want looking over; any plant that is what is called "pot-bound," that is to say, the roots of which are all clinging in a welded mass to the sides of the pot, must be taken out and shifted into a larger-sized pot. In some cases where your plant is a strong and vigorous grower, it should be put into a pot two sizes larger. And next about the soil for green-house potting. Here is a good compost that will answer nearly every purpose in the green-house. Equal proportions of the following:—loam with the turf decayed in it, leaf-mould, decayed cow-dung, peat-earth chopped quite small, and some ordinary road-side sand. One remark only we may add here: in the case of growing heaths, use three times the quantity of peat-earth, so that for all plants of the heath order we have these three parts of peat, and one of the before-named soils. And in shifting a plant from one pot to another, take care that it is not sunk deeper into the new pot than it was into the old one, and see also that the new compost goes uniformly all round the old ball of earth that encompassed the roots of your plant just lifted from the old pot. A little water will settle the soil well round the roots.

Heavy work again will shortly be entailed upon us in the kitchen garden, but in the two months just gone by we have probably prepared our soil for early seed reception in favourable weather, by a good and thorough trenching and manuring. March is of course our general seed-sowing month, but about the middle of February in an open season a beginning may certainly be made. At all events our successional pea-sowing may take place. Some round-leaf spinach also may be sown, and this should be got in like the peas, successionally. In mild weather it will grow rapidly, and where it comes up very thickly it may be thinned out; yet even this thinning should only be sparingly done, because when each little plant of it has four good round leaves, it may be drawn bodily, and in that way thin the rest, and enable what remains to attain a better size. In all seed-sowing this month and the next—and especially in the kitchen garden—take care to have the soil well over your seed, though avoid the other extreme of sowing too deeply. For at the end of a long winter the birds are very busy forage-hunting when their berry supply has become exhausted, and will soon find out a weak point in the kitchen garden sowing. A few exposed seeds will tell the feathered tribe that more are to be had by a little perseverance in scratching up, hen-fashion. Hence we now see the importance of early trenching, and afterwards reducing the soil to a thoroughly pulverised and friable state, in which state only can we properly manipulate it when sowing-time comes.

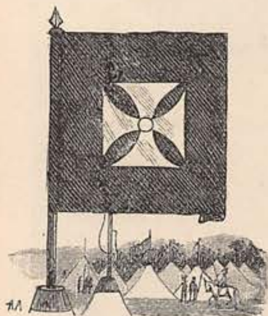
And then about our fruit garden. Pruning, if not finished by this time, should be instantly done. It is a month in which it is almost out of place to hint at the operation, but we merely do so, as it is simply imperative to complete it forthwith. But the gooseberries and currants should be gone over, and all the weakly wood cut out; this will let in air and sun. If these trees be allowed to get into a tangle of wood they will fail. Similar observations likewise apply to the planting of new fruit-trees; do it at once if it is to be done at all.

Preparations also may be made for grafting by procuring shoots and cuttings of anything new or very desirable; but when you have got them, bury them nearly in the ground until they are wanted for their purpose.

FAMOUS FLAGS OF FIELD AND FLEET.

BY "NAUTICUS."

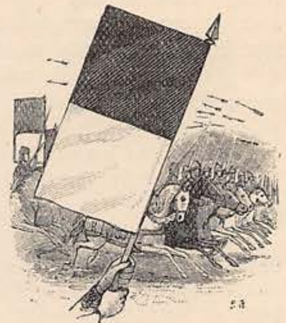
I.



BANNER OF THE KNIGHTS OF ST. JOHN.

We propose to notice briefly some of the less-known flags which in past years have played a far from unimportant place in the making of history, and will then give some account of the origin of a few of the more important modern flags. Anything like a complete treatment of the subject would lead into the mysteries and technical language of heraldry, a matter not lightly to be undertaken by simple lay folk, and would moreover require far more space than can be here allotted to it. However, it is hoped that this sketch of a subject not much studied will prove instructive and interesting.

The Banner of the Knights of St. John.—In the middle of the eleventh century some merchants of Amalfi obtained permission from the Caliph of Egypt to build a hospital at Jerusalem, which they dedicated to St. John, and in which they received and sheltered the poor pilgrims who visited the Holy City. They were expelled from Jerusalem in 1191, and established themselves successively at Acre, Cyprus, and Rhodes. At the last-named place they maintained their headquarters for two centuries, but in 1522 they were driven out by the Turks. The order then retired to Candia, Sicily, and finally to Malta.



