close to him and like unto him.

Thus, the Church Fathers applied to Mary the titles, Rose of Sharon, Lily of the Valleys, and Garden Enclosed, from the *Canticle of Canticles*, in which they saw her typified as the mystical bride of Christ. Likewise, she was given the title, Mystical Rose, preserved today in the Litany of Loreto together with her title, Queen of the Most Holy Rosary.

In the eighth century Venerable Bede wrote of the lily as the emblem of the Blessed Virgin, the white petals symbolizing her pure body and the golden anthers the beauty of her soul. In their quest for the most perfect likeness of Mary, medieval Christians discovered that of all God's creatures none could surpass flowers in suggesting the immaculateness of her purity, the beauty of her holiness, or the splendor of her heavenly glory. Similarly, fragrant herbs and flowers were unexcelled in recalling her spiritual sweetness; soothing and healing herbs, her heavenly mercy and succor; and bitter and sour herbs, her bitter sorrows. St. Francis is said to have

*Mary's Rose or wild rose.*



taken care never to step on the least wayside plant because it might bear a flower, symbol of Mary, the Rose of Sharon.

In her appearances on earth, notably at Guadalupe and Lourdes, our Lady has brought heavenly flowers with her. Speaking of Lourdes, Pope Pius XII stated, in an address cited at greater length farther on: "When Mary appeared to St. Bernadette on the rock of Massabielle, where the speckled rose bush grew, each of her feet was adorned with a blooming rose. She whom the Church had just proclaimed the Immaculate Conception manifested in this way, to a poor and artless child, the fulness of her perfections and the delicacy of her goodness."

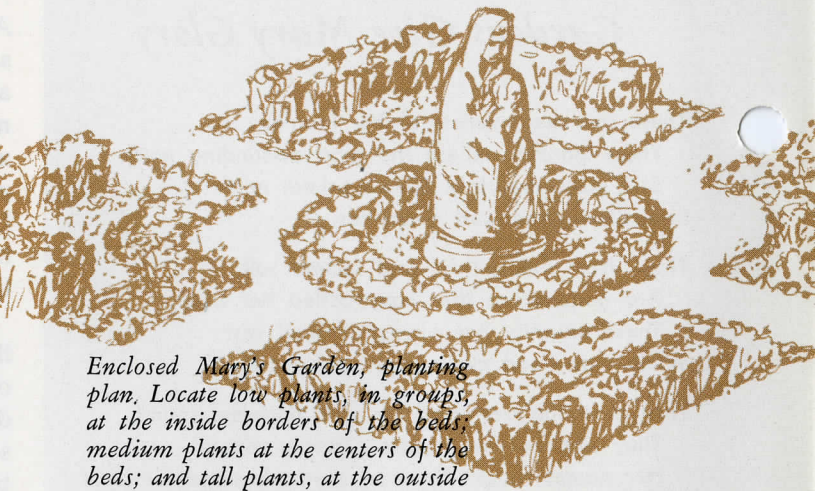
Similarly, the placing of flowers before Mary's image is also, in a way, the completion of the image, showing forth for the beholder's consideration her attributes which elude artistic representation in the image itself. The rose was adopted as the emblem of Mary's love of God. The white lily, particularly the Madonna lily, was used to represent her purity, the myrtle her virginity, the violet her humility, and the marigold (Marygold) her heavenly glory. With the adoption of painting in the fourteenth century as the principal means of imaging Mary, representations of her flower symbols were incorporated directly into the paintings themselves as symbols of her attributes.

While gathering flowers for Mary's images, it became apparent in each locality or region that certain flowers were best suited for this purpose because they were better loved, more abundant, bloomed longer, or lasted longer after being picked. For this reason, evidently, these flowers came to be especially dedicated to Mary and were given names such as Mary's Flower, Our Lady's Flower, or The Virgin's Flower.

In some regions today such flowers are still reserved exclusively for use before Mary's images. Special prayers may be said when they are picked. Whenever possible they are picked in remote spots where they previously have been unseen and untouched, and care is taken not to look at them or smell them for personal enjoyment, so they will truly have been reserved for our Lady.

Other flowers were adopted as symbols of our Lady as they grew in gardens or in the countrysides. Many were used and named to recall the mysteries of our Lady's life: the Madonna Lily, the Annunciation; Our Lady's Slipper, the Visitation; Our Lady's Bedstraw, the Nativity; and so on through Assumption Lily which recalled Our Lady's Assumption, and Mary's Crown, recalling her coronation as heaven's queen.

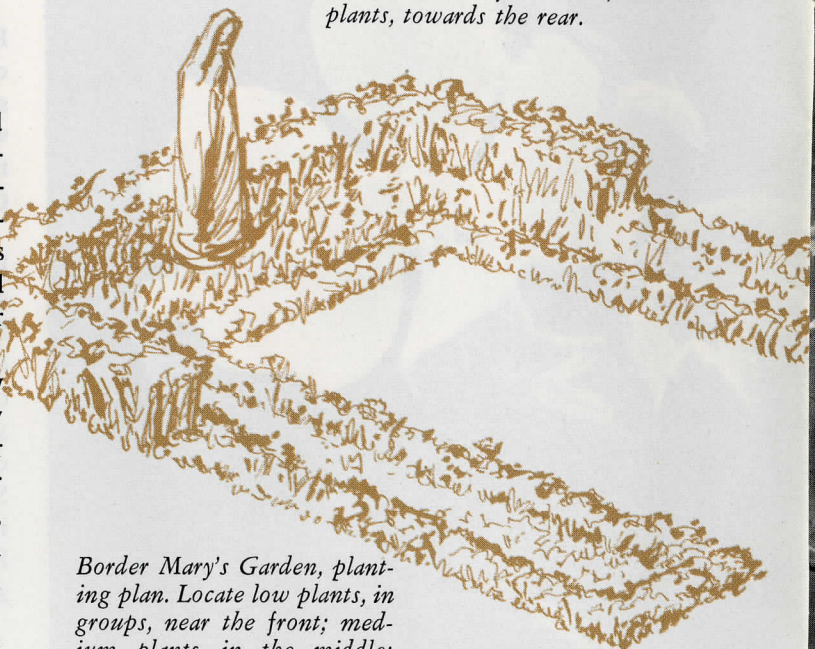
In some instances these associations came from the color or form of the flowers. In others they arose be-



*Enclosed Mary's Garden, planting plan. Locate low plants, in groups, at the inside borders of the beds; medium plants at the centers of the beds; and tall plants, at the outside borders of the garden.*



*Terrace Mary's Garden, planting plan. Locate low plants, in groups, around the borders; medium plants, at the centers of the beds; and tall plants, towards the rear.*



*Border Mary's Garden, planting plan. Locate low plants, in groups, near the front; medium plants, in the middle; and tall plants, at the rear.*



# I. ANNUAL PLANTS STARTED FROM SEED EACH SPRING (EASILY STARTED INDOORS):

LOW	MEDIUM	TALL
Sweet Alyssum: <i>Mary's Flower</i>	Stock: <i>Our Lady's Violet</i>	Bachelor's Buttons: <i>Mary's Crown</i>
Marigold: <i>Mary's Gold</i>	Sweet Pea: <i>Our Lady's Pea</i>	Job's Tears: <i>Mary's Tears</i>
Petunia: <i>Our Lady's Praise</i>	Silene: <i>Mary's Rose</i>	Morning Glory: <i>Our Lady's Mantle</i>
Virginian Stock: <i>Virgin's Cross</i>	Balsam: <i>Our Lady's Slippers</i>	Sweet Scabious: <i>Our Lady's Pincushion</i>

# II. PERENNIAL PLANTS FOR BLOOM YEAR AFTER YEAR (AVAILABLE FROM NURSERIES):

Snow Drop: <i>Candlemas Bells</i>	Daffodil: <i>Mary's Star</i>	Wild Rose: <i>Mary's Rose</i>
Violet: <i>Our Lady's Modesty</i>	Solomon's Seal: <i>Our Lady's Locketts</i>	Peony: <i>Mary's Rose</i>
Rock Cress: <i>Our Lady's Cushion</i>	Bleeding Heart: <i>Mary's Heart</i>	Madonna Lily: <i>Mary's Lily</i>
Cowslip Primrose: <i>Our Lady's Keys</i>	Columbine: <i>Our Lady's Shoes</i>	Daisy: <i>Mary's Flower of God</i>
Lily-of-the-Valley: <i>Ladder to Heaven</i>	Tradescantia: <i>Our Lady's Tears</i>	Bell Flower: <i>Our Lady's Bells</i>
Sea Pink: <i>Our Lady's Pincushion</i>	Iris: <i>Mary's Sword</i>	Beebalm: <i>Sweet Mary</i>
Easter Bells: <i>Our Lady's Buttons</i>	Geranium: <i>Our Beautiful Lady</i>	Aster: <i>Our Lady's Birthday Flower</i>
Pink: <i>Mary's Lights</i>	Rose Campion: <i>Mary's Rose</i>	Monk's Hood: <i>Mary's Slipper</i>
Bluebells of Scotland: <i>Our Lady's Thimble</i>	White Day Lily: <i>Assumption Lily</i>	Chrysanthemum: <i>Legend: Three Kings</i>

