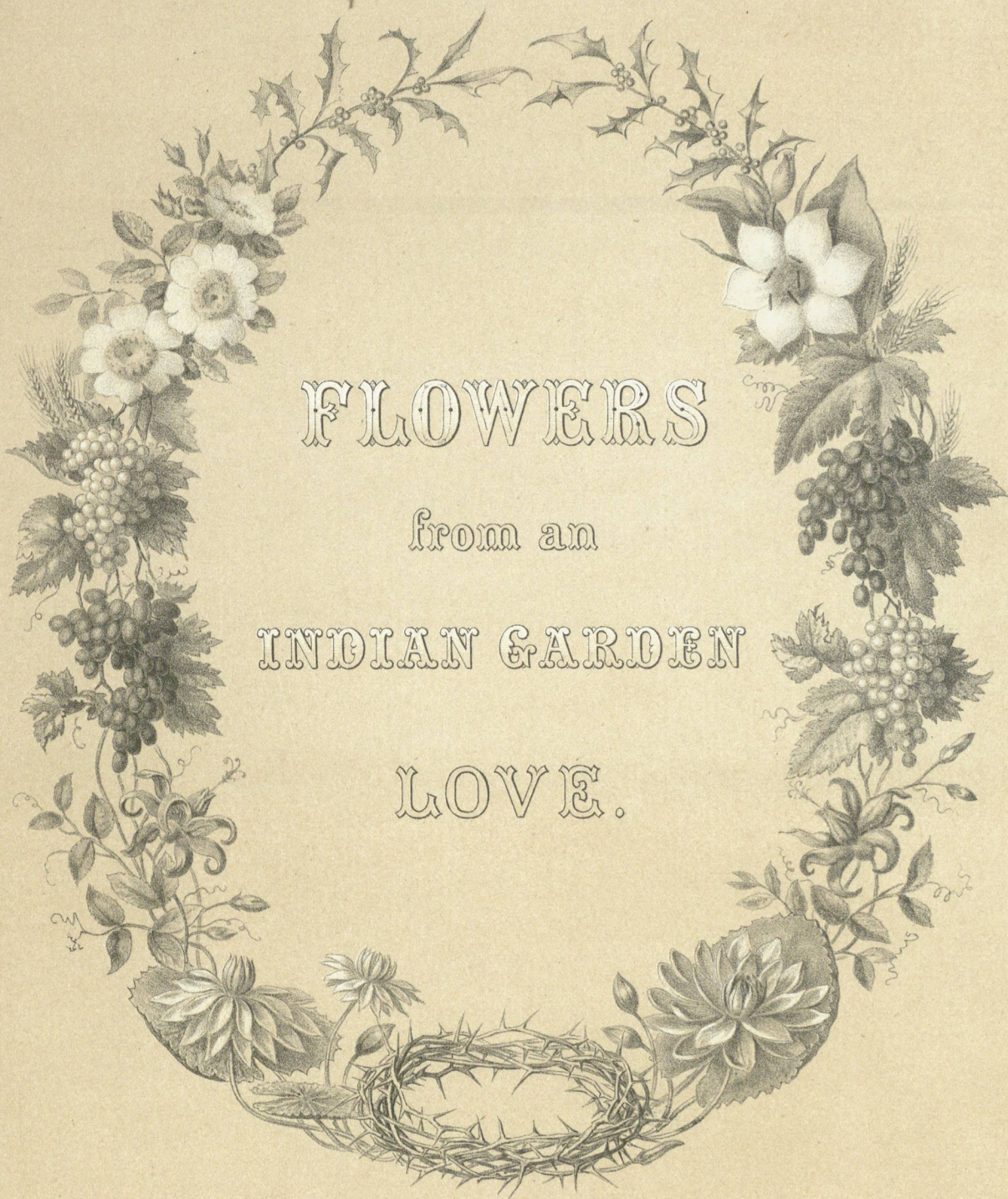


FLOWERS
FROM AN
INDIAN GARDEN



FLOWERS
from an
INDIAN GARDEN
LOVE.

Executed by L. Baumann & C^o, Dusseldorf.



LOVE.

