

the new enterprise in which he was about to embark. The young man accepted the offer without hesitation, and at once became clerk to a store-keeper and miller—keeping a watchful eye upon both departments of the business, and performing his duties with his characteristic thoroughness. He continued in this post about twelve months, when his duties were brought to an abrupt close by the breaking out of the Black Hawk war, in which he at once resolved to bear a part.

The noted "Black Hawk," better known to American than to English readers, was an old chief of the Sac tribe of Indians, who were bound by treaty to remain on the west side of the Mississippi, leaving the land formerly owned by the tribe on the eastern side, to the undisputed possession of the whites. The old warrior, however, had thought fit to repudiate the treaty, and had re-crossed the river with his women and children, and an army of Sac warriors, together with allies from the Kicapoo and Pottawatomic nations. His intention was to take possession of his old hunting-grounds, and re-establish the ancient rights of his tribe. The Indians began operations by plundering the property of the white settlers, destroying their crops, pulling down their fences, driving off and slaughtering their cattle, and ordering the settlers themselves to leave, under penalty of being massacred. The whites, under General Gaines, marched a small force against them, and Black Hawk was driven back and compelled to sue for peace, which was accorded, and again the rights of both parties were settled by treaty. No sooner, however, was the force of the whites withdrawn and disbanded, than Black Hawk and his followers began preparations for fresh hostilities, and in the spring of 1832 again renewed their depredations. The Governor of the State now issued a call for volunteers to protect the settlers: a company was promptly raised in Menard county, in the formation of which young Lincoln was particularly active; and when an efficient force had been organised, he found himself elected to the post of captain—the first promotion he had ever received by the suffrages of his fellows. The little army set forward on its campaign towards the end of April. In the beginning of May they were reinforced by two battalions of mounted volunteers, who shortly afterwards, in a rash engagement with Black Hawk, were put to the rout and fled in panic, after losing eleven of their number. The hardships of the campaign, which for a long time led to no decisive result, sickened most of the volunteers, who, at the end of the month for which they had enlisted, had to be discharged. Lincoln, whose hardy training fitted him for a soldier's duty, cared nothing for the hardships, and he immediately enrolled himself as a private in a new and larger levy which the Governor called into the field.

There is no necessity for detailing the incidents of the war which followed, and which, like most of the border wars with Indians in America, was remarkable chiefly for the savage cruelties practised by the Red men, and the retribution for them exacted by the settlers. Towards the close of July it was brought to an end by a successful onslaught upon the Indians at the bluffs of the Wisconsin, and the subsequent battle of the Bad Axe, where Black Hawk was taken prisoner with his surviving warriors. This second campaign lasted nearly three months, during which time Lincoln performed his duty admirably, and found real enjoyment in the excitements of a soldier's life. It does not appear, however, that he at any time came personally into contact with the enemy; indeed, he himself declares the contrary in one of his congressional speeches delivered during the canvass of 1848, in which he makes a

humorous reference to his own experiences as a soldier. The speech was in answer to the covert sneers of an opponent who affected in an ironical way to compliment him as a military hero. "By the way, Mr. Speaker," said he in 1848, "did you know I am a military hero? Yes, sir, in the days of the Black Hawk war, I fought, bled, and came away . . . I did not break my sword, for I had none to break; but I bent a musket pretty badly on one occasion . . . I bent the musket by accident. If General Cass went in advance of me in picking whortleberries, I guess I surpassed him in charges upon the wild onions. If he saw any live fighting Indians, it was more than I did, but I had a good many struggles with the mosquitoes; and though I never fainted from loss of blood, I can truly say I was often very hungry."

THE ROMANCE OF HERALDRY.

BY THE EDITOR OF "DEBRET'S HOUSE OF COMMONS," ETC.

I.

THE peoples of every clime in every age have evinced a desire to be recognised by some distinctive insignia. Ancient history furnishes ample evidence of the fact. Indeed, we have biblical authority for asserting that long before the advent of the Christian era it was customary for the members of each sept to acknowledge a peculiar device as the emblem of their clanship. Thus in Numbers (chap. ii. verse 1) we read, "Every man of the children of Israel shall pitch by his own *standard*, with the *ensign* of their father's house." Æschylus, also, in one of his tragedies, describes, with minute exactness, the designs that were borne by the chiefs who, prior to the Trojan war, besieged Thebes. The ancient Egyptians and Assyrians are known to have used symbolical figures to mark their nationality; the dragon has been the imperial ensign of China from time immemorial; the eagle is identified with the name of Rome; and even the uncultivated Indians tattoo their persons with the same symbols as did the fathers of their tribes.

Flags and banners in the earliest times formed part of the war personnel of every chieftain warrior, and in the celebrated Bayeux tapestry, executed by the consort of William the Conqueror, were displayed representations of all the Norman and Saxon military ensigns that were in use in the eleventh century. This piece of royal embroidery is the first known attempt that was made in England at heraldic illustration. In the next two centuries flags became more general, but, being made of very ample dimensions, they were displayed on a species of car, and so conveyed from place to place. In this circumstance originated the name of "car standards," which are often alluded to in history.

It was not until the period of the Crusades that any real advance was made in the art of heraldry. When, however, the soldiers of the West met in the Holy Land with numerous warriors of other nations all clad in armour, it became a matter of policy that every chief should wear some distinctive badge by which he could be recognised. Therefore each baron and knight assumed a distinct device, which, with a little variation, was borne by his followers. Crests were first placed upon the tops of basinet and helmets, then further devices were displayed upon their coats of mail and banners, which insignia were again emblazoned upon the rich surcoats worn by the knights over their armour, and also upon their shields. In this circumstance there is the origin of crests, of shields of armour, and of coats

of armour. During the Crusades the use of flags was strictly defined. In the earlier period the only ensigns used were the portraits of such then popular personages as St. Cuthbert of Durham, St. Peter of York, and St. John of Beverley. Later, however, the banners were strictly heraldic, and each had its proper signification. The pennon was small in size, and pointed at the end. It was generally fringed with rich gold, and borne immediately below the lance-head of the knight whose personal ensign it was. The devices upon it were the armorial bearings of the owner, which were so displayed that when the weapon was fixed for charging they could be distinctly seen. When a pennon was used that had its points torn off, it indicated that the bearer had been raised on the field of battle to the dignity of a knight-banneret by the king in person. The banner was nearly square, and upon it appeared the coat of arms of the sovereign, prince, baron, or knight-banneret to whom it referred, and which was used by his own retainers and followers, and by all others who, for the time being, were under his command.

In the reign of Henry III the popularity of heraldry greatly increased, and between the years 1272 and 1500 it was treated as a science. It reached its greatest zenith, however, in the reign of Edward III, and during the civil strifes of the Plantagenets it was practically useful. In the sixteenth, seventeenth, and eighteenth centuries, heraldry declined, and the heralds of those times meet with but little consideration from those of the present day. Since the commencement of this century, and particularly during the past twenty years, there has been a growing desire to popularise the subject. And this feeling has been greatly increased by the multiplication of those so called "heraldic offices," the proprietors of which offer to find anybody's armorial bearings for a small pecuniary consideration.

Whether or not these "heralds" do their work properly is beyond our province to consider here, though we can assert that they are beginning to make the public to consider as truth the great Lord Justice Coke's remarks that "every gentleman must be *arma gerens*, and the best test of gentle blood is the bearing of arms, which are the most certain proofs and evidences of nobility and gentry." The result is that the love of display has created an additional interest in the subject. Numerous persons have in consequence "found" arms, and thousands use crests to which they have not the remotest right; also being unmindful of the circumstance that by so doing they are liable to be taxed. The cost of engraving arms is, however, so much more than the expense of crests that but comparatively few persons adopt assumptive bearings. A hint to our fair friends here may not be amiss, as we think it well they should know that ladies properly only bear their arms upon a lozenge (in the shape of a diamond), and are not permitted by the laws of heraldry to use crests.

In the present series of papers it is not our intention to give either a history of heraldry, or to describe its technicalities. Our purpose is simply to string together a variety of historical facts and traditions concerning the grants of arms, the origin of mottoes, and cognate subjects. Many of the anecdotes will be found highly entertaining, and cannot fail to show that the study of heraldry is not so dry and uninteresting as is often supposed.

There is no doubt but that in ancient heraldry all insignia were symbolic of some attribute peculiar to the assumer or grantee. Thus, if a man were physically powerful, swift of foot, patient in misfortune, or fierce in demeanour, it is presumed that he selected, as an

emblem of his prowess or peculiarity, an inferior animal, known to be distinguished for the quality desired to be represented. Success in war, or in the chase, also gave rise to a diversity of symbols which would have the requisite signification. If then the head of a family became renowned for honourable superiority, and his excellence was acknowledged by some special badge indicative thereof, it is no wonder that his descendants should wish to perpetuate the achievements of their ancestor. In modern heraldry celebrated naval and military commanders have received grants of arms which minutely set forth their services, but they are of such an elaborate nature that heralds of the old school denounce them as abnormal.