# III. BIENNIAL PLANTS REPLACED EACH SPRING (STARTED FROM SEED PREVIOUS YEAR):

Pansy: <i>Our Lady's Face</i>	Wallflower: <i>Mary's Flower</i>	Foxglove: <i>Our Lady's Gloves</i>
English Daisy: <i>Mary's Rose</i>	Sweet William: <i>Our Lady's Tuft</i>	Canterbury Bells: <i>Our Lady's Bells</i>
Forget-me-not: <i>Eyes of Mary</i>	Sweet Rocket: <i>Our Lady's Violet</i>	Hollyhock: <i>St. Joseph's Staff</i>

cause the flowers were usually in bloom for certain of the liturgical feast days of the Blessed Virgin. *The Old English Table of Flowers* lists the flowers which were customarily used on the altar for our Lady's feasts, and all the principal feasts of the Church year. A book, *The Mary Calendar* by Judith Smith, published in England in the 1920's follows the bloom cycle of our Lady's flowers throughout the year.

An instance of the liturgical use and naming of a flower is that of the snowdrop, which in England is in bloom for the feast of the Purification of the Blessed Virgin Mary, or Candlemas, February 2nd. It is recorded that on the feast of the Purification our Lady's statue was carried from churches in procession to recall her trip to the temple with Joseph and the Child Jesus. Then pure white blooms of snowdrops were strewn for the entire day in the statue's place as special symbols of Mary's unstained purity. Because of this practice, the snowdrop was known as Purification Flower, Candlemas Bells, Our Lady of February, and The Virgin's Flower.

A large number of flowers were known by names denoting their fancied resemblance to Mary's pure eyes, or to her tresses, hands, or fingers. Others were envisaged as her mantle, smock, belt, or shoes; or her pins, needles, thread or sewing work as though everything she touched partook of her purity.

The flowers called "Mary's Cross" recalled that Mary participated in the Redemption by offering to the Eternal Father and sharing interiorly the sufferings of Christ. "Mary's Mantle" symbolizes her motherly protection of the faithful. And "Mary's Heart" moved Christians to implore the intercession of her Immaculate Heart with the Sacred Heart of Jesus.

Research conducted by the project called "Mary's Gardens," of Philadelphia, into the medieval flower symbolism of England, Ireland, Germany, Flanders, France, Italy, Spain, and other countries has documented so far over one thousand distinct plant names and symbolisms referring to our Lady. These have been obtained largely from general, dialect, horticultural, and



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The first public Mary Garden in the United States of which we know was the Garden of Our Lady at St. Joseph's Church, Woods Hole on Cape Cod, Massachusetts, established in the early 1930's by a summer parishioner, Mrs. Frank R. Lillie. This garden, now maintained through a perpetual fund established by her for the purpose, occasioned the inspiration for the project, "Mary's Gardens," of Philadelphia, which has been promoting the restoration and spread of Mary Gardens throughout the United States and in foreign countries since 1951.

Meditating on flowers as symbols of the immaculateness of Mary's purity, the beauty of her holiness, and the splendor of her heavenly glory, we are moved to give glory to God as the soul of Mary magnified the Lord. Reflecting on flower symbols of our Lady's life and mysteries, we thank God for the privileges and graces he bestowed on Mary for her role as his mother and companion in the salvation of the world. We rejoice in Mary's love of God and her perfect obedience to his will, the model and inspiration of our own love and service of God. Reminded in this way of how pleasing Mary must be to God, and of his appointment of her as our heavenly Mother and Mediatrix, the instrument of his mercy, we confidently beg her to pray to him for us and to make our prayers hers.

In offering flowers to Mary, we ask her in turn to offer our prayers to her Divine Son. Always it is the interior disposition which matters, not the external means. Interior spiritual bouquets may be offered to our Lady with or without the external aid of flowers or her image. In Italy an act of self-denial is spoken of as "a flower for the Madonna."

Lest we become too attached to our flower devotions, we have for our instruction the example of Peter of Luxembourg who was called by our Lady, it is said, to give up his practice of placing flowers at her wayside shrine in a time of persecution that he might enter upon studies in preparation for the priesthood. Our Lady

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There is also, in the annals of the Franciscan Order, the account of the origin of the Franciscan Crown of seven decades, also called the Rosary of the Seven Joys of Our Lady. James, a pious youth and a fervent client of our Lady, was received into the Order of Friars Minor at Assisi in 1422. Previously he had daily decked a statue of our Lady with a wreath of flowers. But in the novitiate he was not able to continue this practice; and for this reason he thought of leaving the order. Kneeling at Mary's altar, he told his heavenly Mother what he planned to do and why. Then the Blessed Virgin appeared to him and said: "Remain here, and do not grieve because you can no longer weave a crown of flowers for me. I will teach you how you can daily weave a crown of roses that will not wither, and will be more pleasing to me and more meritorious for yourself." And she taught him to pray the seven-decade Rosary with two additional Aves in honor of the seventy-two years she lived upon this earth.

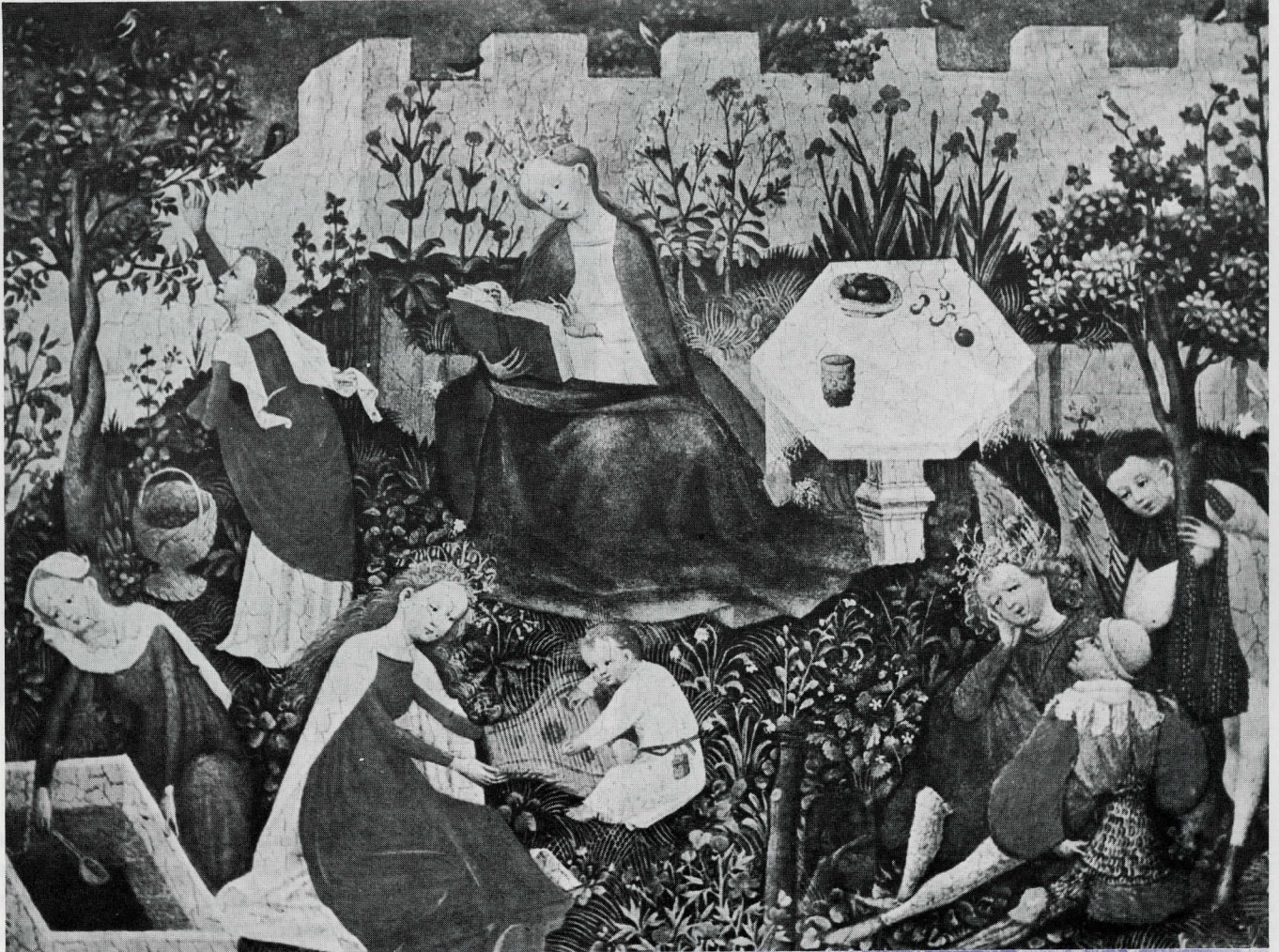
Nevertheless, for those who do garden, the work and sacrifices of caring for a Mary Garden can be offered in praise and thanksgiving to God; in penance and reparation for sin; or for general or private spiritual intentions. For parents the Mary Garden is a beautiful means for teaching children reverence for God's creatures, knowledge and love of God and our Lady, and the religious offering of work and its fruits. Those whose home duties or other circumstances prevent them from taking as large a part as they would like in regular works of mercy or in the active social apostolate of the Church, can have the assurance that "hidden" domestic work such as gardening, when undertaken for the love of God and for spiritual intentions, can obtain from God consoling and healing grace for those who are suffering, or graces of enlightenment and good will for world leaders. With the aid and reminders of the religious symbolism of the flowers, such intentions can make us habitually recollected during work in the Mary Garden; and from there such recollection can be extended to all one's daily work and activities.