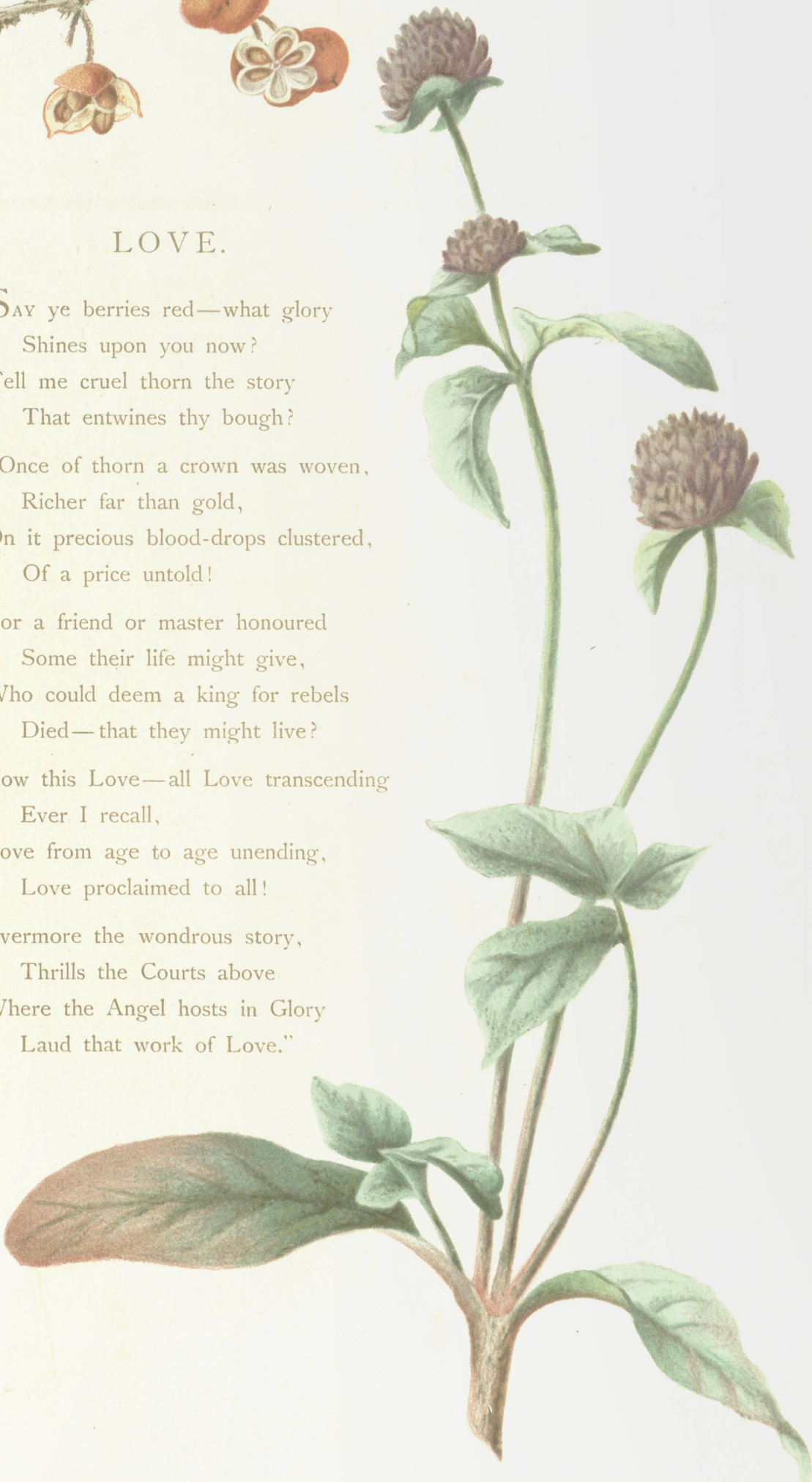
SAY ye berries red—what glory
Shines upon you now?
Tell me cruel thorn the story
That entwines thy bough?

“Once of thorn a crown was woven,
Richer far than gold,
On it precious blood-drops clustered,
Of a price untold!

For a friend or master honoured
Some their life might give,
Who could deem a king for rebels
Died—that they might live?

Now this Love—all Love transcending
Ever I recall,
Love from age to age unending,
Love proclaimed to all!

Evermore the wondrous story,
Thrills the Courts above
Where the Angel hosts in Glory
Laud that work of Love.”





EUCHARIS AMAZONIA

AND

OTHER FLOWERS.

THE QUEEN OF SHEBA
AND
KING SOLOMON.