THE BEAUCEANT.

Their banner con-

sisted of a white cross of eight points on a black ground. These points were typical of the eight virtues the members were supposed to possess :—(1) Spiritual contentment; (2) A life free from malice; (3) Repentance for sins; (4) Meekness under suffering; (5) A love of justice; (6) A merciful disposition; (7) Sincerity; (8) Capability of enduring persecution.

The Beauceant.—The Order of the Knights Templar originated in the piety of nine French knights, who in 1118 followed Godfrey de Bouillon to the Holy Land. Baldwin, King of Jerusalem, granted them a dwelling within the precincts of the Temple—whence their name. At first the members of the order led a simple and regular life; their charity and devotion obtained for these "poor soldiers of Jesus Christ" the sympathy of the Kings of Jerusalem and the Eastern Christians. The knights were bound by their vows to shed their blood in defence of the Christian religion, to accept every combat, however outnumbered they might be, to ask no quarter, and to give no ransom. They carried at their head their famous standard called the "Beauceant." This bore the motto "*Non nobis, Domine, non nobis, sed nomini tuo da gloriam*" (Not unto us, O Lord, not unto us, but unto Thy name give the glory). The upper half was black, the lower white. It was made usually of woollen or silk material, and was six feet in height by five feet in width. The picture of the flag given here is taken from its representation in the Temple Church in London.

OLD EAST INDIA FLAG OF PORTUGAL.

The standard carried by individual Knights Templar was a red cross of eight points on a white ground, and resembled that of the Knights of St. John.

The Old East India Flag of Portugal.—In 1139 Count Alfonso of Portugal, with an army including a band of English and French knights, departed from Portugal to take part in the second Crusade. On their way they defeated a confederacy of five Moorish kings, and by this victory Portugal attained the dignity of a kingdom. In commemoration of this event Alfonso substituted for his paternal arms (a blue cross on a white ground) the famous standard of Portugal here represented.

We notice that five shields are disposed cross-wise on a white shield—these are to commemorate the five kings slain at the battle near the camp D'Ourique. This formed the flag of the old Portuguese voyagers—the flag that slowly made its way down the coast of Africa, past Madeira and Cape Verde Islands, that led the way round the Cape of Good Hope to the Spice Islands in the far East. With it, Vasco de Gama also carried the armillary sphere given to him specially by Don Manuel the king. This flag was for long the sign of Portuguese supremacy in the East Indies. The present flag of Portugal was adopted in 1815, and is an unmeaning modification of the ancient and glorious flag of Prince Henry the Navigator.

STANDARD OF SPAIN, 1492.

Spanish Flags at the Conquest of America.—There can be no doubt that the first European banner displayed on the shores of the New World was the royal standard of Spain, emblazoned with the arms of Castile and Leon. This, as the national flag, was shown by the ships of Columbus. The arms, castles and lions, seem —as was far from uncommon in those days—to be a kind of pun on the names Castile and Leon. The standard here depicted must ever be memorable as the first to cross the Atlantic Ocean; and it was this flag —modified by the accession of Charles V. to the throne—that Magellan carried through the straits discovered by him, and across the Pacific to the Spice Islands.

We give a sketch also of the personal banner of Columbus carried in his expedition. We are told how "Columbus, dressed in scarlet, first stepped on shore from the little boat which bore him from his vessels, carrying the royal standard of Spain in his own hand, followed by the Pinzons in their own boats, each bearing the banner of the expedition, viz. a white flag with a green cross, having on each side the letters F and Y, surmounted by golden crowns." The letters are, of course, the initials of the Spanish sovereigns.

EXPEDITIONARY BANNER OF COLUMBUS.

The personal banner of Cortez is still preserved in the city of Mexico, and that of Pizarro is supposed to be in Caraccas in Venezuela. But it is more probable that the original was carried off when the palace at Lima was sacked in 1865, and it has never been recovered.

(*To be continued.*)

and women as well—to choose the life of the cloister to any other. But that was not his intention. He would live like a recluse in so far only as the seclusion such a life imposed, but he would acquit himself of the responsibilities of his station to the fullest extent duty demanded. Instead of joining a religious order, and endowing it with the bulk of his wealth, he determined to live amongst his own people, and apply his surplus funds to improving their condition and promoting their prosperity. He would be rigidly exclusive, but he would be happy—happy in the knowledge that he was contributing to the happiness of others.