And always, the special suitability of flowers for suggesting our Lady's spotless purity and spiritual beauty, her queenly magnificence and motherly tenderness, makes them important spiritual means for those who wish to follow the sure, swift road to knowledge, love, and service of God through knowledge, love, and service of God's Mother.



# Gardens

FRANKFORT MUSEUM PHOTO



*Garden of Paradise, with the Virgin and Child in an enclosed garden of roses, lilies of the valley, strawberries, cowslips, lilies, irises, violets, daisies, and other symbolical flowers. Fifteenth-century, German.*



# Gardens

MARY'S GARDENS PHOTO



*Mary's Heart, or bleeding heart.*

*Our Lady's Fingers, or honeysuckle buds.*

MARY'S GARDENS PHOTO



*Mary's Lily, or Madonna lily.*

of their own countryside which were suitable for conveying them.

"We must keep in mind that, during the centuries when Europe was Christendom, the centers of religion and learning, the monasteries, were places of refuge and offered hospitality for travelers. In fact, a supplementary practical purpose for the location of some monasteries—on pilgrimage routes, for example—was to fill a dire need: safe and honest hostels, the reduction of the severe hardships of travel, protection from local robber bands, and freedom from petty swindling and gouging by tradesmen. Also, the monks were adept in agricultural and horticultural works, and the monasteries were almost the sole repositories of the knowledge for such pursuits. Being dedicated to religion in the sense of a binding to God, the monks (like their transient guests) were probably the main source for the spread of plant and flower 'love names' of religious association or sig-

nificance."

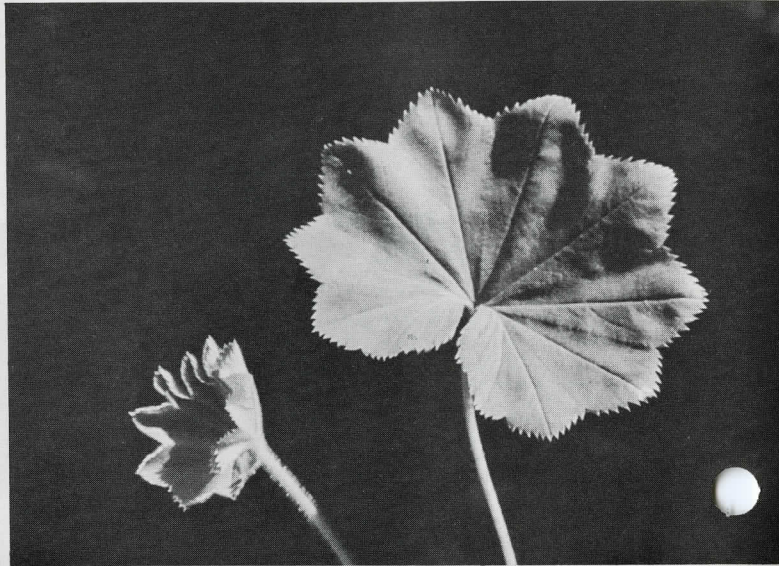
Originally sacristan's gardens were established as "cutting gardens" to provide flowers for the altar and for church processions. And when Flowers of Our Lady and their symbolism were introduced into them, they became of themselves special places for prayer and meditation. It is not established with historical certainty, either, just when statues of our Lady were first used in Mary Gardens. Perhaps they were placed in previously established sacristan's Mary Gardens; or perhaps small Mary Gardens were planted around statues in other parts of the monastery grounds, such as the cloister garth or orchard.

Iconographers tell us that the fifteenth and sixteenth century Flemish and German Mary Garden paintings of the Madonna and Child, surrounded by symbolical flowers, were modeled after the small private gardens of the period, known as cortiles or paradises. Perhaps



# Mary's

MARY'S GARDENS PHOTO



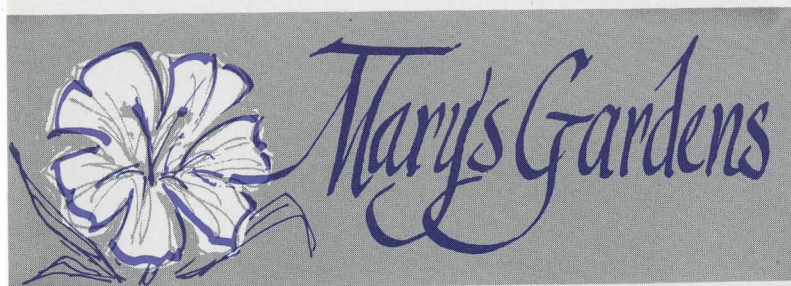
*Our Lady's Mantle, or lady's mantle.*

fifteenth century, had a "green garden" and "St. Mary's garden." In her book, *Green Enchantment*, Rosetta Clarkson devotes an entire chapter to the St. Mary's Garden at Melrose Abbey, Scotland, in the 1530's, which was likewise a part of the sacristan's garden. Presumably the monastic Mary Gardens were centers where Flowers of Our Lady were collected from the surrounding countryside. In this connection, Edward A. McTague, co-founder with the writer of the present-day Mary Garden restoration movement, has written:

"It seems to us that the religious symbolic plant associations, having entered into use in one area, came to be reported in other regions mainly because of travels: through missionaries, monks and friars, pilgrims, members of the Crusades and other warriors, the wandering scholars, roving singers and traveling players, and merchants. The people of a region chose to give the general, basic religious associations to those native plants

*St. Joseph the Workman, patron of Mary's Gardeners, by Ade Bethune, contemporary, United States.*





some of these gardens contained statues of our Lady as well as her flowers, depicted so realistically in the paintings.

When figures of our Lady were placed outdoors in Mary Gardens a new alliance of art and nature was achieved in Mary's honor. An artistic image of Mary as woman and mother, not to be found fully imaged in flowers, was surrounded by flower symbols of her attributes surpassing anything to be found in art.

As a place of quiet and solitude, a garden is eminently suited for prayer. As a place filled with flower symbols of our Lady's perfections and graces, rising up around her image, a Mary Garden is eminently suited for prayer to Mary and for meditation on her life and mysteries. The ever-present flower reminders of our Lady prompt the gardener to constant and fervent renewal of the spiritual intentions and dedication of his Mary Garden work. The central statue of our Lady serves as a focal point for offering these intentions and this dedication to our Lady herself, our Mediatrix with her Divine Son and Lord.

On gaining more intimate knowledge of each plant, one extends the religious associations initially based on its blooms to all its parts and its stages of growth: from seed or root to shoots and foliage, and, after bloom, to seed pods and aftermaths, and thence to dormancy or death. In this way, each plant comes to have its religious associations throughout the year, not just when it is in bloom, so that all year round a Mary Garden is a full litany or encyclopedia of our Lady.

Like the sculptured and stained-glass representations of the great cathedrals, the rich symbolism of our Lady's Flowers is evidence that in the ages of faith Marian teaching and devotion were not confined to the books of the schoolmen but penetrated down to the grass roots of popular religious culture and tradition. Through symbols, as well as images, the illiterate were enabled to read; and nature's printing press reproduced our Lady's flower symbols by the millions.

The usefulness and importance of religious symbolism has been rediscovered by contemporary educators and the leaders of the liturgical revival. Symbols have a power to communicate and to recall religious truths more directly than verbal constructions, and with an

immediacy which touches the heart and quickens the soul to prayerful thoughts and acts.