The origin of many crests and coats of arms of a singular character is involved in obscurity, and much matter of historic interest is therefore lost. Traditions of the most romantic character, however, still exist in respect to the armorial insignia of some ancient families. Among these may be mentioned the crest borne by the Fitzgerald family, of which the present Duke of Leinster is the head. It is that of a monkey standing upon its four legs, and environed round the loins with a gold chain. This is said to have had its origin in an incident that befel Thomas, the fifth Earl of Kildare, when he was an infant, A.D. 1261. His father was killed at the battle of Callan; and, on the news arriving at the family seat, all the household became panic-struck, and rushed wildly out of the house, leaving the young earl in his cradle unprotected. During the absence of the servants, a large and favourite ape, or monkey, which was kept upon the premises, stealthily entered the house, removed the child from its cot, and, while in the act of rocking it in its arms in imitation of the nurse's movements, was surprised by a domestic who had returned to watch the infant. The monkey, on finding itself detected, ran away with its precious burden, and, being hotly pursued, escaped to the abbey, the steeple of which it mounted, but still retaining possession of the young earl. The spectators were horrified, and knew not what steps to take to recover the child and to prevent his being killed. For hours they watched, and still the monkey retained his position, grinning at them and rocking the baby. They feared to frighten the animal lest it should drop its charge, and, as a last resource, retired to a distance. When they had dispersed, the monkey, finding the coast clear, descended from its perilous position, leisurely returned home, and deposited in his cradle unhurt the infant earl, who, when he grew up to man's estate, honoured Master Jackey in the manner stated.

The crest borne by the Duke of Hamilton and the Marquess of Abercorn is supposed to have had its origin in a circumstance that occurred to their mutual ancestor, Sir William de Hambleton, A.D. 1325, in which he displayed great presence of mind. The gallant knight having slain in a duel one John de Spenser, fearing that he would not meet with fair justice in England, determined, by flight, to seek safety in Scotland. He was accompanied by a servant who in several ways displayed symptoms of extreme nervousness. The fugitives were for some time hotly pursued, but at last managed to secure shelter in a wood, in which they hoped to avoid detection. While rambling here they found two woodcutters at work. After much parley, and by the offer of a considerable bribe, they induced these men to exchange clothes with them, to lend them their frame-saw, and to leave them for a time by themselves. Scarcely, however, had they donned the rustic habiliments before the emissaries of the law arrived, and interrogated them severely as to whether they had seen aught of the fugitives. They

could tell nothing, and continued their occupation of sawing. The servant, however, lost his composure, and began to display evident signs of trepidation. Sir William, observing this, sternly bade him mind his work, and energetically ordered him to cut "through." The man thus recalled to a sense of his perilous position worked with a right good will, and the officers of justice, not being able to gain any satisfactory information, retraced their steps. On his return to safety, Sir William adopted as his crest an oak tree fructed with gold acorns, and penetrated through the stem transversely by a frame-saw, the blade thereof bearing the word "Through."

The armorial bearings of the Earl of Errol, and even his family name of Hay, are said to have originated from a historical incident. In the reign of Kenneth III of Scotland, A.D. 980, the Danes invaded Perthshire and routed the Scottish troops. The retreat, however, which threatened to be of a most complete nature, was unexpectedly prevented by the intrepidity of an old yeoman and his two sons. These persons, though only armed with yokes, managed, by their bravery and expostulations, to rally the Scotch soldiers and lead them to victory. In the battle the old man was severely wounded; and, on being asked his name, could only incoherently utter the word "Hay." The monarch, as a reward to the victor, gave him substantial pecuniary gifts, and also as much of the royal domain as a falcon, which was then sitting on his hand, should fly over before it alighted. The bird flew six miles, and alighted upon an eminence that is even to the present day styled the "Falconstone." In commemoration of this circumstance, the family of Hay has for centuries past, borne in its armorial bearings, some allusion to the prowess of its rustic ancestor. There are several branches of the family, but the one whose arms are now charged with the greatest number of references to the historical incident is Sir John C. D. Hay, M.P. for Stamford. In the second and third quarters, with other charges, he bears a yoke, and each of his two crests are symbolic. The first is a rock, over which is the motto "Firm;" the second being a falcon rising. The supporters are two men in country habits, the dexter one holding in his hand a ploughshare, and the sinister holding an ox-yoke; while the motto is "Serva jugum" (Preserve the yoke).

The crest borne by the Stanley family, the head of which is the Earl of Derby, is most peculiar, viz., an eagle with wings extended, preying upon a child swaddled in a cradle, placed upon a *chapeau*. There are two versions as to the origin of this device. One is that the head of the Lathom family (from whom Earl Derby is maternally descended), wishing to get rid of a natural child, caused it to be placed in an eagle's nest. The bird, however, instead of killing the infant fed it, a circumstance which so affected the father that he brought up the boy as his acknowledged heir. The other tradition is that, in the reign of Edward III, one Sir Thomas Lathom, having an only daughter, desired an heir; and, having a natural son by one Mary Oskatel, he determined to acknowledge the child. To give a colourable pretext for introducing the boy into his family, he directed that it should be laid at the foot of a rock, where an eagle had built its nest. He then, in company with other persons, went to the locality of the rock, and pretended that he had accidentally discovered the infant. His wife adopted the child, who was subsequently known as Sir Oskatel Lathom. Before his death, however, Sir Thomas revealed the fraud, and left the bulk of his property to his daughter, the wife of Sir John Stanley, whose descendants altered the Lathom crest of an eagle regardant to that previously described.

A bull's scalp, which is the crest of the Cheney family, owes its origin to a peculiar action that is stated to have been performed by an ancestor. Sir John Cheney, an eminent soldier fighting under the banner of Henry of Richmond, at Bosworth, personally encountered King Richard, and was felled to the ground by that monarch, who also laid open the knight's helmet and knocked off the crest. For some time Sir John lay upon the ground stunned and uncared-for. Recovering himself, however, he cut the skull and horns off the hide of an ox which chanced to be near, and fixed them upon his own head to supply the loss of his helmet. Thus equipped, he returned to the field of battle, and did such signal service that, on being proclaimed king, Henry assigned to his faithful follower the crest since borne by his descendants.

For services of loyalty not performed on the battlefield many instances of grants of arms are extant. For instance, the Boycotts of Salop bear for their arms three grenades, and for a crest an armed arm casting a grenado. These were assigned by Charles II to Sylvanus Boycott, of Hinton, and his brother Francis, for having manifested their loyalty to his Majesty by sundry services in the times of his great distresses, in the same manner as their father had done to Charles I, by furnishing the army and garrisons with great shot, grenades, and other habiliments of war, and for their prudent deportment in sundry employments of trust, which deserved worthily of their prince and their country. The same monarch, who is not celebrated for acknowledging the claims of his adherents, also granted to Colonel Carlos the following arms, viz., an oak tree on a gold mount, and over these, on a red fesse (or band across the shield), three gold regal crowns, in recognition of the valuable services rendered in assisting him to preserve his life in the celebrated Royal Oak, and facilitating his escape at the battle of Worcester.

Among the curiosities of heraldry may be mentioned the crest borne by the Greenhill family, viz., a red demi-griffin, powdered with thirty-nine mullets (or stars of five pounds) which was granted in 1698 to a Mr. Greenhill, in commemoration of his being the thirty-ninth child of one father and mother. In future papers we shall return to the subject, as one not only of romantic incident but of historical interest.

AMONG THE LAPPS.

II.

AFTER various wanderings, we descended from the Fille Fjeld, and experienced the feelings which the new, the grand, the beautiful in nature can awaken, as we entered into those deep gorges which lead to the Sogne Fjord. This scenery was quite a contrast to the barren plateau of mountain, and even to the wider views of Southern Norway, with its dashing rivers and expanse of dusky firs. Colossal mountains hem in a narrow valley, which at last terminates in the fjord, or inland arm of the sea. It was the middle of June when we arrived at Leirdalsoren. There, from some cause or other, we had an altercation with our postboys in the streets, they doubtless presuming on our ignorance of the *skyds* law, and we on our part expressing the wrong idea with the wrong word. However, a gentleman passed by, and, seeing that we were English, interposed, solved the difficulty, and saw us comfortably settled in the inn. We asked our friend to tea, and obtained much interesting information from him. He informed us that he had a brother who was pastor among the Lapps up in Finmarken, and

provisions to the relief of others have found their crews and passengers reduced almost to the last extremity by famine. It is a most gratifying sight, when the wind changes, to stand on some bold cliff to watch the cloud of canvas coming up from the western horizon, and to know that the thousands of brave enduring hearts who have so long done hard battle with the elements shall speedily find rest in the desired homes.