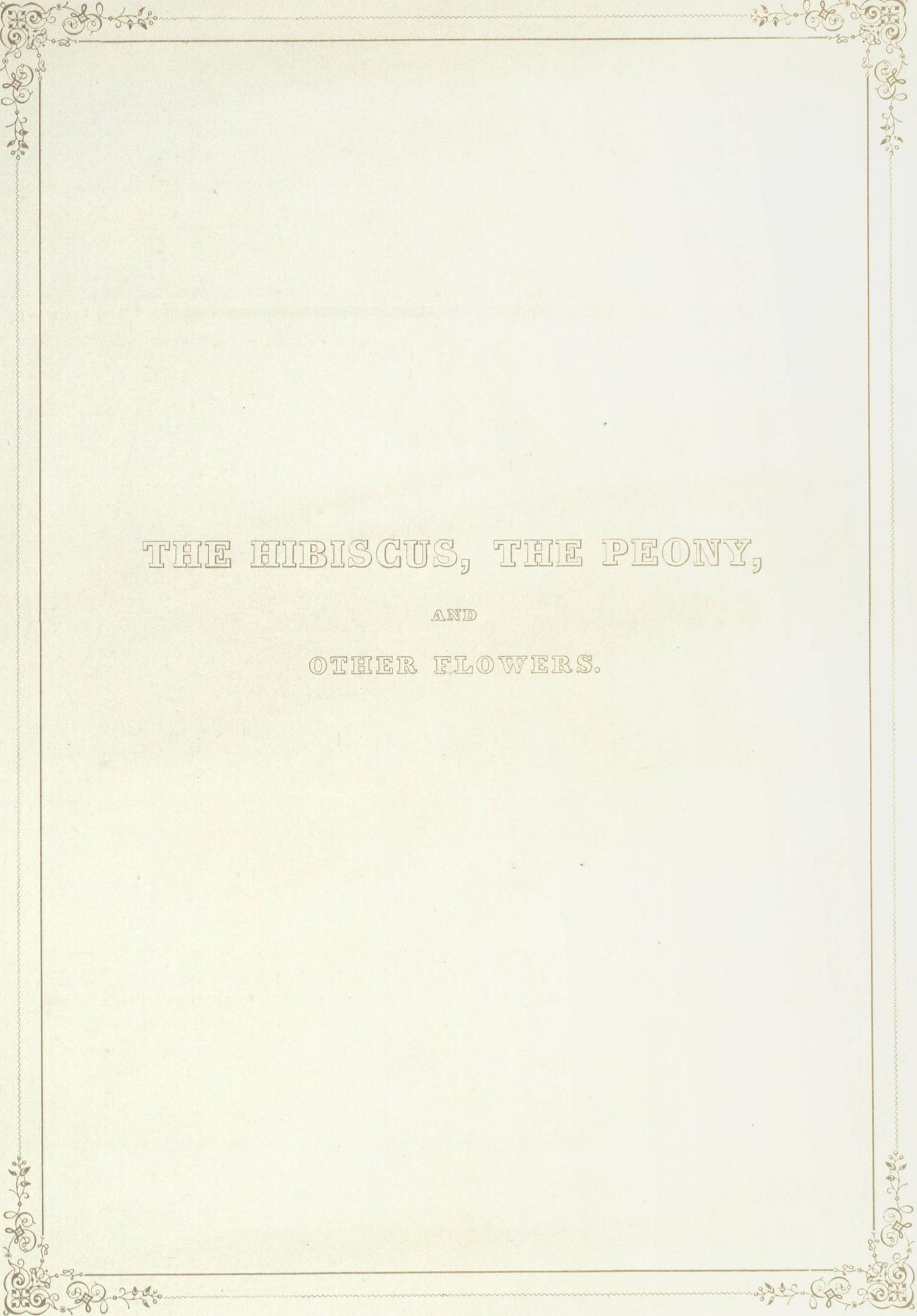
SHE stood before the King, and in their hands
Her maidens bore chaplets of fairest flowers,
"O King" she cried, "'tis known throughout all lands,
That thou possessest Wisdom's fullest powers,
"Still as thou searchest into mysteries high,
Thou dost not disregard things mean and small,
Studying the portents of the starry sky,
And of the hyssop growing on the wall.

"Therefore I left my native land to seek
Comfort and light and knowledge from thy store,
Despise me not, I pray thee, though I speak
On subjects far beneath thy mystic lore."

Then answered Solomon "To me, O Queen,
Speak freely all that doth perplex thine heart,
Fear not that I can deem trifling or mean,
Aught that thou condescendest to impart."

The principal flower in the first Group is the *Eucharis Amazonia* whose cup-like centre and purity may remind us of the chalice used in the Holy Communion. The lilac flower *Justinia Speciosa*, is a native of the Bengal forests. The *Gloriosa Superba*, the *Nerrim Oleander*, the *Bignonia Radicans*, the crimson *Ipomea Quomoclit* and blue *Convolvulus* with trifid leaf are common in the East Indies.





THE HIBISCUS, THE PEONY,
AND
OTHER FLOWERS.

“OPPRESSED by cares,” she said, “a livelong night,
Sleepless I counted one by one the hours,
When lo! methought I paced a garden, bright
With sparkling streams and soft luxurious bowers.

“And o’er them clustered charming flowers like these
That I with wonder in thy garden found,
And in festoons they hung o’er shrubs and trees,
And brightly carpeted the mossy ground.

“Thus as I gazed enchanted with the scene,
Lo! the bright vision faded — in its stead
A Quagmire swarmed with forms of loathsome mien,
And ravenous beasts from which I shrank with dread.”

“That,” said the King, “must be vain-glory’s show,
The bower of selfish, sinful, base desire,
All that is in it fearful change shall know,
And sink at last beneath its kindred mire!”

The flowers on the opposite page are emblematic of worldly passions; the principal flower, an Hibiscus, is of the colour appropriated to falsehood and jealousy, the Tuberose signifies dangerous pleasures; the Peony, ostentation; the Larkspur, lightness; the Narcissus, self-love, and the Plumbagos are remarkable for the acidity of their juice.





PASSION FLOWER.

"THEN as I wept with mingled grief and fear,
There came one softly by and led me forth,
Up a steep pathway to a spot so drear,
I deemed it blasted by avenging wrath.