Writing in the *Irish Ecclesiastical Record* of the medieval flower symbols of our Lady, Robert Ostermann has said: "Suddenly, like a dream ending, we begin to appreciate how terrible, how unabridged is the distance separating us from medieval piety. We are complex and muddled, uncertain of our postulates or allegiance. It takes an entirely different view of things to see in the shape of a flower a mirror into which our Lady may have gazed."

Yet it is precisely to the profound faith and piety of medieval times that our Holy Father, Pope John XXIII, exhorts us to return. In a letter to Cardinal Micara of September 28, 1960, in which he called Romans to renewed fervor in praying the Rosary, His Holiness said: "We have the liveliest interest in the worthy men and heads of state . . . in high positions over peoples and nations. . . . We follow their work with all our heart and fervently encourage them and bless them. . . . But above all else, in union with the Christian people, We issue an invitation to greater fervor in praying to the Mother of Jesus and our Mother: Mary, Help of Christians and Queen of the World. How moving the invitation to prayer that St. Bernard suggested for his own times still is today! We mean his words: 'Look at the star, call upon Mary.'"

Working regularly with the Flowers of our Lady is a means, for those who garden, of entering into the piety of medieval Christians, whose thoughts were never far from Mary. Surely, St. Bernard, who praised our Lady as "the violet of humility, the lily of chastity, and the rose of charity," and also as "the balm of Gilead and the golden gillyflower of heaven," would have us call upon Mary as we look at flowers, the stars in earth's firmament.

And going back farther, to the life of the Holy Family in Nazareth, we can reflect to advantage on St. Joseph, the model and inspiration of all work for Mary and Jesus. Because of his adoption by the Church as universal patron of workmen, he is doubly suited as the patron for our Mary Garden work. Finally, we can consider that the Boy Jesus surely must have gathered and perhaps even cultivated flowers for his most pure Mother.

Flower symbolism was first brought to the Americas by Spanish explorers and missionaries, who named the native American marigold (Marygold) and other plants for Mary. St. Rose of Lima tended her garden for religious purposes; but it is not clear that it was a Mary Garden or that she regarded the flowers in it as formal symbols of our Lady, although this has been stated in some accounts of her life. English settlers imported



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By Alban A. Maguire

# THE INTERNATIONAL PONTIFICAL MARIAN ACADEMY

APPETITI PHOTO



*Founded in 1948  
to coordinate all Marian  
study and devotion, the  
International Marian Academy  
was made a Pontifical Academy  
in 1959.*



# God's Flowers

*John S. Stokes, Jr.*

**S**T. PAUL TAUGHT that from the visible things of creation we can know the invisible things of God; and that we should preach the Gospel to every creature.

Thus, Christians saw flowers as special signs of heaven and the unfolding of spiritual life, and adopted them as symbols of everything pure and holy in Christ and his Virgin Mother.

Flowers were gathered joyously for the house of God, and in time were placed on the very altar itself. On the principal feasts, when the liturgy was performed with splendor, churches were regularly decked and strewn with flowers and greens, and priests wore them as garlands and crowns.

## Sacristan's Gardens

By the ninth century special sacristan's gardens were established as sources for church flowers. And in recognition of the importance and dignity of his work, the gardening monk, after having worked humbly and silently throughout the year, was privileged on December 19th at Vespers to intone the Great O Antiphon of the Roman Rite: "O Root of Jesse . . . come to deliver us and tarry not."

This antiphon recalls the prophecy of Isaias that the virgin birth of the Redeemer would be as the blooming of a flower; that the earth, watered with the dew of heaven, would bud forth a Savior; that a rod would flower out of a root of Jesse. The central circle of the monastery garden, with its fountain or pool, symbolized the "O" of the antiphon, and thus the liturgical significance of the flowers and their care.

## The Church's Nature Symbolism

In its development of nature symbolism the Church referred wheat and grapes, thorny plants, cross-shaped flowers and the vine directly to Christ, recalling the Last Supper, the Crowning with Thorns, the Crucifixion and the Mystical Body. Flowers, however, were mostly referred to Christ through His Mother, whom the Fathers saw as the Rose of Sharon, the Lily of the Valley and the Garden Enclosed of the Canticle of Canticles.

Venerable Bede wrote in the ninth century of the white lily, later named the Madonna Lily, as the emblem of the Blessed Virgin: the white petals symbolizing the purity of her body and the golden anthers the beauty of her soul. Other flowers were associated with her from their use each year to deck churches for the "Lady-Days," the feasts of Our Lady, for which they were in bloom, including snowdrops (Purification Flower), Lily of the Valley, Marygold and aster (Our Lady's Birthday Flower).



## Religious Use of Nature Declines

But towards the end of the medieval era, with the change from a rural to a city culture, the religious use of nature fell into decline. Its importance was relegated to that of a raw material for the city, and the religious significance of its completed forms, such as flowers, was transferred to their representation or transformation in religious art. It was as though the vitality of nature surged up in the architecture and sculpture and stained glass of the Gothic period and then was cut at its roots. Churches were no longer "oriented" (turned to the East) in nature itself, and those who furnished their interiors were less and less able to "find time" for the cultivation or gathering of flowers, now considered of little religious importance.

This decline of the religious use of the things of nature in churches was accompanied by a corresponding decline in the religious sense of nature on the part of churchmen. Nature came to be considered optional as an approach to God, to be used or not, depending upon convenience and personal preference.

Perhaps the most far-reaching consequence of the artificial separation of the Church from nature was its effect upon liturgical worship. Once the spiritual sense was dulled for the things of nature on which the scriptures and liturgy are so largely based, participation in the liturgy itself became verbal and logical rather than direct and intuitive, with a resulting decline in its spiritual efficacy.

Yet, as the city-centered Church lost its sense for the religious potency of flowers and gardening, the innate longing of the human heart for these "things of God" burst forth in a vigorous secular gardening movement, inspired by a love of the natural beauty and growth of flowers, and expressed by their use in landscape design and interior decoration. Now, paradoxically, just as the Church has largely divorced herself from nature, the secular gardening movement in its quest for deeper meaning looks eagerly to the medieval gardening monk. Likewise, it looks to Japan where gardens and flower arrangements are widely used today as important means for preserving traditional religious values in artificial, urban surroundings.

### Re-establishing Religious Contact With Nature

Happily, as Edward A. McTague has written, "the Church, holding ever to good and innocent expressions, has never cast off the terms of nature for descriptive and symbolic, instructional and religious purposes. Thus, if one re-establishes contact with nature, in accordance with Christian religious sense and expression, much that is in nature, and in the liturgy and symbolism of the Church will again readily touch the heart and quicken the spirit with the things of supernatural life."





*The Virgin and Child  
with Saint Dorothy*

by Titian

(Philadelphia Museum of Art)

Following this scriptural, patristic and liturgical association of flowers with Mary, the ingenuity of Christian love discovered numerous reminders of the events and mysteries of her life in the shapes, colors and seasons of the various flowers. Documented research has listed over 1,000 flower names and symbolisms referring to Our Lady in popular religious tradition, evidencing the widespread use of flowers as intuitive symbols of her purity and sweetness, the beauty of her holiness and the splendor of her heavenly glory as the worthy Mother of God.

Symbolical Flowers of Our Lady were collected and cultivated in sacristans' gardens and then in St. Mary's Gardens or Mary Gardens of their own, often around central figures of the Virgin and Child. In this way gardeners were enabled to honor God and His Mother directly in the garden, as well as through the use of flowers in Church.

**Saints Associated With Flowers**

For religious example medieval gardeners looked to the early saints associated with flowers and the garden. First there was St. Dorothy who, after her martyrdom steadfast in the Faith, sent her unbelieving executioners a basket of flowers from the heavenly paradise. St. Phocas so yearned for the happiness of heaven that he dug his own grave with his garden spade on the eve of his death, after charitably receiving his executioners as his guests. St. Fiacre dedicated his life to tending a garden of flowers and vegetables around an oratory to Mary for the comfort and nourishment of the poor and of the sick, in whom he worked many miracles.

In the medieval period St. Francis was said to have taken care never to step on the least wayside plant, as it might bear a flower, symbol of Mary, the Rose of Sharon. And in the New World, St. Rose of Lima abandoned the worldly life of her city for a holy life of gardening and service to the poor.



It is to the restoration of such religious contact with nature, through flowers and gardening, that the contemporary Mary Garden movement, founded by Edward McTague and the author in 1951, addresses itself. By engrafting Mary-Gardening onto the vitality of the secular movement in gardening, it hopes to develop a religious sense of home gardening which will then overflow into churches and liturgical worship: restoring the full liturgical use of flowers and, more important, the vital liturgical participation of nature-attuned worshipers. Reunited, flowers and the liturgy will reveal their spiritual meanings anew in full vigor, offering souls a nourishment which almost seems enriched in value by virtue of its prodigal loss and rediscovery.

