

# **THE CHURCH'S FLORAL KALENDAR**

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The Church's floral kalendar by F. Shelley Cuyler & W. R. T.

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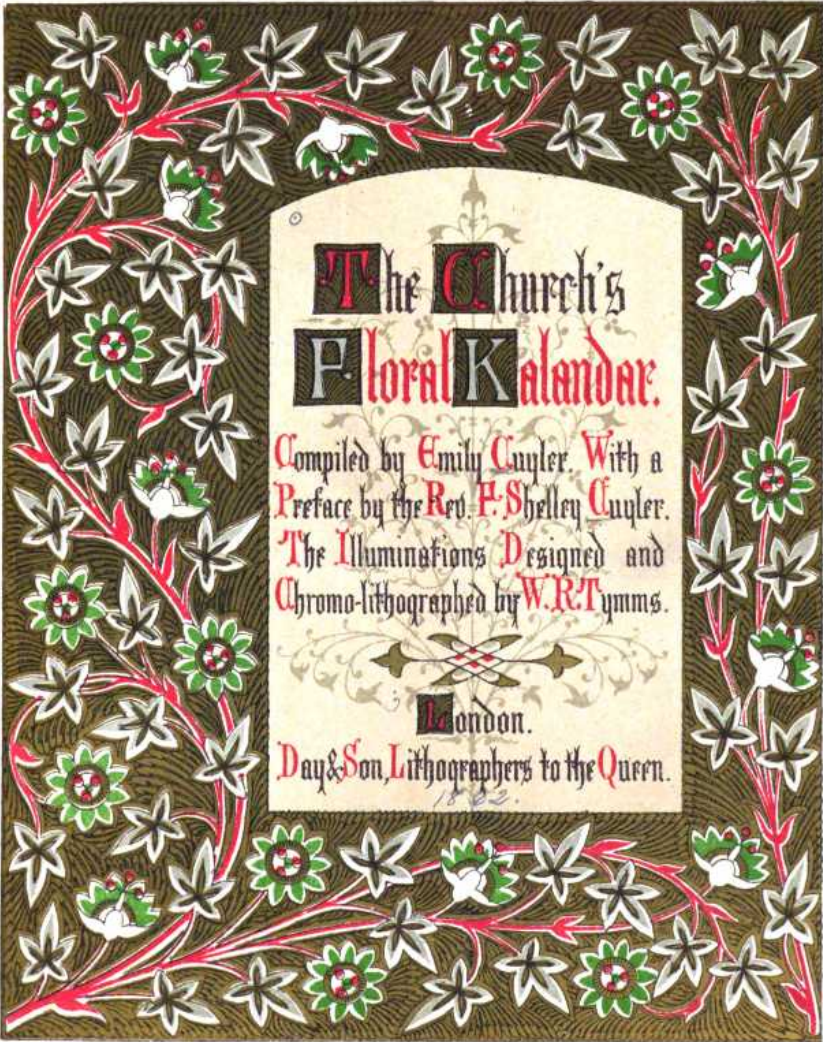
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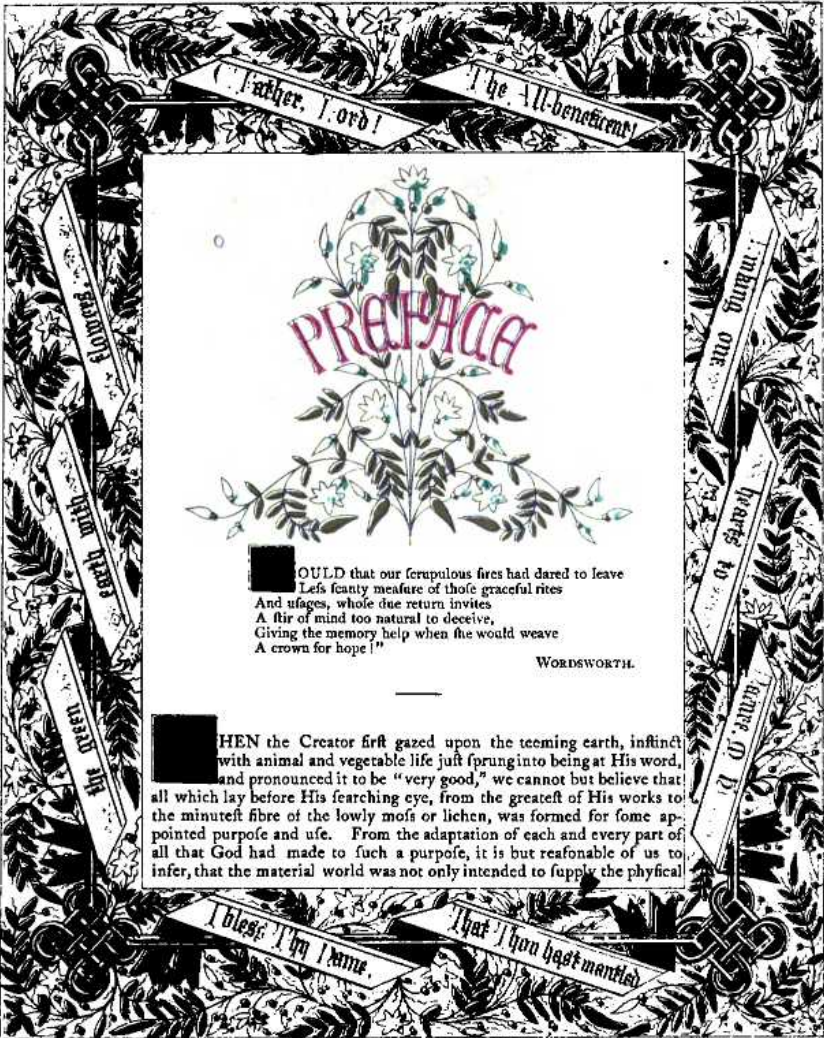
**THE CHURCH'S  
FLORAL KALENDAR**