Of course the east wind, like everything else in nature, has its good and benevolent uses. Some of these we have hinted at already, and we are fully aware of the existence of others. We know that it is a wonderful agent in purification; that it is a wholesale destroyer of the insect pests infecting vegetation; and that, by locking up the land in the grasp of frost for a time, it renders it far more fruitful when the thaw comes, and helps to make that "March dust" which is "worth its weight in gold." We gladly accept all these, and other like commendable qualities which need not be mentioned here, as so many compensations.

But, my dear, I am feeling the old premonitory twinge among my corns; I do really think the wind is again getting round to the east. Just see about my lambs-wool hose, will you, and air me a woollen shirt; and, do you hear? look up my bear-skin overcoat, which stood me in such good stead last winter.

ROMANCE OF HERALDRY.

BY THE EDITOR OF "DEBBETT'S HOUSE OF COMMONS," ETC.

II.

SCOTTISH Heraldry is particularly rich in historic interest. From the numerous anecdotes extant, concerning the origin of the grants of arms and armorial insignia, we select the following for the romantic incidents.

Early in the fifteenth century, as a husbandman, named Howison, and his son were returning from work with their flails, in the neighbourhood of Cramond Bridge, they observed some robbers attack a gentleman who was riding upon horseback, and whose social position was evidently one of high rank. The yeomen, seeing that the cavalier was being mercilessly treated, bravely tried to rescue him, and, although the assailants were numerically stronger, they succumbed to the vigorous blows they received from the Howisons' flails. The victim was much injured, and several wounds bled profusely. These the elder rescuer endeavoured to staunch, while the younger one ran home to procure a basin of water and a towel. On his return he bathed the injured parts, and subsequently held the basin while the stranger washed his hands. These services being rendered, the horseman announced to his astonished friends that he was King James I. (of Scotland), and had met with his misadventure in consequence of having strayed from his suite while on a hunting excursion. His Majesty expressed his gratitude to the Howisons in no measured terms, and, for the services they had rendered to him, he granted them the estate of Braehead by special charter, conditionally, that it should be held "servitium lavacri," a service that has upon several occasions been rendered to royalty by their descendants. And so recently as 1822, William Howison Craufurd, Esq., the then owner of Braehead, at a banquet given by the magistrates of Edinburgh to King George IV, presented to his Majesty a basin of water and a napkin, to enable the royal guest to wash his hands did he feel so disposed. In 1450 the grandson of the elder Howison, who was a burgher of Edinburgh, received a grant of arms, and, in commemoration of the bravery of his an-

cestors, supporters were also given, viz. :—two husbandmen clothed in blue, wearing the dress of the time, having bonnets on their heads, and being girt round the waists with belts, the dexter one having over his shoulder a flail proper, and the sinister one holding a basin and a napkin.

The above is not the only instance recorded of grants of arms being given for assistance rendered to Scottish monarchs on the hunting field. Apropos of this, the present Sir David Baird, Bart., bears as a portion of his arms a boar passant, and as one of his crests a boar's head erased, in commemoration of a service rendered by an ancestor, Baird of Auchmeddan, to William the Lion. It is related that this monarch, while hunting in a south-west county, wandered from his attendants, and, being much alarmed at the approach of a wild boar, called loudly for assistance. A gentleman named Baird, who had followed the king, arrived most opportunely, and, after a desperate struggle with the boar, succeeded in killing it. His Majesty showed his gratitude to his brave follower by conferring upon him a large grant of land, and the commemorative arms previously described.

The Cunninghames bear as their arms a shake fork sable, with the motto "Over fork over." The tradition respecting the origin of these is, that one Malcolm, the son of Friskin, assisted Malcolm, Prince of Scotland, afterwards Malcolm Canmore, to escape from Macbeth. Being hotly pursued, the Prince took shelter in a barn where Malcolm was at work. The royal fugitive having explained his danger, the husbandman proffered his aid, and, by forking hay or straw over him, effectually concealed him from the troops of Macbeth. On being subsequently awarded by the Prince the thanedom of Cunninghame, Malcolm took as his name that of the estate, and assumed as his arms a shake fork. The chief line of this ancient family was subsequently represented by the Earls of Glencairn, the fifteenth and last of whom was the friend and patron of Robert Burns, who added increased lustre to the race in his beautiful poem the "Lament."

The Gordon family, represented by the Earl of Aberdeen, bear as a crest two naked arms holding a bow and drawing an arrow, in memory of their supposed ancestor Bertrand de Gourdon, who is said to have shot Richard Cœur de Lion while besieging his castle of Chalons, near Limoges, A.D. 1199.

The crest of the Grants of that ilk and Freuchie, is a burning hill, and their motto "Stand fast." The hill in question is that of Craigelachie, or the mountain of the cry of distress, situated opposite Rothiemurchus, in Scotland, and the fire refers to the fire that was lighted there when the chief wished to call the whole of his clan together in Strathspey, the seat of the Grants in Morayshire. The motto of the laird was "Stand fast," and the inferior chieftains re-echoed it to their troops as "Stand firm," "Stand sure," or in kindred phraseology. While alluding to the Grant family, we may mention the motto of "Jehovah jireh" (the Lord will regard it), borne by the present Sir Archibald Grant, Baronet, as being the only instance of a Hebrew motto existing in Scottish heraldry. The recipient of it was Sir Francis Grant, an eminent lawyer, better known as Lord Cullen, a senator of the College of Justice, and a hearty advocate of the Scotch Union.

Sir Andrew Snape Hammond, Baronet, bears as one of his crests two arms erect, issuing from clouds, in the act of removing a human skull from a spike, while above the skull is a marquess's coronet between two laurel branches. This peculiar ensign represents the removal of the head of James Graham, the gallant Marquess of

Montrose, from the Tolbooth of Edinburgh, where it had been placed after his execution, on May 21st, 1650, an act that was performed by a maternal ancestor of the present baronet.

The motto "Grip fast," of the Leslies, the head of whom is the Countess of Rothes, is generally said to have had its origin in an incident that occurred to the founder of the family, who saved Queen Magarite of Scotland from drowning, by seizing hold of her girdle when she was thrown from her horse while crossing a swollen river. She cried out, "Grip fast!" and afterwards desired that her words might be retained as her preserver's motto. A somewhat different interpretation is, however, preserved in the Leslie family, in a book printed "for private use" by Colonel Charles Leslie, K.H., who styled himself "twenty-sixth baron of Balquhain." In this volume it is stated that the founder of the family was Bartholomew, a noble Hungarian, who came to Scotland with Queen Magarite, A.D. 1067. He was much esteemed by King Malcolm Caenmore, whose sister he married. In his capacity of chamberlain to Queen Magarite it was his duty to accompany her Majesty in her journeys, and, as there were no carriages in those days, she rode behind him, upon horseback, upon a pillion. On one occasion, while fording a stream, the Queen slipped and nearly fell off, whereon Bartholomew cried out, "Grip fast," and to which her Majesty replied, "Gin the buckle bide," there being only one buckle to the belt by which she held on. After this his exclamation was given as the family motto, and two more buckles were added to the belt of the pillion, and also to the charge upon Bartholomew's arms, which had heretofore consisted only of one buckle on a band.

After the death of King Robert the Bruce, in 1329, a distinguished member of the Locard family, Sir Simon Locard, of Lee, accompanied Sir James de Douglas to the Holy Land on a special mission to inter there the heart of the deceased monarch. After their return, Sir James de Douglas assumed as his arms a human heart, ensigned with an imperial crown—a charge that is still borne by the families of the Dukes of Hamilton and Buccleuch, etc. Sir Simon Locard also assumed as his arms a human heart within a fetter-lock, and changed his name to Lockheart, in which manner his descendants spelled it until within a comparatively few years ago, when the orthography was changed to Lockhart.

In the case of the Homes of Ninewells, Berwickshire, is found an instance of a charge in the arms having originated in the name of the family estate, whereon there exist nine natural springs. The arms in question are a lion rampant within a bordure, on which are displayed nine fountains, or wells.

The partially broken-down dyke, or wall, borne as a charge in the arms of the Grahams of Inchbrakie, refers to the destruction, by an ancestor, of part of the wall and ditch made by the Romans between the Forth and the Clyde, to keep out the Scots, and the locality of which is, even to the present day, styled "Graham's Dyke."