"This resolve he inflexibly carried out. Arrived home at last, after years of absence, he installed the Abbé Dupont as his representative in all matters connected with the business of his estate and of his household, and almoner of his bounty to the poor and distressed as well. For himself, he lived only in the companionship of his books, and, save the Abbé, he saw no one from year's end to year's end. But the good works performed in his name were incalculable: he was truly, as they said, as bountiful as Providence, and as invisible. For years there was no break in the monotony of his solitary existence, but yet he was happy. His thoughts were always occupied in devising means for assisting the necessitous and increasing the well-doing of the prosperous people on his estate and in its vicinity, and in this way the tedium of his lonely life was relieved of most of its oppressiveness. As might be expected, his tenantry all but adored him.

"The fame of his goodness and his life of solitude extended all over the country ; and his death, after a long and undoubtedly well-spent life, was regarded as a calamity, and mourned as almost a national loss. He made no will, but it was found that he had devoted nearly the whole of his large income during life to charitable purposes, and to improving the material condition of his tenantry. Very many claimants for the succession to his estate turned up, and at last it got into Chancery, and, as a natural consequence, gradually lapsed into the ruin and decay which is its present condition.

"That's the story, but badly told. At all events, it is true. My father, when a boy, saw the squire on one occasion—the only one on which he made his appearance in public for several years. It was in honour of the visit of his friend Beauford and his charming wife. A great *fête* was given to the country people, and the hermit appeared for a few moments in sight of his guests while he received his friends. My father describes him as a marvellously handsome man, deadly pale, but with an ineffably sweet and kindly expression. This was many, many years before his death, and he was never afterwards seen in public."

FAMOUS FLAGS OF FIELD AND FLEET.

BY "NAUTICUS."

II.

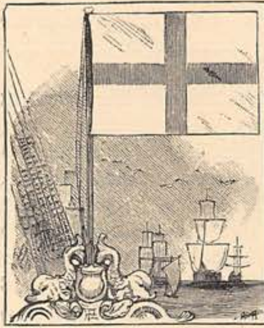
THE ORIFLAMME.

THE Oriflamme. — For many generations it was customary to choose for a military standard the colours of any saint whose intercession was considered to be especially valuable. The ancient Kings of France for nearly six centuries carried as their standard the blue hood or cape of St. Martin of Tours, or as some assert a memento of it. St. Martin's standard was succeeded in popular estimation by the renowned Auriflamme or Oriflamme of St. Denis. This sacred banner of Clovis was originally the banner of the Abbey of St. Denis. It was made of red silk, with flames of gold, worked in gold thread upon the silk, and was fixed on a golden spear. Its end was cut into five points, and it was fringed with green silk. The red indicated suffering, and the green denoted hope. All banners of churches dedicated to martyrs were red.

The Counts of Vexin were the standard-bearers to the abbey, and when the County of Vexin was annexed to the crown by Philip I. the oriflamme was entrusted by the community of St. Denis to the Kings of France, who, as Counts of Vixen, were considered as vassals of the abbey. Any noble whom the king desired to honour was selected as the standard-bearer. He, when selected, had to make a solemn vow to defend it faithfully with his life. The war being finished, the oriflamme was carried back to the abbey church by the king in person. It was first taken to battle by Louis le Gros in 1124 ; and it appeared for the last time at the Battle of Agincourt in 1415. It was borne against the Flemings, and was present at the Battle of Rosbecq in 1382, when Philip Van Artevelde was slain.

THE BLUE BLANKET.

This banner was said to have been destroyed when the tombs of the Kings of France were despoiled in the Revolution ; but within recent years it has been confidently affirmed that "it is still suspended from an eminence at the eastern extremity of the


ST. GEORGE'S CROSS.

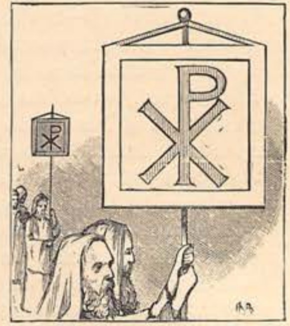
venerable Abbey Church of St. Denis." The monks were in the habit of assuring the people that this banner was brought to the abbey by an angel when Clovis was converted to Christianity, and tradition certainly assigns an age of many centuries to this silken remnant of monastic superstition and imposition.