It is proposed likewise that through the Mary Garden, monasteries and convents can once again become vital centers for the spread of the religious sense of gardening in their surrounding neighborhoods and countryside, as of old. Returning home from such centers, visitors can start Mary Gardens of their own. Then, with the seasons, they can bring and exchange seeds, bulbs and plants with the gardening Brother or Sister and with other visitors, thus entering into a rich social and religious exchange and flowering as well.

### Mary's Inspiration

Present day Mary-Gardeners can look for inspiration to Our Lady herself, who brought heavenly flowers with her to earth at Guadalupe, Lourdes and La Salette. Of Lourdes, Pope Pius XII said, "When Mary appeared to St. Bernadette, each of her feet was adorned with a blooming rose. She, whom the Church had just proclaimed the Immaculate Conception, manifested in this way to a poor and artless child the fullness of her perfections and the delicacy of her goodness." And at La Salette, Our Lady came down to sit, weeping, on a little flower "paradise" made by shepherd children, herself adorned with flowers on her crown, her mantle and her shoes.

Surely if Mary, the holy city of God, the image of the Church, comes down to us as a bride adorned with flowers, it behooves us to adorn our churches and our prayers likewise as we give worship to God.

Those who would like to join in the Mary Garden movement may obtain lists of the symbolical Flowers of Our Lady, together with planting plans, gardening directions and complete background information by writing to:

**Mary's Gardens, 124 W. Chestnut Hill Ave., Philadelphia 18, Pa.**



## Galega Officinalis: An Adventure in Plant Naturalization

JOHN S. STOKES, JR.

The article, "Galega Officinalis: A Weed New to the Arboretum", by Dr. John M. Fogg, Jr., in the Morris Arboretum Bulletin for March, 1964, was read by the writer with the keenest interest. I knew this plant well, having grown it experimentally from seed in 1953 through 1955. Then came a moment of startled recollection. In the late fall of 1954 I had made a broadcast sowing of excess experimental seed of this species and some fifty others in an attempt to naturalize some of them as roadside plants along the east side of Stenton Avenue, just north of Erdenheim Avenue (identified as location (1) in the accompanying map, (Fig. 81). This was within 100 ft. of the second colony of *Galega officinalis* discovered in July of 1963 by Dr. Fogg along the west ditch of Stenton Avenue (3). The original colony discovered by him on July 9, 1963 was on low wet ground along the stream in the north meadow of the Arboretum (2).

I wrote Dr. Fogg about this immediately. The next day, March 26, I inspected the site of the original sowing (1). There I found the first spring foliage of three or four plants of *G. officinalis*. These, however, could hardly have been described as a colony and appeared just barely to be surviving, as contrasted to the colony on the west side of Stenton Avenue (3), which was dense and vigorous in growth. In the early summer of 1964 Dr. Fogg made a thorough survey of the east side of Stenton Avenue and discovered an almost continuous colony of *G. officinalis* along the banks of the rivulet (4) which drains the north side of the meadow on the grounds of St. Joseph's Academy. (Fig. 82) This rivulet empties through a culvert under Stenton Avenue and then is diverted south along the west ditch of Stenton Avenue (3) until it empties into the stream entering the Arboretum north meadow. Observed in the rivulet colony were some plants with bluish-purple flowers and others with white flowers, indicating the presence of both *G. officinalis* and *G. officinalis* var. *albiflora*, whereas the original two colonies discovered (2) and (3) contained only the white-flowered var. *albiflora*.

In July the blooming plants formed a long purple and white ribbon of color winding up the rivulet from Stenton Avenue towards the buildings of St. Joseph's Academy (Fig. 83). Sub-

sequently, Mrs. Barbara Emerson found colonies at the upper end of the rivulet (5) reaching almost to Bethlehem Pike, three quarters of a mile to the east of Stenton Avenue. No specimens have been observed so far on the east side of Bethlehem Pike.

Dr. Fogg suggested that the additional facts brought to light since the appearance of his article warranted a further report for the record. With this in view, he, Mrs. Emerson and I inspected the various colonies on September 25, 1964 and discussed various possible ways in which they might have spread. The most plausible theory appeared to be that some of the original seed scattered in the fall of 1954 (approximately 1 oz., or 3600 seeds) had been transported to the banks of the rivulet in St. Joseph's meadow, perhaps by washing or flooding, for example during the flooding of the meadows by the torrential rains accompanying the passing of Hurricane Donna in August of 1955 (Fig. 84). After the establishment of the first plant or plants in the rivulet, the observed colonies could then have spread up and down its course through the normal cycles of fruition and subsequent distribution of seed by gravity, wind, water, birds, animals, etc. Drier soil conditions and/or periodic mowings could have prevented colonies from spreading out from the sides of the rivulet into the meadow.

The relatively late appearance of the colonies on the west side of Stenton Avenue (3) and (2) could be explained by the barrier of Stenton Avenue itself. Then, apparently, within the last several years some seed was transported from the banks of the rivulet across Stenton and into its west ditch, some lodging there and some at the same time or subsequently washing down the ditch into the stream and thence down the stream to the site of the original colony discovered by Dr. Fogg (2). This theory would account for the simultaneous first appearance of both Arboretum colonies in 1963. This view is supported by the observed vigorous spread of the colony in the west ditch of Stenton Avenue (3) an estimated additional 50 ft. from 1963 to 1964 indicating, projecting backwards, that there was little or no establishment in this area prior to 1963.

The very few plants found in March of 1964 in the original location of the seed scattering (1)





Fig. 82. Rivulet east of Stenton Avenue

come isolated from nature by cities, books, classrooms, television, etc.

In January of 1953 one of our correspondents, Daniel J. Foley, then Editor of Horticulture magazine, sent us a copy of the manuscript of his article, "Mary Gardens", which subsequently was published in The Herbarist for 1953. In the list of plants at the end of this manuscript was the item: "*Galega lutea* — Our Lady's Cowslip". As part of our continuing program of corroborating the identification, availability, culture, symbolical form and intelligibility of plants reported to have religious names, we made a routine screening of *G. lutea*. We were unable to verify the existence of the species *lutea*, but we did note the existence of *G. officinalis*, or "Goat's Rue", a European forage plant which also had some use as an ornamental. In view of previous experience with questionable specific names from old folklore studies, which later were found to have been superseded by equivalent present-day nomenclature, we undertook to check on the culture of *G. officinalis* in our area, while continuing our screening of the reference, *G. lutea*. In the meantime Mr. Foley had eliminated *G. lutea* entirely from his final article as published, but this escaped our notice at the time.



Fig. 83. *Galega officinalis* growing along rivulet

We found *G. officinalis* in the medieval herb garden of The Cloisters, and in the course of our regular checking of rare seed catalogs, we noted the listing on page 41 of the Pearce Seed Company 1953 Catalog: "*G. officinalis*, mixed — Long-lived perennials with multitudes of tiny 'sweet-pea' blossoms in white, purple or blue-and-white", and immediately procured a packet. We found that Pearce obtained the *G. officinalis* seed in their mixture from German growers and the *G. officinalis* var. *albiflora* from English growers. According to our records we sowed approximately 300 seeds in an outdoor flat filled with loam-sand-leafmold mixture on April 4, 1953 at my then residence, 9503 Meadowbrook Lane, across from the Arboretum. By April 25, three weeks later, two seeds had germinated and by May 2 the total reached 5. Except for one seedling which damped off by May 16, the plants were transplanted to a nursery bed and raised to maturity. They first flowered in mid-June of the following year.

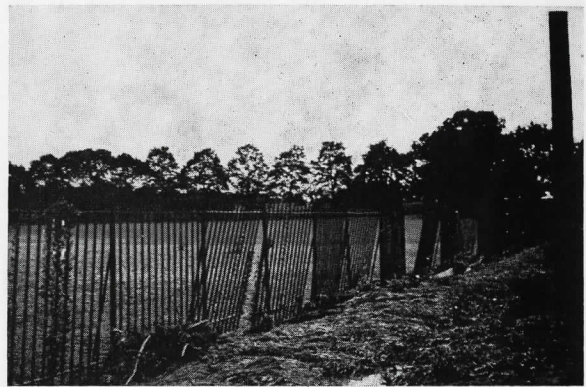


Fig. 84. Damage to Stenton Avenue fence following flood of August, 1955

In January of 1954 we obtained additional quantities of seed from Pearce, and were able to obtain somewhat better germination in flats of vermiculite under controlled temperatures in the 50-55° F. range. Then in the fall of 1954, at the suggestion of my association, Mr. McTague, we made the broadcast sowing of seed, including *G. officinalis*, mixed, along Stenton Avenue, as mentioned previously.