"Quæ amissa salva" (What was lost is safe), the motto of the Earl of Kintore, refers to the preservation of the regalia of Scotland by Sir John Keith, the first Earl; who, during the usurpation of Cromwell, buried them in the church of Kenneft, and pretended to have carried them to France, in consequence of which all search for them ceased.

The mottoes of the different branches of the Campbell family are, for the most part, very similar. The motto of the armorial bearings of the senior branch is "Follow me;" a significant one, that was assumed by Sir Colin Campbell, laird of Glenorchy, and Knight

Templar of Rhodes. Several cadets of the family assumed mottoes analogous to that of this chivalrous knight. Thus when the chief called "Follow me," he met with a ready answer from Campbell of Glenfalloch, a son of Glenorchy, who replied, "Thus far," that is, to his heart's blood, which he illustrated by assuming as his crest a dagger piercing a heart. He of Achline responded "With heart and hand," and he of Achallader "With courage;" and while Campbell of Balcardine announced "Paratus sum" (I am prepared), he of Glenlyon was more cautious, and published as his motto, "Quæ recte sequor" (I follow the things which are right). A neighbouring knight, Menzies of Menzies, now represented by Sir Robert Menzies, in token of friendship also replied, "Vil God I zal" (Will God I shall), and a friendly baron, Flemmyng of Moness, answered the chieftain's call with the motto "The deed will show."

Our budget of Scottish anecdote is far from exhausted; but that we may not be considered as giving undue prominence to one country, we refer to incidents of an equally interesting nature that have occurred elsewhere.

Sir Richard Bulkeley Williams-Bulkeley, M.P. for Anglesey, bears as a charge in his arms three Englishmen's heads coupéd, which is a direct allusion to a signal victory gained by Ednyfed Vychan, chief councillor to Llewellyn ap Iorwerth, King of North Wales, in an attack made upon the Welsh frontiers by the English army under the command of the Earl of Chester. In this action he personally killed three of the enemy's chief captains or commanders, and was in future greatly esteemed for his bravery.

A sword and a thumb, which are the arms of the Hart family, of Sligo, are traditionally supposed to have had their origin in the undermentioned circumstance. When the fleet belonging to the twelve Milesian brothers was coming abreast of land, on the north coast of Ireland, the brothers contended among themselves as to which should reign over Ireland. They unanimously agreed that whoever first touched land should be king. But as they neared the shore, Art, one of the brothers, drew his sword and cut off his thumb, and threw it with the sword upon the land. At the same time his wife threw herself overboard, swam to shore, and with her dart killed a deer as it ran by. In allusion to the latter circumstance, a female and a stag are borne as supporters.

The founder of the Fortescue family was Sir Richard Le Forte, who protected William the Conqueror at Hastings, by bearing a shield before him. From this circumstance the French word "escue" was added to the original word "forte," and Sir Richard assumed as his motto, "Forte sentum salus ducum" (A strong shield is the safe guard for leaders.)

An owl, ducally gorged, the crest of the Fowlers of Staffordshire, is said to have originated from the vigilance of Richard Fowler, of Foxley, a crusader of the time of Richard I, who on one occasion saved the Christian camp from a nocturnal surprise, and for this service received from his royal master the honour of knighthood on the field, and was also ordered to assume as his crest the vigilant owl, in lieu of a hand and lure, which he had previously borne.

Sir Stephen Richard Glynne, Bart., of Hawarden Castle, bears, as a portion of his arms, a human leg, coloured black, and coupéd at the thigh. This is supposed to have been borne originally from the name of their ancestor, Gilmin Droed-tu, the latter word being interpreted as the Welsh for black leg.

The Clyntons, now represented by the family of Hig-

gins, of Eastnor, were formerly large landowners and yeomen in Herefordshire. Their crest, a wheatsheaf, and the motto, from the second Georgic of Virgil, "Patriam hinc sustinet" (Hence he sustains his country), are supposed to indicate that wheat, or agriculture, was the staff, or support, of the family.

According to the laws of heraldry, in warfare any man take prisoner either a prince or noble, he is entitled to assume the arms of his captive, and such insignia will lawfully descend to his posterity. For illustration of this we may mention the arms of the Kynastons, who bear a red chevron on an ermine field, as descendants from Roger Kynaston, a Yorkist, who, at the battle of Bloreheath, near Drayton, county Salop, September 22nd, 1459, under the command of the Earl of Salisbury, killed Lord Audley, the Lancastrian leader. Two years later, when the Earl of March ascended the throne, he knighted Sir Roger, and assigned to him the confiscated arms of the fallen Dudley. In a similar manner, when Sir Richard Waller, one of the heroes of Agincourt, took as prisoner the Duke of Orleans, he was permitted by King Henry IV to assume, in addition to his crest, a shield of the arms of the royal prisoner. And the Holmes, of Paull-Holme, bear the arms of the King of the Scots, who in 1346 was taken prisoner by their ancestor Sir Bryan Holme.

The Grosvenor family, the head of which is the present Marquess of Westminster, were originally "Gros Veneuro," or grand huntsmen to the Dukes of Normandy, and the talbot (or dog), which they bear for a crest, was the badge and token of their office.

The origin of the three crowns borne in the arms of the Leches of Derby is thus recorded: "One of this ancient family living in Barkshire in ye time of King Edward IIIrd, entertained and feasted three kinges in his house; one ye Kinge of England, ye Kinge of France, and ye Kinge of Scotts, which two kinges were at that time prisoners to Kinge Edward; whilst Kinge Edward, to requite his good entertainment and other favours, gave him three crowns, &c., which coate is borne by the name and family dispersed into many other countays."

From Llewellyn ap Ynyr (Lord of Yale) are descended the Lloyds, of Bodidris, and of Gloster, King's Co. They bear the arms of their ancestors, who shared with distinction in the victory gained against the English at Crogen (Chirk Castle) in 1115, by Owen Brogyntyn, Lord of Edeirniun, and other sons of Madoc, Prince of Powys-Fadoc, under the command in chief of Owen Gwynedd, Prince of North Wales. For his service in battle Llewellyn ap Ynyr had a grant of the township of Gelligynan, in Yale, with a coat-of-arms, conferred upon him, under the following circumstances. While in conversation with the prince, after the battle, Llewellyn accidentally drew his left hand, which was smeared with blood, across his sword, and left the marks of his four bloody fingers. The Prince, observing this, ordered that he should in future carry similar marks upon his shield.

"Jour de ma vie" (The bright day of my life), the motto of the West family, the head of which is Earl Delawarr, refers to the exploit of an ancestor who took John, King of France, prisoner at the battle of Poitiers.

As an example of modern heraldry granted for scientific attainments, we may mention the arms of Sir John Herschell, the celebrated astronomer, which are, on a mount, a representation of the forty-foot reflecting telescope with its apparatus, and the astronomical symbol of Uranus or Georgium Sidus, the crest being a terrestrial sphere, thereon an eagle with wings elevated, while the motto is "Cœlis exploratis" (Having searched the heavens).

Varieties.

LONDON FLOWERS AND LONDON CHURCHYARDS.—Do not say that flowers will not come up in London—look at the window-gardens of poor people, and at the wonderful things which, despite the smoke, have been done in the different parks during the last few years. Why, all last summer and autumn there were Cannas and Sarracénias, the dwarf palm and the castor-oil plant, and many other distinguished foreigners, freely naturalizing at the corner of Rotten Row. But our thoughts are not soaring to sub-tropical or costly gardening; we speak of the common hardy annuals, which cost no more than a penny or twopence the packet, and which will, with proper care and management, turn a bare unhappy plot of London soil into a place of beauty. And everybody knows that a little labour at the rake and hoe, water now and then, and half a cart-load of gravel, or sifted shells between the beds, will render the effect of the investment splendid. You do not want a large garden to produce it; nothing is so small as not to repay care with beauty. Where nothing else will grow, scarlet runners can; and if you saw for the first time the coral flowers and broad green foliage of the "poor man's vine," how you would marvel that it could ever be a bold and vulgar thing even to allude to such a cookmaid's vegetable! Where, again, will not the nasturtium thrive, with its blossoms of golden tissue, pale or ruddy, and its great flat leaves, which love the light so much, and turn so constantly to the sun? We say—and this brings us to the point—that there is no spot, even in dingy, smoky London, where something pleasant may not be done by the help of flowers. Why, then, when we are gardening everywhere, should we forget the dismal-looking churchyards, which might so easily be made bright and cheerful? Go down the Strand, go up Drury Lane, into the City, into the suburbs, anywhere about the metropolis, and note what melancholy spots those churchyards are. At little cost and trouble we might plant flowering trees and hardy shrubs which would make every churchyard in our great city a beautiful sight instead of an eye-sore.—*Daily Telegraph*.