The Blue Blanket.—This ancient standard, the banner of the Edinburgh craftsmen, is still carefully preserved, and held in great honour and reverence by the burghers of the northern capital. It was presented to the guilds of Edinburgh in 1483 by James III., King of Scotland, "as a perpetual remembrance of their loyalty, and having power to display the same in defence of their king, country, and their own rights." It was borne by the craftsmen at the Battle of Flodden in 1513; it was displayed for the purpose of assembling the incorporated trades to protect Mary, Queen of Scots, after her surrender at Carberry Hill; and it was also brought out when King James VI. was rescued from the rabble in the Old Tolbooth.

ST. ANDREW'S CROSS.

The Flag of St. George.—It is impossible to determine when the white flag with the red cross—St. George's flag—came to be accepted as the distinctive flag of England on the seas. The cross, as a military emblem, has been referred to the Crusades, but it is really much older. To say nothing of Constantine's famous standard, the emblem is depicted on flags and pennons in the Bayeux Tapestry. Much later than the Crusades, a red cross was considered as peculiarly English, and a white cross as specially French. By the middle of the fourteenth century, St. George's Cross was recognised as the ensign of an English ship. Certainly, from the date of the expulsion of the English from France in the infancy of Henry VI. until 1606, this was pre-eminently the English flag. Under it the great seamen of Elizabeth's reign sailed, and traded, and explored, and fought. It was amid many scenes of renown that the reign of this simple but glorious flag (*per se*) came to an end. In April, 1606, it passed into the first Union Jack, as ordered by James I.

UNION OF 1606.


LABARUM OF CONSTANTINE.

The Union Jack.—The red cross of St. George was the national flag of England until the accession of James I. The combination of the crosses of St. George and St. Andrew produced the *first* Union Jack in 1606. It symbolised the union of England and Scotland. The *second* Union Jack, the "Meteor flag of old England," was established by Royal proclamation on the 1st of January, 1801, when Ireland became an integral part of the United Kingdom, her union with England and Scotland being symbolised by the insertion of St. Patrick's Cross in the existing flag. Properly speaking, St. Patrick's "Cross" is an incorrect statement. The Irish Cross seems derived from Constantine's famous standard, the Labarum—an emblem which the early Irish Christians seem to have known and esteemed. The FitzGeralds bore a red diagonal cross on a white ground from early times, and as early as 1719 this was spoken of as the flag of Ireland. It was sufficiently national to be regarded as such in 1801, and was combined, as we have said, with the saltire or white diagonal cross of St. Andrew already in the Union. These two are countercharged; the white, as representing the senior member, is uppermost in the first quarter; the red is edged with white as a fimbriation.* This explains why the red cross of Ireland is narrower than the white cross of Scotland.

The white border of St. George's Cross has always been officially ordered to be one-third of the width of the cross itself; this border is not intended as a fimbriation; it is really a white cross underlying a red cross one-fifth of the width. It is strange to think that this "white border" of our present Union Jack is most probably a direct result of the Battle of Agincourt in 1415. This white cross was almost certainly the French colour adopted into the English flag during the minority of Henry VI. The term "Jack," applied to the flag, is considered by some to be an abbreviation of King James's signature, "Jac." But a more probable derivation is that the surcoat worn over a trooper's armour was called a "jacque," and this in the Middle Ages was usually emblazoned before and behind with the red cross of St. George.

(To be continued.)

* *i.e.*, a narrow border used in heraldry to prevent the unpleasing effect of colour on colour.

UNION JACK, 1801.

might find it wearisome, as well as puzzling and arduous. I do not think I shall frighten every one by these remarks. I believe there are those who possess pluck and energy; those to whom the very mention of difficulties to be grappled with and overcome, of hills to be climbed, of battles with self to be fought, will rouse their spirit and stir up their ambition to overcome, to gain, to fight, and to succeed.

Those who set themselves to learn shorthand will, I presume, do so not as a pastime, but as a means for making money. In that case great rapidity must be attained. To be able to record from 120 to 150 words in each minute as it flies by is required of writers who apply for the very best posts. To pass a test such as this, requires that the applicant possess quickness of thought as well as of fingers.