"Exhausted I sank down with aching heart,
And sorely wounded feet, upon a rock,
O would, I cried, that I could now depart,
Life is but given our dearest hopes to mock.

"When lo! there shone around a wondrous light,
It made the desert blossom like a rose,
And from my rocky seat burst on my sight
This flower that round thy pillared Temple grows."

"It is the flower of Faith," replied the King,
"Beyond the sea, far to a distant land,
A prophet went — its precious seeds to bring,
None can as yet their meaning understand."

The Passion Flower is the emblem of Faith; it is a Native of America, the variety depicted on the opposite page is peculiar on account of the length between the calyx and petals, the flower does not open out freely and may typify to a 'fanciful mind', a shrouded Faith, long looked for and slow in developing.





PAPAVER SOMNIVERUM.

PAPAVER RHAAS.

"ARISE and work by that," said a low voice,
"If thou wouldst have thy wish and knowledge gain,
That should make all within thy realms rejoice,
I heard no more, and cried, O speak again,

"Or give some sign; when lo! a tree appeared,
Waking, I cried aloud in sad affright,
And yet I know not what it was I feared,
Nor can my memory recall that sight,

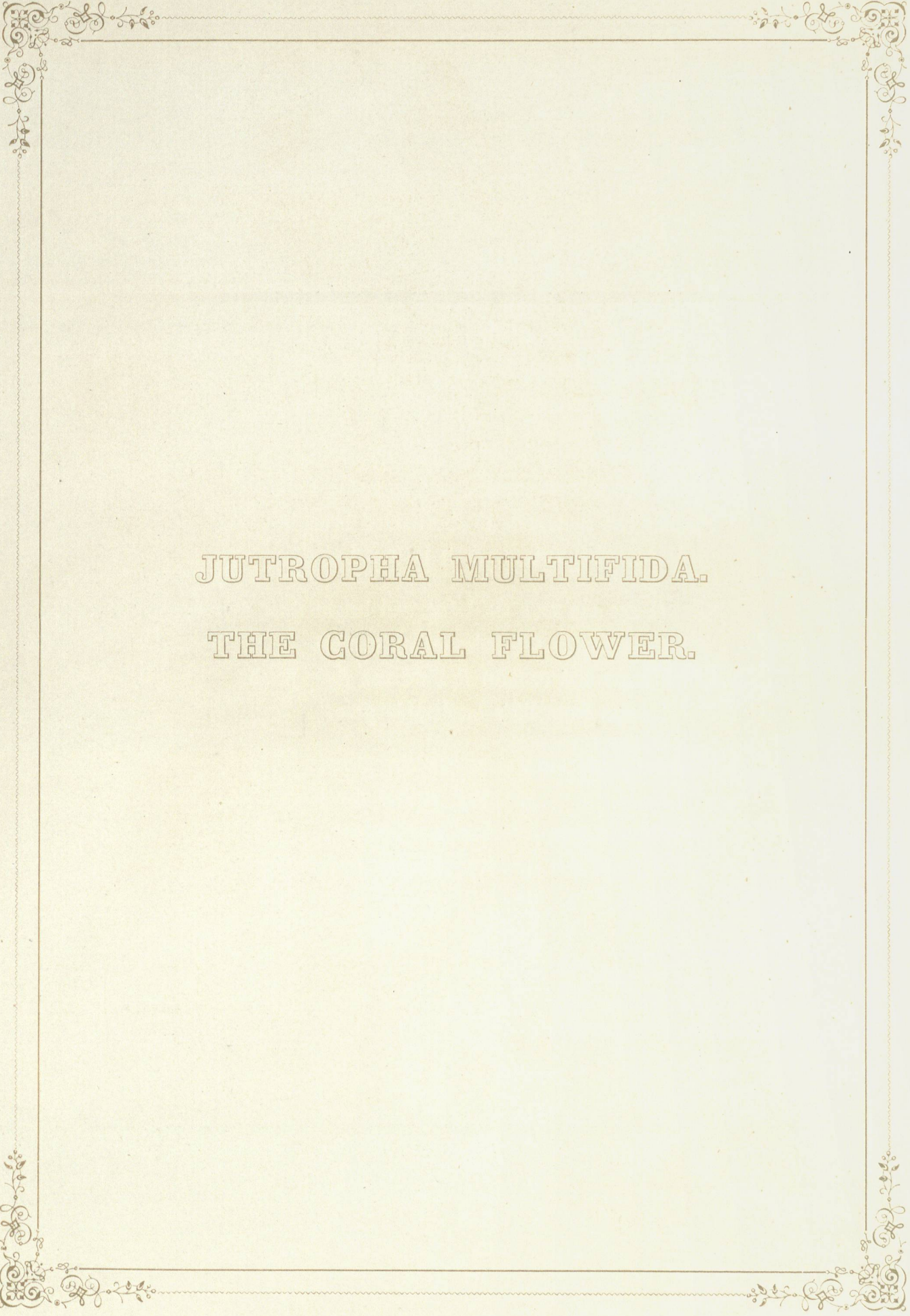
"Nor can my sages tell me — but one brought
These Poppy blossoms from an Eastern land,
And said from them oblivion's balm is sought,
The greatest blessing mortals can demand."