PATRIOTISM AND RELIGION.—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—*Washington's Farewell Address to the People of the United States*.

HOOKE'S DYING WORDS.—I have lived to see that this world is made up of perturbations; and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have by his grace loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence towards him, and towards all men; yet if thou, Lord, shouldst be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time, I submit to it. Let not mine, O Lord, but thy will be done! God hath heard my daily petitions; for I am at peace with all men; and he is at peace with me.

BANK RATE OF DISCOUNT.—From 1704 to 1814, a period of 111 years, there were but five changes from 4 to 5, and from 5 to 4 per cent. From 1815 to 1835 there were but three variations, the highest 5 and the lowest 4 per cent. From 1836 to 1843 there were eight changes, the highest point reached being 6 per cent. From 1844 to 1858 there were forty-nine variations between 2 and 10 per cent. From 1859 to 1863 we had forty-four changes, ranging from 2 to 8 per cent.; and in 1865 and 1866 there have been thirty variations from 3 to 10 per cent.—*Solicitors' Journal*.

Chrysostom, through *bun*, *libum*, and *eulogia*, until we come to our modern orthodox and Protestant cross-bun. Here, then, is a sequence of centuries for "marks and crosses."

Another loophole peep at the subject, and I have done with it. As might be expected, the sweet-spiced Lenten cake is not without its flavour of folk-lore—a flavour for which many of us have a toothsome weakness. Some people, instead of eating their cross-bun, carefully preserve it until the next Good Friday; and, in the twelve-month's interim, if the need should arise, they will find the bun, when grated and eaten, an infallible remedy against disease, no matter what that disease may be. As a specific, therefore, a mouldy cross-bun must be equally as valuable as Quackaway's pills. Did I say "mouldy?" I was wrong. Such buns never grow mouldy, as ordinary buns would do. Even poor Robin bore testimony to this, in his Almanac for 1753, where, speaking of the cross-buns, he says—

"Whose virtue is, if you'll believe what's said,
They'll not grow mouldy like the common bread."

Of course they will not; or, if they did, it would only show that they had not been rightly made. But, not only will a cross-bun kept in the house from one Good Friday to the next, preserve its possessors from sickness, it will also save them from the expense of insuring their property from fire; for it is a canon of faith with believers in folk-lore, that "the devouring element" can never consume that house in which is preserved the charmed cross-marked Lenten cake that was once a Good Friday hot cross-bun.

ROMANCE OF HERALDRY.

BY THE EDITOR OF "DEBRET'S HOUSE OF COMMONS."

III.

LADIES bear their arms upon a lozenge or diamond-shaped figure. The only existing exception is that of her Majesty the Queen, who bears her armorial insignia upon a complete shield. And the reason for this anomaly is explained in the following apposite rhyme:—

"Our sagest men of lore define
The kingly state as masculine,
Puissant, martial, bold, and strong,
The stay of right, the scourge of wrong;
Hence those that England's sceptre wield
Must buckle on broadsword and shield,
And o'er the land and o'er the sea
Maintain her sway triumphantly."

The origin of the lozenge is uncertain, and numerous and curious hypotheses have been suggested. Menestrier, in his "Pratique des Armoires," considers it to have had its rise in an ancient Hollandaise custom. He says—"In Holland the custom prevails every year, in May, to affix verses and *lofzangen* (songs of praise), in lozenge-formed tablets, on the doors of newly-made magistrates. Young men hung such tablets on the doors of their sweethearts, or on those of newly-married persons. Also, on the death of distinguished persons, lozenge-shaped pieces of black cloth, or velvet, with the arms, name, and date of the death of the deceased, were exhibited on the front of the house. And since there is little to be said of women, except on their marriage or death, for this reason has it become customary on all occasions to use for them the lozenge-shaped shield." The most popular theory is that which represents the lozenge to be typical of the ancient spindle, formerly so much used by ladies. There is also a tradition extant which asserts that whenever a Roman warrior found a shield unfit for use, he transferred it to one of the gentler sex, who was permitted to place her ensign

upon it, providing that one corner was always uppermost. And, while some antiquarians believe the lozenge to have had its origin in the use of hatchments, others consider it to be due to the circumstance recorded by Plutarch in his "Life of Theseus," that in Megara, an ancient town of Greece, diamond-shaped tombstones were placed over the bodies of deceased Amazons.

In reference to the royal arms the uninitiated may be glad to know that they are not the family bearings of the royal family, but the arms of England; and that, by the laws of heraldry, no person, be his or her station what it may, can use or quarter those insignia without adding some difference, *i.e.*, an additional charge, or ensign. The supporters in the royal arms, of a lion and a unicorn, have been borne uninterruptedly by successive sovereigns since James I, but the arms in their present form have only been borne by her Majesty, as, on her accession to the throne, the arms of Hanover were removed from the shield. Concerning the supporters, a very popular error appears to exist among artists, as these persons frequently draw them in a couchant, instead of an erect position. Whenever, therefore, the lion and the unicorn are displayed seated or lying down, the emblazonment is incorrect.

The income derived by the Government from the tax on armorial bearings has been materially augmented during the last few years, and there is an evidently increasing desire among the community to bear arms. In modern heraldry, however, the incidents connected with the grants of arms are mostly of a prosaic character, and oftentimes partake more of the ludicrous than the sentimental. As an instance of this, we may mention that within the last few years a successful city merchant applied at Herald's College for a grant of arms. The device he desired to bear was a pile of shot proper, upon an argent (silver) field, and for a crest a black deer-hound. These arms were duly granted to him, and he then explained that his only object in making such a selection was due to the circumstance that on his road to the college he had seen a pile of shot shining brightly in the sun, and had also admired a stranger's dog of the species described. Future generations will probably believe that the arms indicated were granted to some brave ancestor who achieved renown for his skill as an artillery officer, while the crest may be supposed emblematic of faithfulness, watchfulness, or swiftness. Another modern anecdote is worthy of being recorded. In 1832 the Lord Lyon of Scotland issued a notice that all persons illegally using armorial bearings were liable to have confiscated all their plate, carriages, and other articles on which they were depicted or engraved. Apropos of this, a few years subsequently, much ridicule was passed on a well-known citizen of Glasgow. He was an iron-master who, having suddenly become wealthy, purchased a handsome equipage, on which were painted the former owner's armorial insignia and supporters. Continuing to prosper, he bought a newer and handsomer carriage, on which he deliberately ordered to be copied the arms that appeared on his former purchase. Information being laid at the office of Lord Lyon, an order was promptly given for the removal of the ensigns, a circumstance that caused him to become the object of much ridicule.

If the above-mentioned fact is not strictly romantic, it is as much a curiosity as the under-mentioned legend is a portion of the poetry of heraldry.

Hamon de Crève-Cœur, Lord of Chatham, and ancestor of the families of Hayman and Heymen, attended Richard I to the Holy War, accompanied by his three noble sons. These youths distinguished themselves by

their gallantry at Acre and at Joppa, but shortly after, at the yet more desperate fight of Ascalon, the unhappy father saw his children killed one by one. Bowed down by grief, he was sufficiently strengthened by hope and confidence in the right to rally his scattered spirits, and to continue, both with counsel and hand, to fight manfully against the enemy. Yet was his heart sad. All thoughts of earthly pride deserted him, and when a truce was agreed upon between Richard and Saladin, he returned to his native land childless and almost heart-broken. Yet was he not entirely without comfort, believing, in the mistaken spirit of those times, that all who fell fighting against the followers of the "false prophet" were certain to reach the goal of heaven. In order, therefore, to express his sense of abasement, bereavement, and confident hope, he made an alteration in the bearings of his shield. His arms had previously been on a field or, three chevronelles gules, but he changed them to a field argent charged with a chevron between three martlets sable. He thus expressed by the field that he no longer delighted in earthly glory, but rather wished to walk beneath the calm, pale skies of humility and peace. The proud gold of his shield was thus altered into the meaner silver, while the martlets, those birds of passage, which, like the birds of paradise, cannot alight on earth, denoted by their number the number of his sons, and, by their character, his belief that the lost champions had but deserted earth for heaven. This was also further indicated by the motto "Cælum non solum" (Heaven not earth).