There are different systems of shorthand. Judging from all I hear, that known as Pitman's system is the most in favour, because it is said to be the quickest way of setting down the words. The reason of this peculiar rapidity is, that those who learn this system are at the same time taught to spell on the phonetic plan, that is to say, in writing the words down they do not use signs for *letters*, but write the words as they are pronounced, and in this way very many letters are ignored by the shorthand writer which we ordinary writers as good spellers of course would put in.

Residents in or near London can take advantage of the Metropolitan School of Shorthand, at 27, Chancery Lane, E.C. This school is open daily from 10 a.m. to 10 p.m., except on Saturdays, on which day its doors are closed; there is a separate department for ladies. New students may begin to take lessons at any time, as there is no division into terms at this school.

For the sum of five guineas, pupils may attend the school, and continue to receive instruction until they have gained a Pitman's certificate, the possession of which is naturally a high recommendation for employment. Or pupils can pay for six attendances, the fee for which would be from five to ten shillings. Certain teachers are set aside for correction of exercises sent by post. At least one year of studious application the learner should expect to give, and even if that time had to be considerably extended, the student should not relinquish the hope of gaining the knowledge for which she strives. Time—time—time—so many women grudge time spent in learning, and it is often owing to this want of concentration that many are tossed to and fro on life's surface.

I must not sermonise—you all know what I mean—my text is, be not faint-hearted, nor easily discouraged.

A. S. P.

FAMOUS FLAGS OF FIELD AND FLEET.

BY "NAUTICUS."

III.

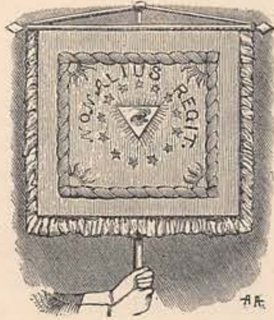
THE FRENCH TRICOLOUR.

THE French Tricolour.—The Oriflamme was succeeded in the fifteenth century by the "Cornette Blanche." This when strewed with *fleurs-de-lis* was the Bourbon royal standard—the white flag—for which Count de Chambord contended in recent years. With the Revolution the spirit of change seized on the flag as on everything else. In 1794 it was formally decreed that the "national flag be formed of the three national colours in equal bands placed vertically—the hoist being blue, the centre white, and the fly red." In 1848, on the flight of Louis Philippe, it was ordered that the colours should be blue, red, and white, but the opposition was so strong that the order was annulled within a week.

Not less than four accounts are given of the origin of this flag. (1) The colours are the blue of the banner of St. Martin, the red from the banner of St. Denis, the white derived from the old standard. (2) Blue and red were the ancient colours of the city of Paris, and the citizens during the Revolution mounted guard in a blue and red cockade, but the National Guard, which was not unfriendly to the throne, admitted the white of the Bourbon standard. (3) When the French King John was in captivity, in the reign of Edward III., Paris became almost Republican in its principles, and it was decided to have colours of its own. A flag was selected, half blue and half red with an agraffe of silver, and the motto "À bonne Fin." These colours of the city were suppressed until 1789. After the fall of the Bastille, Lafayette restored the colours of the city, adding the royal colour, white, and thus composed the Tricolour. (4) The Tricolour was originally the field of arms of the Orléans family; this field being made up of the red of the ancient Oriflamme, the blue of the arms of the House of Valois, and the white of the Bourbon standard, all these being powdered with lilies. As the House of Orléans claimed descent from all three branches, they took for the field of their escutcheon the colours of all three fields; when Philip of Orléans called himself L'Égalité, he caused the *fleurs-de-lis* to be erased, and the field thus left was identified with his name, and became by degrees the purely Republican flag.