Since the blooms of *G. officinalis* failed to resemble "cowslips" (*Primula veris*) and we were unable to establish the identity of *G. lutea*, we dropped this investigation from our active list. Then, in June of 1956 I moved from my Meadowbrook Lane home and gave no further thought to the Stenton Avenue naturalization attempt until reading Dr. Fogg's article in March of 1964. Subsequently we discovered the listing: "*Gagea lutea* — Our Lady's Cowslip" in Britten



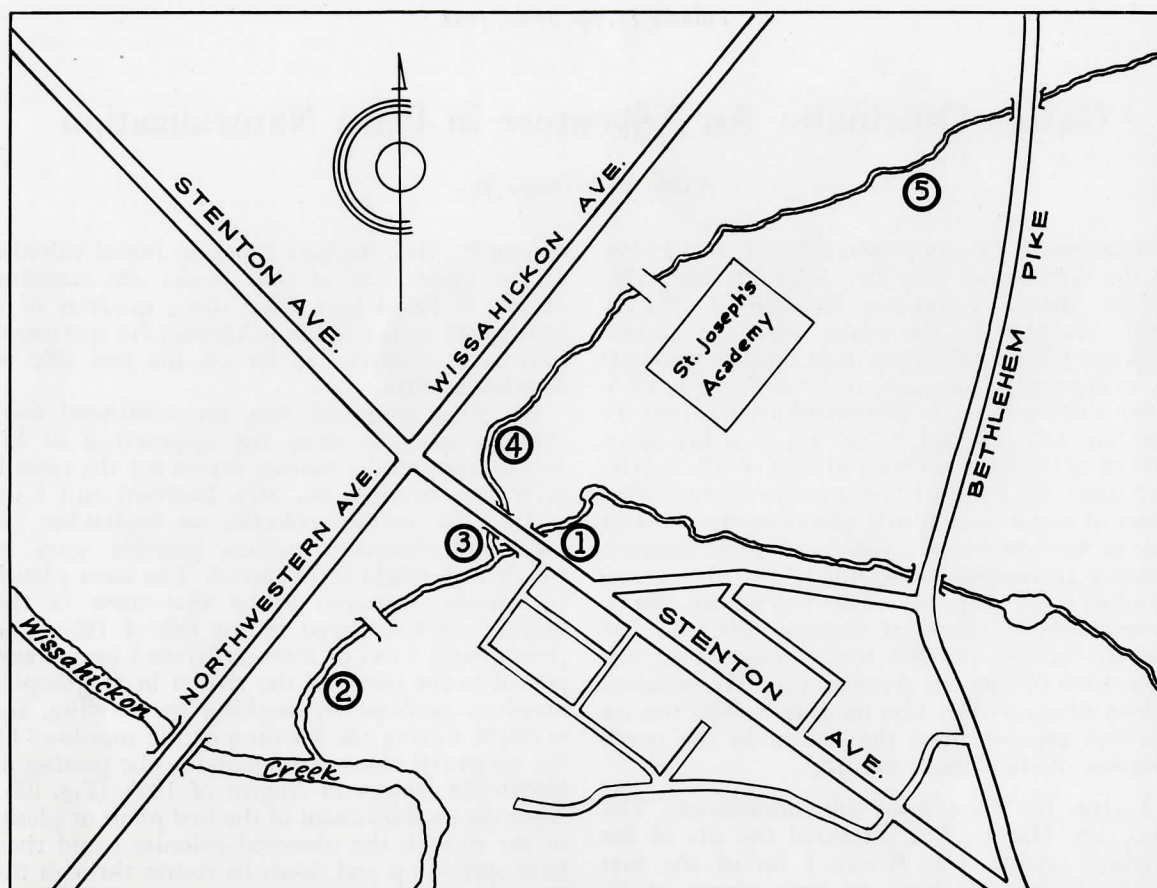


Fig. 81. Map of section of the Arboretum along Stenton Avenue

indicate that this higher, drier and perhaps otherwise culturally different location was less favorable to colonization and spreading, although it is possible that second generation seed from plants originally established here could have been distributed to start the progression of the other colonies observed. No colonies have been found along the banks of the stream in the vicinity of the original sowing (1) either to the east or to the west of Stenton Avenue, and in September the few plants observed at the original location in March were not in evidence above the ground. Perhaps this remnant of the colony at the point of the original sowing was killed by the extreme dryness of the summer of 1964 (the upper parts of some plants along the rivulet (4) were observed to be dead in September, but new growth was coming up at their bases). This, then, brings up to date our knowledge of the physical introduction and spread of the *G. officinalis* colonies in the meadows of the Arboretum and St. Joseph's Academy, now estimated to contain some 2,000 plants.

#### REASONS FOR SOWING

But why would anyone want to sow seed of *G. officinalis* in this area in the first place? In the answer to this lies another adventure: an adventure in research. The following, for the complete record, is an accounting of the circumstances which led to the original scattering of seed in 1954. The story begins in 1951 when another Philadelphian, Edward A. McTague, and I found a spare-time research and educational project in the field of the religious symbolism and use of plants. The project was undertaken on the premise that the old religious names of plants reported by herbalists and folklorists were not just idle curiosities but often had significant doctrinal and cultural content which warrant investigation today, just as the medicinal herbs of folk medicine have been found to merit careful scientific scrutiny today as possible sources of important drugs. It was and is our hope that this work will contribute to a reawakened and heightened appreciation of nature and of the religious sense of nature by many who have be-



and Holland's "A Dictionary of English Plant Names" at the University of Pennsylvania Biology Library, — indicating that *Galega lutea* was a typographical error to begin with.

But then came the real surprise, the "happy ending". In the course of writing this account I checked *G. officinalis* in Marzell's Wörterbuch der Deutschen Pflanzennamen and discovered that it was one of the "Holy Hay" plants, along with sanfoin (*Onobrychis viciaefolia*) and alfalfa (*Medicago sativa*). Thus, in France it was known in some localities as sanfoin d'Espagne (Spanish Holy Hay), in Gallo-italic dialect as Sanfein salvadeh (Wild Holy Hay) and in Germany as Ewigen Klee (Everlasting Clover). The legendary folk symbolism of forage plants bearing such names is that they were present in the manger at Bethlehem and burst into bloom when the Christ Child was laid on them . . . thus miraculously signifying, like the Star of Bethlehem, his divinity and his dominion over nature.

Somehow it seems fitting that, after our groping instrumentality, the meadow rivulet of St.

Joseph's Academy is now adorned each summer with a ribbon of blooming "Holy Hay" as a tribute also to St. Joseph, who anxiously prepared the hay of the manger to receive the Holy Child for whom there was "no room at the inn".

And as *G. officinalis* works its way into the Arboretum meadow, we suggest that it should be scientifically screened (if it has not already) as a possible candidate for the Medicinal Garden, in view of Marzell's report that it was used as a treatment for the plague and was known accordingly as "Pestilence Plant", "Spot Plant" and "Pock Plant".

Plants by any other names may smell as sweet, but seen and used according to these names they may provide added sustenance for soul and body.

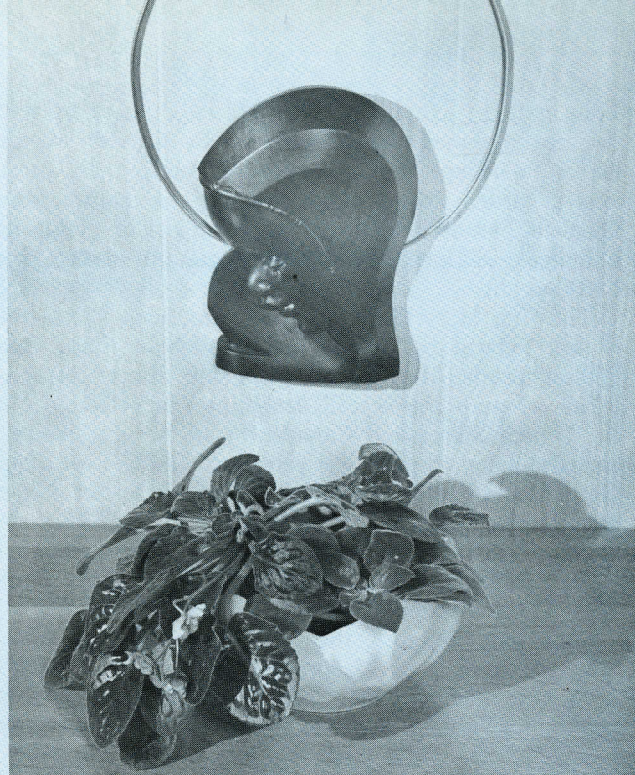
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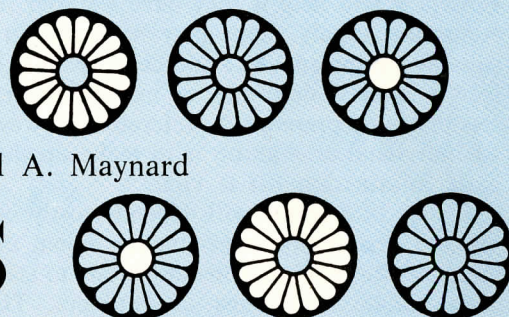
*Our Lady of Zapopan, Mexico (papier-maché, hand-made, painted) in a white dish planter (15 in. long, 10 in. wide, 2 in. deep). The plants are: Agave, Aloe, and various kinds of cacti including Easter Cactus and Lady's Finger Cactus.*