"Cowards alone can think so," said the King,
"A true, brave heart can never sink so low,
'Twill even bear remorse — hell's deadliest sting
Than drown its every sense to drown its woe.

The Poppy in floral language is made the symbol of Consolation. The ancients who regarded sleep as the healer of all woes, the great comforter of the world, gave him for his only ornament a wreath of poppies.

Ackermann's Language of Flowers.





JUTROPHA MULTIFIDA.

THE CORAL FLOWER.

"BUT woe worn hearts affirmed the words were true,
This life, they cried, is but a vale of tears,
Its griefs are many, and its joys are few,
Its care increases as increase our years.

"It is a boon they cried to give us aught
To drown our sorrows and to baffle Fate.
Despair has thousands to destruction brought.
We need a solace ere it be too late.

"Sweet are the nuts we bring and bright their flower,
But deadly is the poison they contain
When hope and comfort fly, we use their power
T'escape from life's intolerable pain."

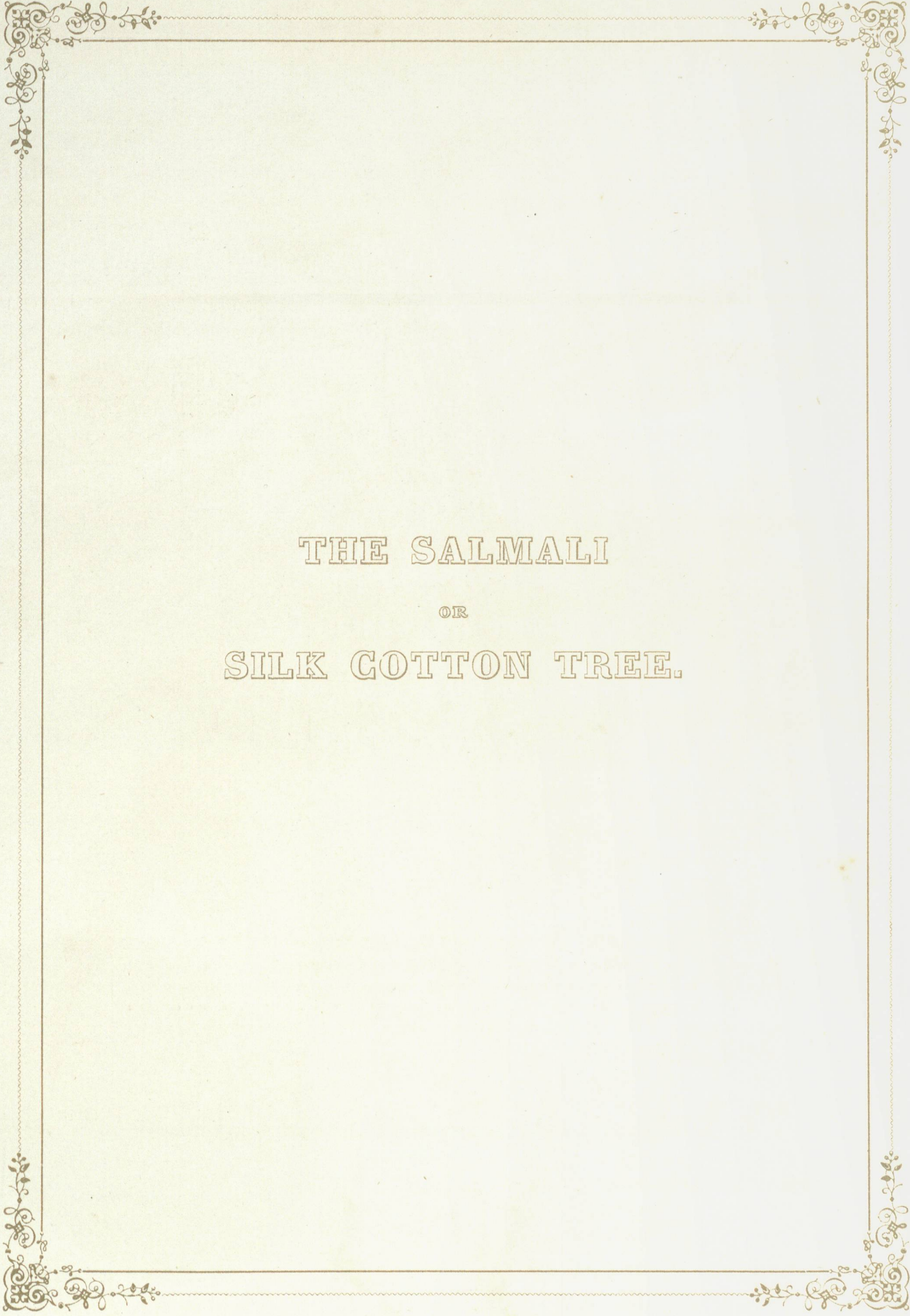
"Short-sighted fools alone can argue so,
Life is a precious gift," replied the King,
"Sorrow the truest wisdom can bestow
On those she shadows with her dusky wing."