Pulaski's Banner.—It is not widely known that this banner, celebrated in Longfellow's lines, is still carefully preserved as a cherished relic of the American Revolution. Count Pulaski was appointed a brigadier in the

army in 1777, after the battle of Brandywine. He obtained special permission to raise and command an independent corps to consist of 68 horse and 200 foot. There are several traditions respecting this banner. One says that Pulaski visited Lafayette, distinguished in French and American history, while wounded, and received the care and hospitality of the Moravian sisters at Bethlehem, in Pennsylvania. When it became known to them that he was organising a corps of cavalry, they prepared a banner of crimson silk, with designs beautifully worked with needles by their own hands, and sent it to Pulaski with their blessing. Pulaski received it gratefully, and bore it gallantly until his death in battle at Savannah in 1779. His banner was saved by his senior lieutenant, who received fourteen wounds. It was carried in the procession which welcomed Lafayette to Baltimore in 1824. In 1844 it was presented to the Maryland Historical Society, by whom it is now carefully preserved. But little of its beauty remains. It is composed of double silk, now faded to a dull brownish red. The designs on each side are worked with yellow silk, the letters shaded with green, and a deep bullion fringe ornaments the edge. The size is 20 inches square, one fact among many that would lead us to think Longfellow could not have known all the facts when he composed his popular poem. On one side are the letters U.S., and in a circle round them "Unitas Virtus Forcior" (Union makes Stronger); on the other, in the centre, is the all-seeing eye, within a circle of thirteen stars, and outside the stars are the words "Non Alius Regit" (No Other Governs).



PULASKI'S BANNER.

The Pine-tree Flag.—The standard erected at the battle of Bunker's Hill had the ground blue, with one corner quartered by the red cross of St. George, in one section of which a pine-tree was depicted. Two famous mottoes were found on these early American flags: the Connecticut motto, "Qui Transtulit Sustinet," and the recognised motto of Massachusetts, "An Appeal to Heaven," the use of which implied a prayer that the same Providence who had brought their ancestors through so many perils to a place of refuge would also deign to support their descendants. The flag used in the floating batteries and cruisers, and authorised in 1776 by the Massachusetts Council, was a field of white bunting, with a pine-tree in the middle, and the motto "An Appeal to Heaven."

A pine-tree was the favourite emblem of Massachusetts, and appears as early as 1652 on some of the coins of the colony. From the rudeness of the impression it seems doubtful whether a pine-tree was really intended, although that name was generally given to it from one of the commonest trees in New England. The following story would confirm the doubt whether the pine-tree was originally intended to be thus honoured. When Charles II. heard of the colonists having assumed his royal prerogative of coining money, he was very angry. Sir Charles Temple, a friend of the colony, took some of the money and showed it to the king. The king having asked what tree was upon it, "That," replied Sir Charles, "is the *royal oak* which preserved your Majesty's life." This remark put the king in good humour, and he heard what was to be said in their favour, calling them a "parcel of honest dogs."

THE PINE-TREE FLAG.

(*To be concluded.*)

SOMEBODY'S SECRET.

A STORY IN ONE CHAPTER.

ST. JULIOTTS is about the sleepiest village in Cornwall; it is not in the track of tourists, and has nothing specially remarkable about the height of its cliffs, the sapphire of its sea, or the beauty of its situation; but it is, nevertheless, a charming spot, and one which the traveller having discovered, will revisit with ever-increasing affection.

Years ago the village was often heard of as the scene of disaster to shipping; but a light placed on the headland, forming one arm of its little bay, proved of service in guiding unwary mariners; and it was, therefore, the more exciting when, during a dense fog in the early part of 187—, a large Danish vessel made total shipwreck on the dangerous rocks beneath the peaceful lights in the cottage windows. The fishermen of St. Juliotts were able to take boats to the vessel, owing to the position into which she drifted, and thanks to their gallant exertions during the whole dreadful night, crew, mate, and captain of the *Olaf Björnsen* were all saved; but the heavy sea which

acres in extent is told off for this purpose ; and here, in long covered sheds, are housed a multitude of most miserable - looking creatures—lean, deformed cows, horses fit only for the knacker's yard, sickly monkeys and baboons, unclaimed cats, diseased goats, a dreary assemblage of wretched animals, which it would be merciful to shoot, but which are religiously tended by naked brown servants and priests, who recognise in these sufferers some possible kinsman (as concerns the real kinsman in human form, when *he* is nigh unto death, he is carried to the brink of the sacred Ganges, and there left to die untended, his sufferings being perhaps shortened by a large proportion of mud in the draught of Ganges water, which alone may pass the lips of one carried thither to die).

Even in the Zain asylum, though dogs are admitted and fed, it would never do to ask the other animals to associate with them, so they have a court all to themselves, where they lie basking in the sun, or snarling and fighting—the mangiest-looking lot of pariahs that could well be collected. In short, the only creatures which really look as if they were gladdened by Zain hospitality are the pigeons, that come and go at will, in joyous freedom.