To King Robert Bruce tradition attributes the grants of numerous armorial bearings, the circumstances connected with which are replete with interest. One of these refers to an incident that occurred to him shortly prior to his victory at Bannockburn, and during the period when he was being hunted as a fugitive in the islands and western portions of Scotland. Upon one occasion he was pursued so closely, that he would have been killed, or taken prisoner, had not two men, named Torrance, given him some timely aid by rowing him in their boat over a frith, or arm of the sea, and so enabled him to escape. The allusion to this service is obvious, both in the arms and in the motto now borne by the Torrance family, viz., on a field per pale gules and or, two boat's oars in saltire azure, with the motto, "I saved the King."

The ancient family of Sprotts, resident at Urr, also owe their position and armorial bearings to a favour rendered to the same monarch by a female ancestor. Indeed, they hold their lands, a portion of which is called the King's Mount, subject to their presenting to the Scottish monarch, for the time being, a dish of "butter-brose" whenever he, or she, passes Urr. In reference to this peculiar tenure the following legend is extant:—About the year 1309, when Robert was obliged to wander about from place to place with a small band of devoted followers, he was attacked in the wilds of Galloway by a troop of English cavalry under the command of Sir Walter Selby. The number of combatants was about equal, and the battle took place near the cottage of a soldier-herdsman named Sprott. The fight was so severe, that, with the exception of the commanders, all engaged in it were stretched on the ground dead or wounded. The King and Selby, however, continued to hew away at each other in a most furious manner, and the clashing of their swords excited the attention of Sprott's wife. This woman was both bold and shrewd, and, having an intuitive feeling that one of the two knights was a Scotchman, she naturally desired to assist her countryman; but, as the vizors of both combatants were down,

she was unable to distinguish them. The conflict continued to rage without advantage being gained by either party. At last, however, Bruce dealt his adversary a blow which, though it staggered, did not fell him. Selby, goaded by the blow he had received, uttered an imprecation in Norman-Saxon, and prepared to return the compliment. He reckoned, however, without his host, as dame Sprott, distinguishing him by his accent as a Southron, sprang upon him, seized a lock of hair which hung from his helmet, and pulled him down upon his back. The fallen man was compelled to yield, and, from the dialogue which ensued between the victor and the captive, the heroine of the cottage discovered that she was in the presence of her king. She accordingly invited him to her dwelling, and on his arrival there she offered him some butter-brose for breakfast, a repast that was willingly accepted, inasmuch as he had scarcely tasted food for three days. Although liberal with her food to Bruce, the bold woman intimated to Selby, in terms by no means complimentary, that he should not be regaled by her, and, saving the king's presence, she would have thrown the brose into his face. Resisting the entreaties of the monarch, she persevered in this resolution, until the good-humoured Bruce, partly to prevent his captive from going without food, but chiefly to reward her loyalty and daring, thus addressed her: "All this land, both hill and dale, is mine, and I make thee lady of as much of it as thou canst run round while I am eating my breakfast. The brose is hot and the bowl is large, so kilt thy coats and run." She accordingly tucked up her coats and started off at full speed. Quickly did she run round the hill, and round the holm, cogitating on the probability that during her absence the generous Bruce would not fail to impart a portion of his breakfast to the hated Southron. Comforting herself, however, with the consideration that no two men could possibly empty the bowl, she completed the circle which she had proposed to herself, and kept exclaiming somewhat loudly, "No doubt we shall be called the Sprotts of the Mount Urr, while Dalbeattie wood grows, and while Urr water runs, and the tenure by which we shall hold our lands will be the presenting of butter-brose to the kings of Scotland, when they chance to pass the Urr." King Robert, overhearing her, said, "On thine own terms, my brave dame, shall the Sprotts of Urr hold this heritage." And King Robert's bowl, as it is called, is still preserved in the Sprott family, and in their arms is a royal crown, a bearing conferred upon them by the grateful monarch.

As a contrast to the foregoing will be found the charge of three chess rooks in the arms of the present Admiral Walcott, M.P., said to have been granted by Henry VII to John of Walcott, in consequence of his having been beaten at chess by his faithful subject.

The pious spirit displayed by Hamon, Lord of Chatham, in the alteration of his arms, leads us to remark, in conclusion, that many heraldic mottos have a religious or devotional origin or meaning. Such are the following, borne by some living men of note:—A cruce salus (Salvation from the cross), the Right Hon. the Earl of Mayo, M.P.; Spes mea in Deo (My hope is in God), Sir B. L. Guinness, M.P.; Christi crux est mea lux (The cross of Christ is my light), the Right Hon. Sir Stafford Northcote, M.P.; Deus prosperat justos (God prospers the just), Sir W. Heathcote, M.P.; In te, domine, speravi (In Thee, O Lord, I have placed my hope), Col. W. Meller, M.P.; Omne bonum ab alto (All good is from above), Sir F. Crossley, M.P.; Vive revicturus (Live as one about to live hereafter), Col. H. H. Vivian, M.P. And many more might be quoted.

a year, in March, June, September, and December, the Tea Sales were here held, amidst tumult and uproar, as great as marked any of the political debates. Above a million pounds of tea were sometimes sold in a day. There were about thirty firms of tea brokers, whose representatives were attended by a dense body of tea dealers. The sales were effected amidst shouting and howling far out-sounding the tumult of the Bourse at Paris, and the noise used to startle even the butchers in Leadenhall Market. But all through the year the great house in Leadenhall Street was a scene of busy life. How could it be otherwise, with its multitude of officials and departments? There was the military department, the shipping department, the Examiner's office, the Accountant's office, the Transfer, the Treasury, and we know not how many other branches of business and administration. In 1833 the Act was passed by which the monopoly of trade was doomed, and it was then that the name of "the East India Company" was authorized. In 1838 a Parliamentary return gave the number of persons on the Home Establishment at 494, with salaries amounting to £134,454. This number included porters, watchmen, messengers, and other attendants. Before the closing of the trade there were above 400 clerks in the Home Establishment. Twenty years ago there were still 150. Now there is one solitary clerk in the employment of the East India Company!

ROMANCE OF HERALDRY.

BY THE EDITOR OF "DEBRET'S HOUSE OF COMMONS."

IV.

In tracing the origin of various insignia that are emblazoned in the arms of many families, historical incidents are brought to light that would otherwise be buried in oblivion. And to this circumstance may be attributed much of the interest that is centred in heraldry by those who have studied more than its rudiments. Though the records existing concerning the grants of arms are comparatively few, yet are they too numerous for all to be chronicled in our columns. The anecdotes previously related have, many of them, been replete with interest, and the following traditions and narratives (at random strung) respecting the armorial bearings of some of our titled notables are not less entertaining.

In the arms of the Duke of Norfolk are two separate charges, each of which possesses historic interest. In the first quarter, on a bend argent, is an escutcheon or, with a demi-lion pierced through the mouth with an arrow. This alludes to the circumstance of the body of King James IV of Scotland being found pierced with an arrow after the battle of Flodden Field, September 9th, 1513, when the Earl of Surrey gained a great and decisive victory over the Scots. Sir Walter Scott, in his "Tales of a Grandfather," states that so fiercely was this battle fought that the Scots lost upwards of 10,000 men, and that "there is scarcely a family of name in Scottish history who did not lose a relative there." On the Earl of Surrey's return to England, he was created Duke of Norfolk by King Henry VIII, who also augmented his paternal coat of arms with the before-mentioned charge. The third quarter, which is checky or and azure, bears



the insignia of the Warrens, Earls of Surrey, who, having in bygone times the grant of licensing public-houses, ordered that every licensed innkeeper should display the Warren arms upon the exterior of his house, a circumstance that gave rise to the frequent and familiar sign of The Chequers.

The singular crest borne by Lord Exmouth, of the wreck of the Dutton, East Indiaman, upon waves of the sea on a rocky shore off Plymouth garrison, with the motto "Deo adjuvante" (God being my helper), had its origin in a valorous deed performed by the first baron, when Sir Edward Pellew. The gallant knight was refitting his frigate, the Indefatigable, at Plymouth, in January, 1796, when a violent storm arose, which drove ashore, as a perfect wreck, the Dutton transport, which was conveying the Queen's Own Regiment of Foot to the West Indies. Sir Edward and his lady had engaged to dine on the same day with a friend, who, on their arrival at his door, communicated to them the distressing intelligence. Immediately on hearing it, Sir Edward opened the opposite door of his carriage, and disappeared with marvellous rapidity, followed by his friend. On the latter's arrival at the Hoe, he found the knight struggling through the breakers, and in the act of mounting the ship's deck by means of the mainmast, which had fallen ashore. Arrived on board, he immediately assumed authority, and exerted himself with so much calmness, intrepidity, and skill, that, with the exception of a few drunken sailors, all on board, including many women and children, were got safely on shore, while he was among the last who left the ship. His Majesty King George III, hearing of the circumstance, created Sir Edward a baronet, and awarded the crest before indicated.