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Father, I ord!  
The All-beneficent!

# PREFACE

WOULD that our scrupulous fires had dared to leave  
Less scanty measure of those graceful rites  
And usages, whose due return invites  
A fir of mind too natural to deceive,  
Giving the memory help when she would weave  
A crown for hope!"

WORDSWORTH.

WHEN the Creator first gazed upon the teeming earth, instinct  
with animal and vegetable life just sprung into being at His word,  
and pronounced it to be "very good," we cannot but believe that  
all which lay before His searching eye, from the greatest of His works to  
the minutest fibre of the lowly moss or lichen, was formed for some ap-  
pointed purpose and use. From the adaptation of each and every part of  
all that God had made to such a purpose, it is but reasonable of us to  
infer, that the material world was not only intended to supply the physical

I bless I by I ame.  
I hat I hou best mantle

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In all places, in all seasons

wants of the noblest and alone rational of His creatures—Man, but also as a medium to convey to him instructive and spiritual lessons. And when after the Fall the process of vegetation continued, and the promise was given to Noah, that, “while the earth remained, seed-time and harvest, cold and heat, summer and winter, day and night, should not cease,” we may imagine that the same purpose which caused the Almighty to place His bow in the clouds for a sign, incited also the gracious promise of recurring seasons and vegetation, not merely for the use of man, as pleasant to the eye and good for food, but also strictly for the sake of man for his instruction and education; as the thorns which the ground brought forth as the punishment of his sin, and which his innocence needed not, were expressly declared to be for his sake.

**G**AIN, when the promised redemption drew nigh, and the Eternal Son became incarnate and took our nature upon Him, we frequently find Him drawing His lessons from many a passage of busy life, from many a fair scene of earth. Alike the lilies of the field, and what, perhaps, we might pass by unnoticed—the grass, “which to-day is and to-morrow will be cast into the oven,”—the tares,—the reed shaken by the wind, afforded Him objects by which to lead men’s hearts to deeper and holier realities.

**A**ND after that His Church was founded and spread throughout the world, the same system of teaching by means of outward symbols appears to have existed, and to have been held in high estimation by our unprejudiced forefathers. Everything that could carry back the mind to the great Sacrifice which Calvary witnessed found a place in their sacred fanes. The mystic signs—the Cross above the holy Altar—taught them, as they came to offer that commemorative sacrifice of the one atonement for sin once offered, to muse on that time when Jesus, Priest and Victim, hung upon the cross. The trefoils and quatrefoils in their windows spoke to them of the Unity in Trinity: the lights brightly burning on the holy table, told them of the twin nature of Him who came to be the Light of the world. In their simple piety, each part and portion of the edifice symbolised some holy lesson, or was moulded to become an unobtrusive teacher of the grace of God. Nor was there wanting in those faithful hearts the desire to give back, as it were, to God