The Zain owes little to foreign science. Before the arrival of white men, though he covered his mouth to avoid the danger of sacrilegiously breathing in insects, he could at least drink in peace from every stream or well. But in an evil hour a foreign friend invited a Zain philosopher to his house, and introduced him to the wondrous relations of a strong microscope. Each object seemed more amazing than the last; but when a drop of water from the nearest well was presented to his astonished gaze, then wonder turned to anguish as he realised that every day of his life he had involuntarily committed deadly sin, in swallowing myriads of living creatures. In genuine grief he implored his friend to destroy this terrible instrument, and to suffer none other to be brought to India, so that, as there could be no remedy, his people might at least be ignorant of their unintentional sin.

How the highly-educated modern Zain satisfies his conscience on this point I failed to learn, but as regards the reverence or abhorrence for divers animals, as exemplified by the various races in India, its reality has recently been only too well proved by the wide-spread scare amongst both Mahommedans and Hindoos, in consequence of the report that the supply of clarified butter was adulterated both with beef suet and pork fat, respectively abhorred by each race. Remembering how terrible were the results of a similar scare respecting the material used for greasing cartridges, prior to the Indian Mutiny, we realise that the stringent legislation to prevent this particular form of adulteration of imported "ghee" is a very necessary point of Imperial care.

As a farther instance, we must note the recent riot at Delhi, which was intensified by the sacrilegious casting of a dead pig into the great Mahommedan mosque—a mean method of defilement too often practised in former times by Mahommedan conquerors, whose favourite method of showing contempt for Hindoo idolatry was by the slaughter of bulls and cows within the temples, which were thus defiled.

FAMOUS FLAGS OF FIELD AND FLEET.

BY "NAUTICUS."

IV.

NEW STRIPED FLAG, 1776.

THE Stars and Stripes.—Early in the struggle for American independence the need of a national flag was insisted on by Franklin. The result of a conference on the subject was the retention of the Union Jack, representing the still recognised sovereignty of England, but coupled with thirteen stripes, alternate red and white, emblematic of the union of the thirteen colonies, in place of the royal ensign. This was the "new striped flag" which was hoisted in January, 1776. The illustration is a picture of the flag used on board the *Royal Savage*, one of the little fleet employed on Lake Champlain in the summer and winter of 1776.

The following theories of the origin of these *stripes* have been assigned. (1) They were derived from the national flag of the Netherlands, which then and now consisted of three equal horizontal stripes, symbolic of the rise of the Dutch Republic from the union at Utrecht. To the example of Holland the American Colonies were indebted for the idea of a federal union, and emigrants from Holland had planted the seeds of civil and religious liberty and education. (2) The army in 1775 was without uniform, the different grades being only distinguished by stripes or ribbons. The daily sight of these the only marks of rank would naturally suggest the same device for representing the united Colonies. (3) The stripes from Washington's coat of arms may have suggested those for the flag. They were certainly one of the devices on the flag of the troop of light horse which accompanied Washington to New York when proceeding to assume the command of the army at Cambridge, where they were first shown. And it is thought that these afforded a simple and inexpensive method of converting the red ensign of the Mother Country into a new flag denoting the union of the Colonies against ministerial oppression, while they were unwilling to give up their loyalty to the "king's colours," which were retained on the new ensign. It required

the addition of the "New Constellation" to render the stripes significant, and give a poetic life and national character to the flag.

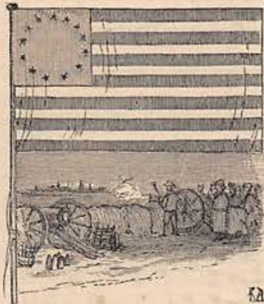
The origin of the *stars* has also been disputed. The earliest suggestion of the stars as a device, previous to their adoption in 1777, is found in the *Massachusetts Spy* for March 10th, 1774, in a song written to commemorate the massacre at Boston. In a flight of fancy the writer foretells the triumph of the American flag.

> "A ray of bright glory now beams from afar,
> The American ensign now sparkles a star
> Which shall shortly flame wide through the skies."

In June, 1777, the Congress resolved that the flag of the thirteen united Colonies should be thirteen stripes, alternate red and white; and that the union should be thirteen stars, white in a blue field, representing a new constellation.