*African Madonna (plaque of ebony, hanging). Blue and cream bowl (circumference 7½ in.). The plants are: Azul de Mariam, African violets (three varieties), White Madonna.*

# INDOOR MARY GARDIENS

By Merrill A. Maynard



*Madonna (blue and white, 2½ in. high) in a brandy snifter (5½ in. high, 5 in. at greatest width, 3 in. wide at the top). The plants are: Ivy, Prayer Plant, Calamus, Creeping Fig.*



*Our Lady of the Annunciation (white and gold, 11 in. high), in an old-style gas pump glass (25¼ in. high, 12½ in. diameter) on a metal dish (painted gold). The plants are: Avocado, known in early times as "Holy Spirit Pear" (tall), Prayer Plant, Calamust.*





THE BEDFAST AND SHUT-IN FINDS IT A GREAT ATTRACTION to combine religion with hobby activity. At the Nazareth Village home of the Holy Family there surely was a garden. Monasteries and shrines feature Mary Gardens based on an ever-increasing list of plants for botanical, folklore, and other associations with Christian thought.

The first Mary Garden on the American Continents is still viewed by tourists at Woodshole, Cape Cod, Massachusetts. Mrs. Bonnie Roberson directs an apostolate wherein she is still designing Mary Gardens in the United States and Canada. From her generosity I am stimulated to offer the proposal that bedside Mary Gardens may afford opportunity for an Act of Prayer as well as a Place of Prayer. It is already quite popular to make dish gardens featuring a suitable statue and foliage or flowering plants adapted from the gigantic Mary Garden index of plants.

Two pamphlets of the U.S.D.A. afford guidance, *House Plants*, and *Decorating with Indoor Plants*. Ferneries, dish gardens, and planters afford many stimulating possibilities. However, a rather new approach is use of the terrarium as a center requiring a minimum of uncontrollable situations.

As a group service activities effort, making terrarium Bedside Mary Gardens seems to be almost ideal. Local gardeners will help if they have a starter list to go by. Aquarium supply shops may be useful in assembling suitable equipment. As a source of room light it will afford a focus if desirable, or may be set at a point of less imposing presence if preferable. However, whether an individual or a group is to make up the Garden, a basic information list is vital.

Choice of a statue will depend mostly on local supply and desires of the person for whom the garden is intended, but it is well to supply one to stand moisture and sunlight conditions of outdoors. The Hummel figurine called Our Lady of the Flowers fascinates me, but it is best to know preferences of the recipient. It is a marvelous conversation piece too. Ever so many will appreciate it. (See also "Mary Gardens," by John S. Stokes Jr. in *The Marian Era*, vol. 3 (1962), pp. 49-59.)

Merrill A. Maynard, blind horticulturist, tells us how to prepare and take care of an Indoor Mary Garden, and offers a poem he has written about such a garden. The illustrations were supplied by Mrs. Bonnie Roberson, Box 107, Hagerman, Idaho 83332. She designed these Indoor Miniature Planter Gardens of Mary, and will send additional information to those who write to her directly and enclose a self-addressed return envelope (large size) and postage. Mrs. Roberson is well known for her lectures, articles, and exhibits on Mary Gardens. Her list of "Mary Flowers" now comprises more than 1,200 plants. Though she is still interested in Outdoor Mary Gardens (cf. *The Marian Era*, III (1962), 49-59), her one great desire at present is to introduce an indoor shrine of our Lady, combining a symbolic garden with a statue, in every home, especially for the sick, the blind, and the aged.



*Nuestra Señora de Salud, i.e. Our Lady of Health (Mexican hand-carved plaque, hanging, 20 in. from the table to the top), with metal dish (boat-shaped, mottled blue and white, 16 in. wide) in holder of seven copper wires with ends bound together. The plants are Mexican medicinal herbs: Lemon Balm Must (at both ends), Rosemary, Miniature Garlic.*

## MEET MARY

A poem design on living leaves can pray,  
Perhaps their flowering reciprocates  
The greatest glory worship of the day —  
Our inwardness of soul to heaven relates.  
Our guilt escapes environment to cry:  
As Pilate, or as Lady Macbeth, wash hands;  
With filters clear the water and the sky,  
And chemical reversion clean our lands.  
New flower power blooms from self desire,  
Each soul, self giving, joins the Light of truth,  
Involved, united praying for the entire  
Reflection of the sun of daily youth.  
From Eden to Gethsemane to find  
Nazareth Village meeting in my mind.

— Merrill A. Maynard

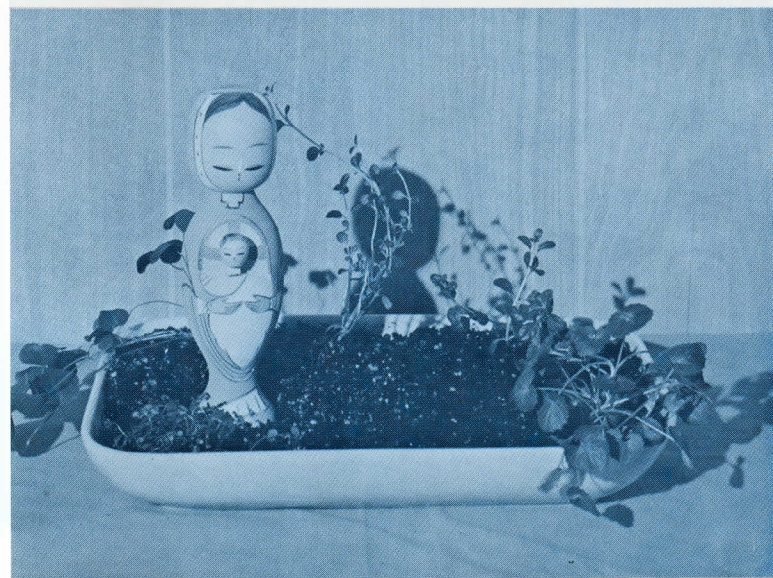




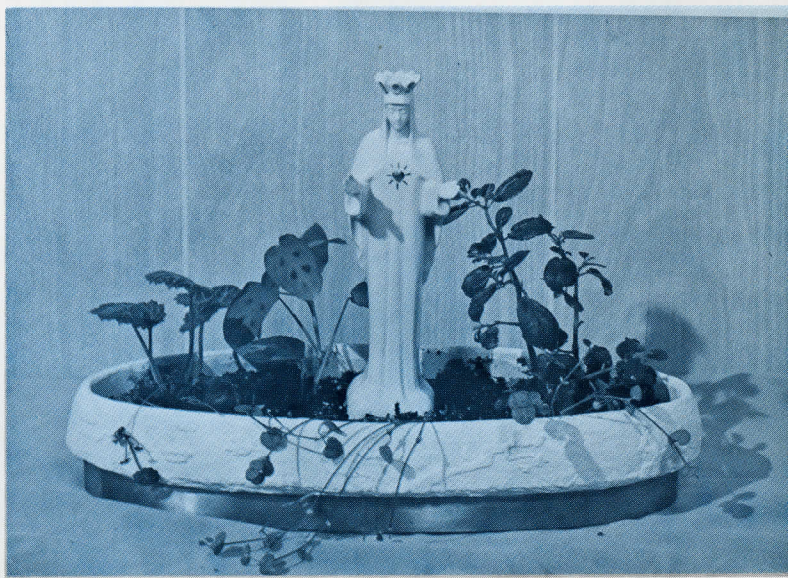
*Madonna and Child (4 1/4 in. high), in clear and white etched glass (12 in. high, 5 in. diameter), standing in foam form (painted gold, 2 in. thick except in center). The plants are: Ivy, Strawberry Begonia, Baby's Tears, Creeping Fig.*



*German Madonna and Child (of wood, hand-carved, 14 in. high), with ceramic dish (horseshoe shape, hand-made, 13 in. wide, 6 in. arms 4 1/4 in. apart). The plants are: Miniature Palm, White and Yellow Haya, Prayer Plant, Pink Haya, Grey Haya.*