Ecc. 9. C. 4—5. V.

„ 7. „ 3. 10—14. V.

The nuts of the *Jatropha multifida* though pleasant to the taste are highly poisonous, an oil is extracted from them for medicinal purposes.





THE SALMALI
OR
SILK COTTON TREE.

"THOU didst behold, O Queen, our sacred tree,
Thus spake the sun god's priest, when troubles lower,
A monument of grief and mystery,
It sheds from every bough its leaf and flower.

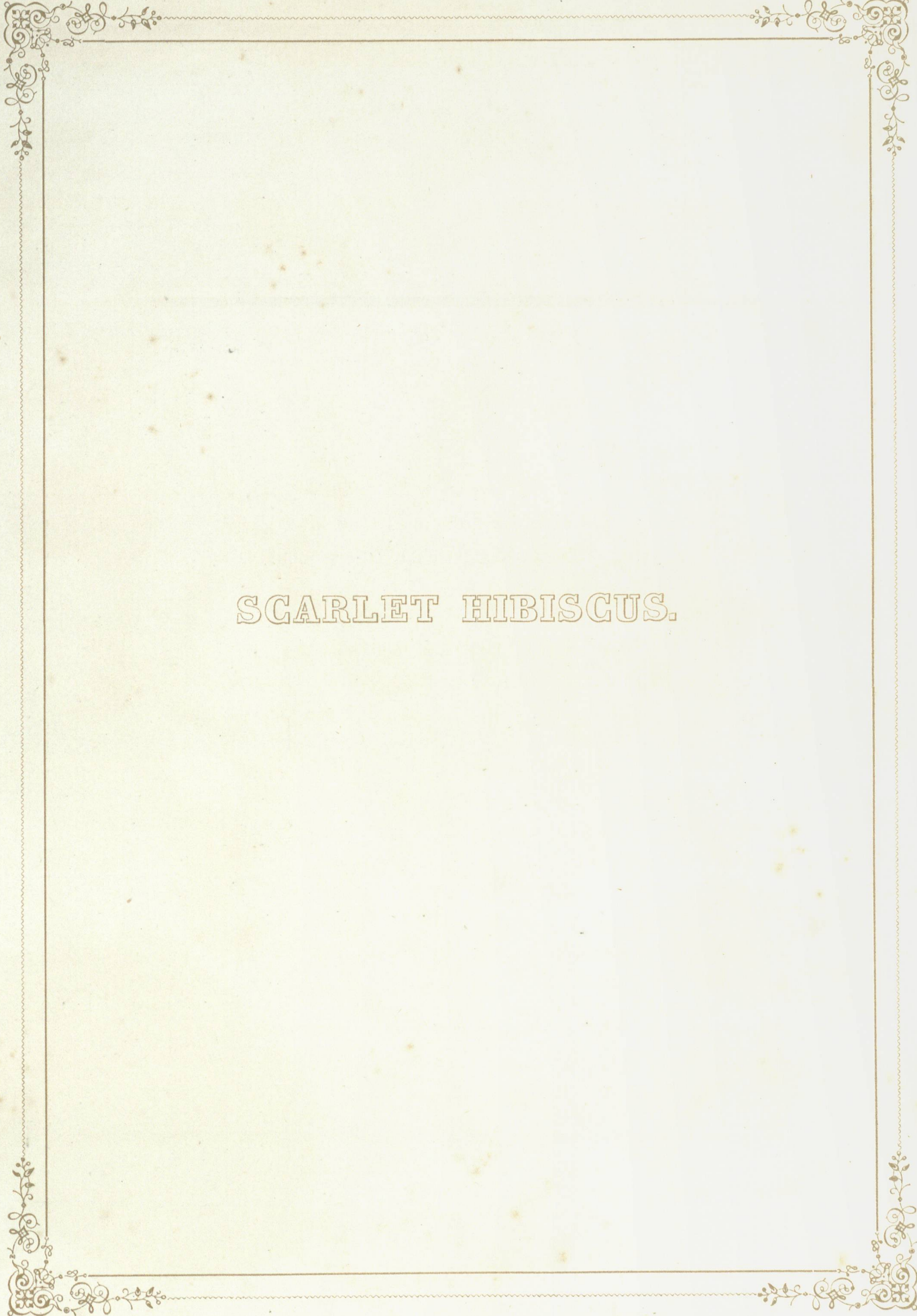
With precious gifts the threatened ill to stay
Quickly should flock thy people from around
If these appease—lo! each erst naked spray,
With bright hued flowers will be profusely crowned.

"Hasten O Queen! now that our god hath shewn,
Some fearful doom is hanging o'er thy land,
His sovereign power make all thy people own
For all the earth is under his command!"