Flowers expand their light and soul-like wings

GOD'S LIGHT SHINES IN SUMMER

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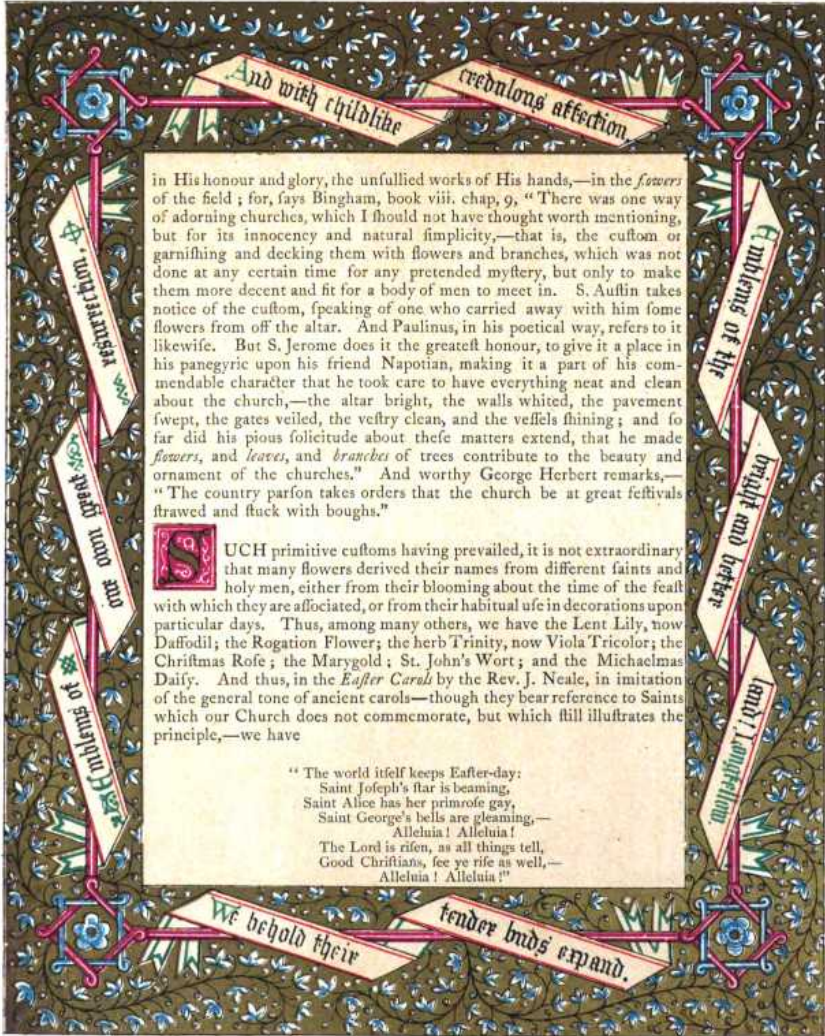
GOD'S LIGHT SHINES IN SUMMER

RAIN ALMIGHTY ARE TO HUMAN KIND

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in His honour and glory, the unfulfilled works of His hands,—in the *flowers* of the field; for, says Bingham, book viii. chap. 9, "There was one way of adorning churches, which I should not have thought worth mentioning, but for its innocency and natural simplicity,—that is, the custom of garnishing and decking them with flowers and branches, which was not done at any certain time for any pretended mystery, but only to make them more decent and fit for a body of men to meet in. S. Auslin takes notice of the custom, speaking of one who carried away with him some flowers from off the altar. And Paulinus, in his poetical way, refers to it likewise. But S. Jerome does it the greatest honour, to give it a place in his panegyric upon his friend Napotian, making it a part of his commendable character that he took care to have everything neat and clean about the church,—the altar bright, the walls whitened, the pavement swept, the gates veiled, the vestry clean, and the vessels shining; and so far did his pious sollicitude about these matters extend, that he made *flowers*, and *leaves*, and *branches* of trees contribute to the beauty and ornament of the churches." And worthy George Herbert remarks,— "The country parson takes orders that the church be at great festivals strawed and stuck with boughs."

**F**UCH primitive customs having prevailed, it is not extraordinary that many flowers derived their names from different saints and holy men, either from their blooming about the time of the feast with which they are associated, or from their habitual use in decorations upon particular days. Thus, among many others, we have the Lent Lily, now Daffodil; the Rogation Flower; the herb Trinity, now Viola Tricolor; the Christmas Rose; the Marygold; St. John's Wort; and the Michaelmas Daisy. And thus, in the *Easter Carols* by the Rev. J. Neale, in imitation of the general tone of ancient carols—though they bear reference to Saints which our Church does not commemorate, but which still illustrates the principle,—we have

"The world itself keeps Easter-day:  
Saint Joseph's star is beaming,  
Saint Alice has her primrose gay,  
Saint George's bells are gleaming,—  
Alleluia! Alleluia!  
The Lord is risen, as all things tell,  
Good Christians, see ye rise as well,—  
Alleluia! Alleluia!"