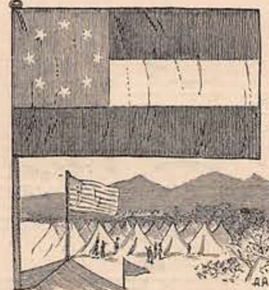
The arms of Washington contained both stars and stripes, and the device may be due to this source. It may have been used out of respect to the commander-in-chief. However, Washington nowhere alludes to the connection, and none of his contemporaries seem to have mentioned the fact. The blue ground has been derived from the blue standard of the old Scottish Covenanters. Beyond a doubt the thirteen stripes and thirteen stars were unfurled at the battle of Brandywine, September, 1777, and at Germanston in October; they witnessed the operations against and the surrender of Burgoyne after the battle of Saratoga; and the sight of their flag helped to cheer the army amid their sufferings around the camp fires at Valley Forge in the ensuing winter. They waved triumphant at the surrender of Cornwallis at York-town, September, 1781, and looked down upon the evacuation of New York in November, 1783, and shared in the triumphs of the later days of the Revolution. The admission of Vermont and Kentucky caused a change in the flag, and from 1795 till 1818 it consisted of fifteen stars and fifteen stripes.

The admission of five new States made another change desirable, and in 1816 a committee was appointed to consider the matter. Captain Reid, a well-known naval man, made a suggestion, which was adopted, to reduce the stripes to the original thirteen, representing the number of States which contended for and achieved their independence, and to increase the stars to correspond with the number of States in the Union, and hereafter to add one star to the flag whenever a new State should be admitted. Each addition takes place on the 4th of July next succeeding the admission of the State. At present there are thirty-eight stars.

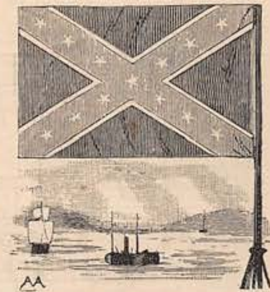

FLAG OF 1777—13 STARS, 13 STRIPES.

No regulations have been made for the arrangement of the stars in the union of the flag. In the navy they are arranged in parallel lines, and generally so in the army, but in private flags fancy runs riot. A gentleman counted in 1857 in New York nine designs of the stars, arranged as a large star, in a circle, as an anchor, as forming the letters "U S" and as the initials of the owner's name.

The Stars and Bars.—When the Southern States of the Union decided on war there was little desire to depart much from the old flag, and yet the necessity for distinction was felt by all. The wish was to retain the Republican colours—red, white, and blue—as emblematic of the great virtues, valour, purity, and truth. The flag that floated over Charleston in 1861 was of white bunting with a palmetto-tree in the centre. It is surmounted by eleven red stars and a red moon just rising. This flag was used also at Forts Sumpter and Moultrie. In this year a committee decided that the Confederate flag should consist of a red field with a white space extending horizontally in the middle, and one-third the width of the flag, and that the union should be eight stars, five-pointed, arranged in a circle on a blue field. This was adopted in the spring of 1861, and became known as the "Stars and Bars."


THE "STARS AND BARS."

This flag did not satisfy either those who wished to retain the old flag or those who desired to turn away from it altogether. In battle its use led to confusion and mistakes. General Beauregard designed a battle-flag in 1861. It had a red ground, with a blue diagonal cross with a border of white, and thirteen stars emblazoned on it; one for each State. The "Stars and Bars" continued to be used in forts and ships, but the battle-flag was used almost exclusively in the field throughout the war. It was known first as the "Battle-flag of the Army of the Potomac," but later it was always called the "Southern Cross."


GENERAL BEAUREGARD'S "BATTLE-FLAG."

In May, 1863, the Confederate Congress decided that the national flag should be a plain white field with the "Southern Cross" as a union. By some this beautiful flag was called the "Whiteman's Flag," and it was hoped that it would soon take rank among the proudest ensigns of the earth. At a distance it might be mistaken for the English white ensign, and it too much resembled a flag of truce. These objections were obviated in February, 1865, when the last change in the Southern standard was made, by a broad red stripe along its outer edge.

> "The past is past . . . . why not the cause forget,
> And have, while battle-stains fade out 'neath Heaven's pitying tears,
> One land, one flag, one brotherhood, throughout the coming years?"