"And did you listen to the crafty tale?"
Enquired the King, "for how can sun or flower,
O'er the Almighty's least decree prevail?
Each is the work of His creative power."

The Salmali, or-silk-cotton tree, in an Indian forest, is a weird looking object in the spring its branches being perfectly bare of leaves, while the surrounding trees are full of foliage, but when the branches are covered with large, handsome scarlet blossoms it is a striking and beautiful sight. The leaves begin to appear as the flowers drop off, the pods grow to the length of two or three inches and are filled with soft silky fibre.





SCARLET HIBISCUS.

"SWIFTER than thought," resumed the Queen, "then came
One crying out aloud. The sun-gods ire,
By paltry gifts to stay! O thought of shame!
Know ye our god is a consuming fire!

"Blest is the land all other lands above!
Blest in its sons, its daughters and its store,
Whose people give the little ones they love
And of their life-blood rich oblation pour!

"Thus only will our god be satisfied,
Thus only will he stay the vengeance due,
A sign is given, the ground such blood has dyed
Brought forth the first bright flowers of scarlet hue!"

"Thus brutal men pervert" exclaimed the King,
"The mystery as yet we may not see,
What sacrifice that is our God shall bring
Justice to satisfy and Love to free!"

According to ancient fable red flowers obtained their hue by springing from ground bathed with the blood of innocents. The *Hibiscus rosa siensis* has been chosen for the accompanying page on account of its hue, its petals possess astringent properties of which the Chinese make use to blacken their eyebrows, and the leather of their shoes.





LORD MACARTNEY'S ROSE.

"THEN in our Court began a keen debate,"
The Queen continued, "some would have us yield,
To these new doctrines which my soul did hate,
And from them inly vowed my land to shield.

"Some deep abhorrence and contempt expressed,
Thus loud and louder the contention grew,
Until the angry strife to set at rest,
From the arched roof hung out the Rose to view.

"A pure, white Rose, with heart of glowing gold,
The floweret type of reticence and peace,
Bids us our foe in love's embrace enfold,
And from the heart all angry thoughts release."

"True," said the King, "there will be joy on earth,
When all shall follow precepts wise as those,
Then shall the dreary wilderness give birth,
Instead of briars and thorns, to Sharon's rose."

In ancient days a Rose was fastened over the table at entertainments, that the sight might remind the guests, sallies in which any of them indulged were not to be proclaimed in the market place. This custom gave rise to the saying 'under the rose' which was equivalent to an injunction of secrecy.

The white Rose is the Symbol of silence in the language of flowers, the one depicted in the opposite page was brought by Lord Macartnay from China.





CHINA ASTER.

"SILENCE restored — thus spake an aged seer,
Age is not ready — has its after thought,
When the sun sets, lo! then the stars appear,
The starry flower of after thought I've brought.

"Our knowledge is not deep enough to tell,
O Queen! the mystery of thy dream and dread,
And yet, but now, as by a mighty spell,
Words long forgotten, o'er my memory sped,