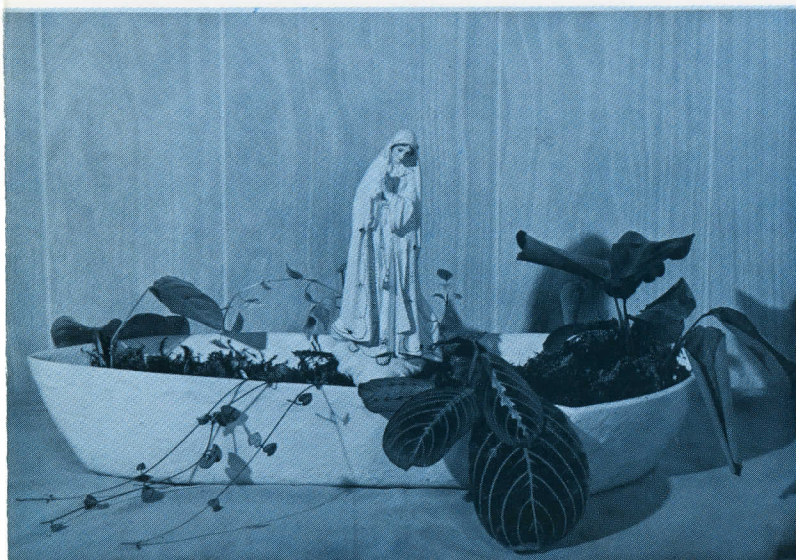
*Japanese Madonna and Child (painted blue, white, and pink) in white dish (11 in. long, 8 in. wide). The plants are: Shamrock, Baby's Tears, Penny-royal, Star of Bethlehem.*



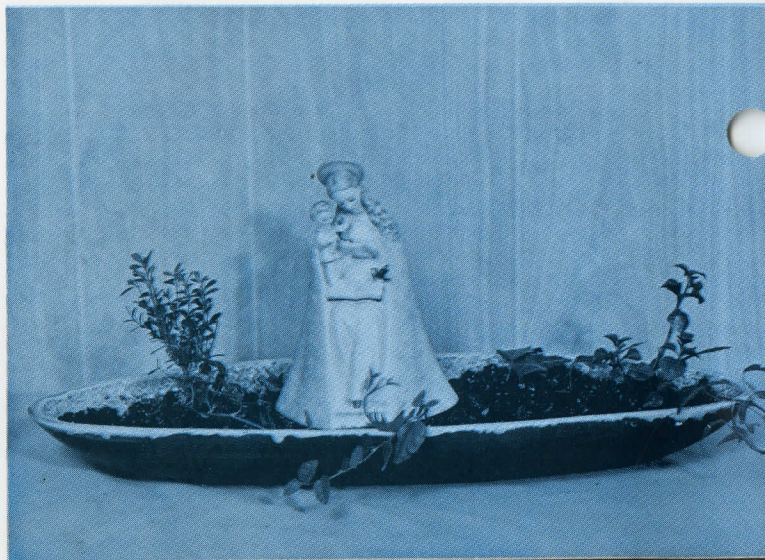
*Our Lady of Beauraing, in white dish with gold base (13 1/2 in. long, 5 in. wide, 3 in. deep). The plants are: Strawberry Begonia, Prayer Plant, Heart of Mary Begonia, Rosary Vines.*







*Our Lady of Fatima (colored china, 9 in. high) in a white dish (20 in. long, 7 to 5 in. wide, 3 3/4 in. deep). The plants are: Fuchsia of the Marenka variety, Heart of Mary Begonia, Rosary Plants, three varieties of Prayer Plants.*



*Hummel Flower Madonna (colored, 8 in. high) in brown dish with green interior (22 in. long, 7 in. wide, 2 1/2 in. deep). The plants are: Miniature Box, Ivy, Baby's Tears, Creeping Fig, Joseph's Coat.*



*Madonna Shrine (blue, white, and tan, 3 1/2 in. high, 2 1/2 in. wide), in fish bowl (flat sides, 6 1/2 in. wide). The plants are: Calamust (tall), Ivy, Creeping Fig.*



*Mexican Nativity Scene (hand-made of cloth with varnish-like finish; St. Joseph, 6 3/4 in. high; Mary, 4 1/2 in. high). The plants are: Agave (tall), Aloe, and various kinds of cacti including Easter Cactus and Lady's Finger Cactus (Golden Star).*



# POPULAR PLANTS FOR INDOOR MARY GARDENS

Botanical Name	Religious Name	Common Name	Native Country	Light <sup>1</sup>	Temperature <sup>2</sup>	Humidity <sup>3</sup>	Indoor Window Location <sup>4</sup>
Adiantum tenerum	Lady's Hair	Maidenhair Fern	Mexico	L W H			N T
Asparagus plum.	Maiden's Hair	Asparagus Fern	South Africa	P T A			EW N T
Begonia fuchsioid.	Mary's Heart	Begonia	Brazil	P W A			EW T
Begonia heracl.	Lady's Fringe	Star Begonia	Mexico	P W A			EW T
Brassavola nodosa	Lady-of-Night	Lady-of-Night	Central America	L T H			EW N T
Caladium (hybrid)	Angel's Wings	Fancy Leaf Caladium	Tropical America	P W A			EW N T
Calceolaria herb.	Lady's Slipper	Pocketbook Plant	Chile	L C A			EW
Campanula isoph.	Mary's Star	Star of Bethlehem	Italy	F C A	S		EW
Ceropegia woodii	Rosary Vine	Heart Vine	Natal	P T D	S		EW N
Chrysanth. frut.	Mary's Gold	Boston Daisy	Canary Islands	F C A	S		
Crassula rupest.	Rosary Plant	Rosary Plant	South Africa	F T A	S		EW
Cymbalaria mural.	Tears of Mary	Kenilworth Ivy	Europe	P C A			EW
Echinocereus pent.	Lady's Finger	Hedge-Hog Cactus	Mexico	F T D	S		
Euphorbia splend.	Christ's Thorn	Crown of Thorns	Madagascar	F W A	S		EW
Fuchsia magellan.	Lady's Eardrops	Fuchsia	Peru	L C A			EW N
Jasminum offic.	(Mary's Purity)	Jasmine	Persia	F C A	S		EW
Mammillaria elon.	Lady's Finger	Golden Stars Cactus	Mexico	F T D	S		
Nereum oleander	Rose of Jericho	Oleander	Mediterranean	F T A	S		EW
Paphiopedilum	Lady's Slipper	Orchid genus	Nepal	L T H			N T
Passiflora caer.	Passion Flower	Passion Flower	Brazil	F T A	S		EW
Pelargonum dom.	Beautiful Lady	Geranium	South Africa	F C A	S		EW
Rhapis excelsa	Lady-Palm	Lady-Palm	South China	P T A			EW
Rhoeo discolor	Christ-in-Cradle	Moses-in-Bulrushes	Mexico	P T A	S		EW
Rosmarinus offic.	Mary's Bouquet	Rosemary	Mediterranean	F T A	S		EW
Saintpaulia ion.	Madonna	African Violet var.	Tanganyika	P W A			EW N
Saxifraga sarmen.	Mary's Hair	Strawberry Geranium	China, Japan	F C A	S		EW
Scirpus cernuus	Lady's Hair	Miniature Bulrush	East Indies	P T H			EW
Selenicereus mac.	Queen-of-Night	Queen-of-Night	Argentina	P T D			EW
Vinca minor	(Virginity)	Periwinkle	Central Europe	P C A			EW N
Rosa (hybrids)	Mary's Thorn	Miniature Rose	—	F T A	S		EW

## 1. Light (Average intensity over normal day)

F - Full	4000 - 8000 foot candles	— Direct South
P - Partial	1000 - 3000 foot candles	— Direct East or West
L - Low	50 - 500 foot candles	— Full North; Filtered East or West

## 2. Temperature

W - Warm	75 - 80 F. in daytime; 60 - 65 F. in nighttime
T - Temperate	65 - 70 F. in daytime; 50 - 55 F. in nighttime
C - Cool	55 - 60 F. in daytime; 40 - 45 F. in nighttime

## 3. Humidity

D - Dry	10 - 30% — Dry House
A - Average	30 - 60% — House with misting, water pans or ventilation
H - Humid	60 - 80% — Humid Terrarium, Conservatory or Greenhouse

## 4. Indoor Window Location. The light, temperature and humidity shown for each plant are those preferred for best growth, as found in its native habitat. In practice, plants are sufficiently adaptable to permit cultivation in one or more window locations in the average house, as indicated:

S - South Window	— Full Sun, Warm, Dry
EW - East or West Window	— Partial Sun, Temperate, Average Humidity
N - North Window	— Low Light, Cool, Average Humidity
T - Terrarium	— Low or Partial Light, Temperate, Humid