The Marquis of Lansdowne bears in the first and fourth quarterings of his arms a magnetic needle pointing to the polar star, a charge that refers to the arctic discoveries made by his ancestor, Sir William Petty, a successful and celebrated navigator. The first crest, of a bee-hive, alludes to the industry of the knight; and the second crest, of a sagittarius, an astronomical emblem, to his fame as an astronomer.

The present Viscount Downe is lineally descended from Sir William D'Aunay, who held, *temp.* Richard I, a high command in the army of English Crusaders, when serving before Acon. In memory of a daring deed of valour performed by his ancestor, the noble lord bears as his crest a demi-Saracen in armour, couped at the thighs, and wreathed about the temples proper, holding in the dexter hand a ring, or, stoned azure, and in the sinister a lion's gamb erased or, armed gules. During the Holy Wars, it was customary for the infidel champions to challenge the Christian warriors to single combat whenever opportunities presented themselves. Upon one occasion, when Sir William was riding at some distance from the



English camp, he espied a Saracen emir, richly armed and well mounted, approaching him, at the head of a body of men about equal in number to his own attendants. Halting their troops at a little distance from each other, the Moslem challenged the knight to single combat, an offer that was promptly accepted. The contest was soon decided, the infidel being slain by the Champion of the Cross. Sir William, however, had no sooner proved himself to be victorious than he was subjected to a terrible and unanticipated danger. The slain emir, according to a custom then prevalent among the natives of the East, was in the habit of carrying in his train a lion. This animal, which had been taken as a cub among the ruins of Babylon, had grown to a remarkable size, and was peculiarly fierce, except to his master and immediate attendants, of whom he was very fond. At the time of his master's fall he was present, being held in leash by some of the emir's followers, who, seeing their lord fall, and with a view to avenge him, slipped the noose from the lion's neck and let him loose upon Sir William. The valiant knight, however, in nowise dismayed at this second foe, forbade his archers to shoot the animal, and, rushing upon his antagonist, lance in rest, pinned it to the earth. Cœur de Lion, who from a distance had beheld the combat, was delighted at the double victory, and gave the knight a ring from his own finger, with permission to bear the crest previously described. The annulets, or rings, in the arms also allude to the king's gift.

The frette in the arms of Baron Audley (see illustration, second and third quarterings), and in those of the families of Dutton, Delves, Foulhurst, and Hawkestone, are said to have been thus gained:—Prior to the battle of Poitiers, Lord James Audley vowed that, if possible, he would be foremost in the fight; and, supported by his four brave



squires, Dutton (now represented by Baron Sherborne), Delves, Foulhurst, and Hawkestone, he kept his knightly word, and was ever in the thickest of the *mêlée*. Though his squires warded off many blows that were aimed at him, he was nevertheless severely wounded; and, when the English were found to be victorious, he was carried back to the camp bleeding, and almost insensible. Being borne into the presence of the Black Prince, Edward took him by the hand, courteously greeted him, and bade him be of good cheer, as he had nobly redeemed his pledge by being foremost in the enemy's ranks. The prince also gave him lands in England, the income of which was worth five hundred marks a year. This gift Audley divided equally among his squires; and when the prince inquired whether he despised the gift, or thought it insufficient, he answered, he was deeply sensible of his lord's kindness, but his own possessions were sufficient for his wants, while his squires needed money. The prince, not to be outdone in generosity, presented him with another five hundred marks; and Audley, in order that the merit and valour of his squires might be held in perpetual memory, enjoined them to bear in some part of their coats-of-arms his own proper achievement, and the motto "Servabo fidem" (I will keep faith). The title and estates subsequently, however, devolving upon the Touchet family, the arms of that house are borne by the present baron in the first and fourth quarters, and also the motto "Je le tiens" (I hold it).

The first and fourth, and the second and third quarterings in the arms of the Earl of Kintore, are both stated to have originated in historical incidents. During the reign of Kenneth II the Danes, in one of the many descents they made upon Scotland, were defeated by Kenneth in a battle fought near Dundee, and their general, Lamis, was slain. In this action an ancestor of the present earl showed such proofs of extraordinary valour that Kenneth, in token of his admiration, dipped his finger in the blood of Lamis, and drew three stripes across the warrior's shield; a circumstance that is indicated in the emblazon of the second and third quarters, which are argent, a chief paly of six, or and gules. The other quarterings are of a much more recent date; they are gules, a sceptre and sword in saltire, with an imperial crown in chief, within an orle of eight thistles or, the motto being "Vive ut vivas" (Live so that you may live). These were granted by Charles II to Sir John Keith, Earl Marischal of Scotland, for having saved the Scottish Regalia from being seized by Oliver Cromwell after the great battle of Dunbar, by burying them in Kinneff Church. Sir John escaped to France, and it was not until the Restoration that he disclosed the hiding-place, a service which the king rewarded by bestowing upon him a peerage.

Baron Gifford bears two crests, viz.: a panther's head coupé, affronté, spotted, incensed proper; and a demi-archer, bearded and coupé at the knees, in armour proper; from his middle a short coat, paly argent and gules; at his middle a quiver of arrows or, and in his hands a bow and arrow drawn to the head; the motto being "Prenez haleine, tirez fort" (Take breath, pull strong). The origin of these insignia is due to the following circumstance:—In the early part of the reign of Henry VIII a panther, which had been presented to Sir John Gifford, of Chillington, escaped from its cage, and was pursued by the knight and his son, with bows in hand. At about a mile from the house they overtook the beast, just as it was about to spring upon a woman and her infant. Sir John, who was almost breathless, while preparing to shoot the animal was addressed by his son in the words of the motto, and, in pursuance of the advice, paused to take breath, drew his bow strongly, took steady aim, and killed the panther.

The arms of the Earl of Kimberley are sable, chevron or, guttée de sang, between three cinquefoils ermine; the drops of blood on the chevron having been added as a reward for the valour of his ancestor at the battle of Agincourt, where he attended Henry V as one of his esquires.

The Rev. William Chichester O'Neill, of Shane's Castle, County Antrim, who has recently been created a peer under the style of Baron O'Neill, traces his descent in a direct line from the Milesian kings, and bears as his arms a sinister hand coupé and erect gules, with a salmon in base swimming in water. The origin of the hand is thus stated. When the ancestor of the family was preparing, in company with several adventurers, to make a descent upon the coast of Ulster, it was unanimously decided that whoever touched the land first should be esteemed chief of the territory. O'Neill, finding that instead of succeeding in heading his competitors in the race for dignity, he was losing ground, drew his sword, lopped off his left hand and threw it on shore as far as he was able. In this way he touched the earth first and acquired sovereign power. The water with the salmon therein naissant, alludes to the famous fisheries of Lough Neagh and the river Blackwater.

The difficulty with children is how to get the application of this feeling removed from persons to things, or rather from the actor to the act; and more difficult still is it to apply it to ideas, such as meanness, cruelty, and wickedness in general. To hate the sin, and love the sinner, is perhaps one of the most difficult attainments of Christian life. In how many cases it is never attained at all, is a question not necessary to ask here.

When the infant has become capable of feeling admiration and contempt, and when these emotions begin to manifest themselves, then the natural feeling of hate may be diverted into legitimate channels by showing the child the actual meanness of doing wrong—the base and contemptible nature of a lie, for example—the odious nature of greediness and theft; and so on, using up, as it were, the ebullitions of hate for purposes of contemning evil under every form.

It is no bad beginning of life for a child to hate a lie—to hate deceit, and treachery of every kind—to hate cruelty—in short, to hate whatever we know to be hateful in the sight of God, we have high authority in the Psalms of David, and in many other portions of Holy Writ, for believing that there is a power of detestation which may be lawfully used against what is right.

The world will do much to deaden these childish feelings; and what is more dangerous, it will do much to misplace them—to draw out love towards that which is not worth loving, and ought not to be loved, and to excite hatred where it would be better to pity, and sometimes to admire. This confusion of moral appreciation and purpose which abounds in the world, and which often pervades even what is called good society, renders the work of the mother one of more urgent necessity; and happily for her, there is affixed to the faithful performance of her task a twofold blessing, for in rightly educating the heart of her child, her own heart is made better.

ROMANCE OF HERALDRY.

BY THE EDITOR OF "DEBRET'S HOUSE OF COMMONS,"

V.