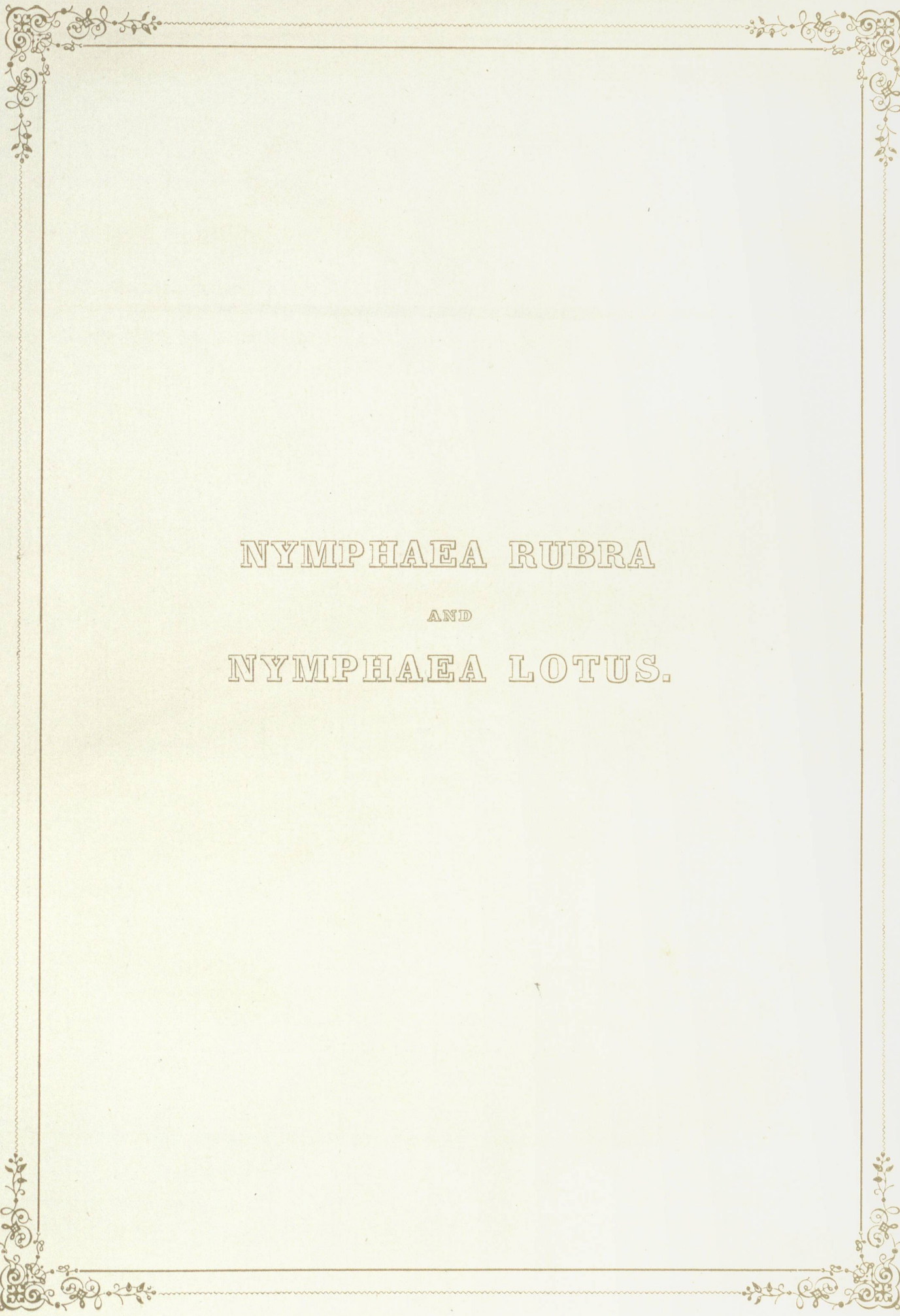
"In Israel the day-star shall arise
To gladden every nation with its light,
Now therefore send, O Queen, Good men and wise,
For there thy vision may be read aright.

"O Seer, I cried, thy words shall not be lost!
Faith's guiding star shall lead o'er hill and dell,
I will not dread the toil nor count the cost,
But go to that far land of Israel."

The numerous family of radiated flowers were named 'Aster' from the Greek word signifying 'Star'.
The China Aster begins to bloom when other flowers are scarce. It is like an after thought
of Flora's who smiles while leaving us.

Language of Flowers.





NYMPHAEA RUBRA
AND
NYMPHAEA LOTUS.

THEN answered Solomon, "O Queen, by this
Well hast thou proved to all thy faith and zeal!
And that thy land may learn the path of bliss,
All we yet know to thee I will reveal.

"Between our people and our Altar, stands,
Surrounded by the Lily-flowers, a sea,
To teach us, all must bring clean hearts and hands
Who would approach the God of purity.

"O sad review! from infancy to age,
The best fall short of what our God requires,
On the true record of life's fairest page,
Lie broken vows, vain deeds and low desires,

"As water-lilies gather from the flood
Their life, their crimson hue and pearly white,
So God decrees by water and by blood,
Shall man draw life and beauty in His sight.

The beautiful *Nymphaea Rubra* is a native of the East—it is not infrequent in Hindostan, growing in pools of fresh water and in rivers where there is little current.

The Egyptian waterlily (*Nymphaea Lotus*) entered largely into works of art. The Phoenician architects of Solomon's temple decorated the capitals of the columns with lily-work corresponding to the lotus headed capitals of Egyptian architecture.

Smith's Dict. of the Bible.

The brim of the Molton Sea was wrought with flowers of lilies.

I. Kings 7th Chap.





PURPLE ARUNGABAD GRAPE

AND

WHITE KISHMISH GRAPE.

“WHEN in the garden Satan dared deface
God's work 'twas promised One should bruise his head,
That One we know must come of David's race,
In Him all types and hopes be perfected.

“I see! I see! a king goes forth to war,
For truth, humility and righteousness,*
Binds Sin and Death to His triumphal car,
That He may from their yoke the world release.

“Is that His standard? that despised tree?
That grounded staff? † lo! wonders cluster there,
Fast gather crowds, Jew, Gentile, bond and free,
And with its gifts adorn their house of prayer.

“Hark! with glad songs of praise the skies resound,
Rejoice oh earth! glory to God above!
The king of righteousness and peace is crowned,
Truth is His sceptre and His banner Love.” ‡

The fruit of the bunches both of the Kishmish and Arungabad grapes is drawn two thirds of the natural size: the bunches also are two thirds of their usual size.

The thorn is sketched from a piece brought from Mount Calvary where it is indigenous and was most probably the kind used for the mock crown placed on the brow of the King of Life and Glory.

* In the cause of truth, humility and righteousness.

Bishop Horsley's 5th Sermon on the 45th Psalm.

† Isaiah 30. Chap. 32. V.

‡ And His banner over us is Love!

Song of Solomon.