THE noble families of Vane and Fane owe their arms and crest to a deed performed at the battle of Poitiers, *temp.* Edward III, by Sir Henry Vane, a gallant soldier who had the good fortune to participate personally in taking as prisoner John, King of France. Froissart in his Chronicles states that the King defended himself with great valour, though attacked by numerous knights, each of whom cried out, "Yield you, or you are dead." Sir Denyce Morbecke, however, happened to be next the king, and, addressing him in good French, asked him to yield; whereupon the monarch replied in the same language, "I yield me to you." All the knights then pressed round the captive king and made him acknowledge that each one had captured him. The claims, however, of Sir Roger de la Warre and Sir John Pelham have always been acknowledged to be the strongest, and the former received the crampet, or chape, of the king's sword, and the latter the buckle of the monarch's belt, a charge now borne in his arms by the Earl of Chichester, as commemorative of his ancestor's exploit. It was, however, to Sir Henry Vane that the fallen king gave his gauntlet, and in token of this circumstance the knight assumed as his arms azure, three sinister gauntlets, two and one or; and for his crest a dexter gauntlet erect, holding a sword, all proper, pommel and hilt or.

The Rev. Sir John Caesar Hawkins, Bart., bears for his arms argent, on a saltire sable, five fleur-de-lys or,

and they were probably assumed by an ancestor under the following circumstances. When King John of France was taken at the battle of Poitiers and detained a prisoner in England, the King of Navarre, availing himself of his absence, declared war against France, and, being aided by many knights, squires, and men at arms, whom he gained over to him by the great pay and bounty which he gave them, took many strong places and castles, and among others that of Mauconseil. This place he entrusted to the keeping of an Irish knight and two English squires, Franklyn and Hawkins, who had assisted at its capture. In memory of this the Hawkins family took for their arms a saltire, which represents one of the scaling-ladders by the help of which the castle was taken, while the fleur-de-lys betoken those which were on the captured ensign of France.

Sir Vere Edward de Vere's arms are quarterly gules and or, and in the dexter chief quarter a mullet argent. Tradition thus describes the origin of these insignia. In 1098, it is recorded that a battle was fought near Antioch, in Syria, between the Christian troops and those of the Corborant (*i.e.*, the noble of nobles) to the Sultan of Persia. The Christians were victorious, and pursued the vanquished soldiers. However, during the eagerness of pursuit night came on, and the Christians, being utterly ignorant of the country, were in danger of becoming dispersed, and of wandering too far from the city, when they would have fallen an easy prey to the greatly superior numbers of the enemy. But when they were only about four miles from Antioch a white star appeared, and shed its light especially upon the banner of Albry de Vere. By the guide of this star the army were enabled to regain the city; and all the warriors said that Albry de Vere was a holy man, and one beloved of God. In remembrance of the Divine favour thus marvellously shown him, De Vere placed the silver star as the solitary bearing on his shield; and after spending the vigour of his manhood in combating the enemies of the faith, he assumed the cowl in his old age, and entirely devoted himself to the service of the Church. The Earls of Oxford, which title is now extinct, were descended from Albry de Vere.

Sir Michael Hicks-Beach, the recently appointed Parliamentary Secretary to the Poor Law Board, bears as his second and third quarterings, gules, a bar wavy between three fleur-de-lys or. The fleur-de-lys refer to as many French standards as had been captured by Sir Elias Hicks, who was created a Knight Banneret in the reign of Edward III, and received the honour of knighthood at the hands of the Black Prince.

A cubit arm, holding a broken tilting spear, the crest of the present baronets Carmichael, refers to an exploit said to have been performed by their ancestor, Sir John Carmichael. This knight accompanied Archibald, Earl of Douglas, with a band of Scottish troops, to the assistance of Charles VI of France, and at the battle of Beaugé, A.D. 1421, dismounted the Duke of Clarence, brother of King Henry V, who commanded the English forces, and thereby materially contributed to their defeat. The Swintons, of Swinton Bank, however, assert that it was Sir John Swinton, and not Sir John Carmichael, who unseated the duke; and to this opinion Sir Walter Scott inclines, as in his "Lay of the Last Minstrel," he says:—

"Then Swinton placed the lance in rest,
That humbled erst the sparkling crest
Of Clarence's Plantagenet."

Sir Humphrey de Trafford's ancestor was a landowner in Lancashire at the time of the Conquest, and to disguise himself from the Norman soldiers he assumed the

garb of a thresher, and whenever he worked his flail, whether to the right or the left, he cried, "Now thus." And it is to commemorate this circumstance that the descendants of the old Saxon yeoman bear as their crest, a husbandman per pale, argent and azure, threshing, a garb or.

The present baronets, Sir Robert Anstruther and Sir Wyndham Carmichael Anstruther, use as their crest two sturdy arms in armour, brandishing a pole-axe, with the motto, "Perissem ni perissem" (I should have perished had I not gone through it). This alludes to an ancestor who, having fixed a friendly meeting with an adversary, discovered that the latter intended to assassinate him. Being forewarned he effectually prevented his enemy from fulfilling his purpose, by felling to the ground his would-be murderer.

The encroachments of the sea in England have at times been very serious. Evidence of this is found in the Goodwin Sands, which are said to have once been the estate of Earl Godwin, and also in that portion of the Cornish coast between the Land's End and the Seven Stones, which was once dry land belonging to the ancient family of Trevelyan. Tradition asserts that the latter mentioned land was suddenly submerged, and that the then owner of it, when upon a riding excursion, found himself cut off from the mainland, in a locality far removed from human habitations. Finding his position becoming momentarily more perilous, and night approaching, he determined to attempt to reach the shore with his horse by swimming. The distance was great, but his steed was strong and possessed spirit. So soon as the tide began to flow he started on his perilous journey, and at the very moment when he expected to be lost through the exhaustion of his steed, the noble animal touched land, and both he and his rider were saved. In commemoration of his gratitude to the horse, he ordered that the rest of its life should be one of rest and plenty, and he assumed in lieu of his former arms, gules, a demi-horse argent, hooped and maned or, issuing out of water in base, proper, the bearings of the present Sir Walter Calverley Trevelyan.

Sir Henry Thomas Tyrwhitt's family is said to owe their arms, and even name, to the undermentioned circumstance. In the reign of William I was a knight Sir Hercules, renowned for his valour and exceeding strength. On one occasion, when riding with a party of his retainers, he was attacked by a superior force, and to avoid, as they thought, defeat, his attendants fled across a neighbouring bridge, which afforded the only passage over a deep and rapid stream. They would not, however, have escaped had not Sir Hercules posted himself at the entrance to the bridge, and with a ponderous mace beaten off his foes. Shamed at seeing their leader fighting single-handed, they rallied and returned to the *mêlée* just as Sir Hercules, fainting from exertion and loss of blood, had rolled from the highway into a piece of marshy ground covered with rushes. His followers, however, could not readily have discovered his position, had not the clatter of his armour as he fell startled from their nest some tyrwhitts or pewits, whose shrill cries, as they flew in circles over the place where he lay, enabled the searchers to discover and revive him. To commemorate this circumstance Sir Hercules assumed the name of Tyrwhitt, placed upon his shield three pewits, and took for his crest the figure of his namesake, "Hercules" bearing a club, in memory of the great deeds which he had enacted with the mace.

At the battle of Edgehill, an ancestor of the present

Sir Atwell Kinglake, Bart., received sixteen wounds, one of which disabled his left arm. Unmindful, however, of his wounds, the gallant knight held the bridle in his mouth, and continued to fight vigorously. The crest borne by the present family of Lake represents a mounted chevalier holding a sword in his right hand, his left arm hanging down, and the bridle in his mouth.

"I will mak sicker," is the motto of Sir Charles Sharpe Kirkpatrick, who bears as his crest a hand holding a dagger, an ensign that had its origin in a deed which was once styled patriotism, but which would now be termed murder. Robert Le Bruce, having met a chieftain known as Red Comyn in the Greyfriars Church at Dumfries, argued with him upon political subjects. The disputants' tempers became aroused, and each used harsh expressions towards the other. Bruce, however, was unable to control his anger, and in his rage struck Comyn a blow with his dagger. Horror-struck, not at the deed he had committed, but at the place in which it had occurred, he rushed hastily out of the church, and was met by one of his staunchest adherents, Sir Thomas Kirkpatrick, of Closeburn, who, seeing his agitation, inquired the cause. "I doubt," said Bruce, "that I have slain Red Comyn." "Doubtest thou?" rejoined the knight, "then I will make sicker" (sure), and, entering the sacred edifice, he despatched the wounded man without hesitation.

A tower with a portcullis down, and the head and shoulders of a sentinel appearing above the battlements in a watching posture proper, with the motto "Turris prudentia custos" (Prudence is the guardian of the tower), is borne as his crest by the present Sir John Dick Lauder, Bart. It relates to the shelter which Sir Robert de Lauder, High Justiciary of Scotland, took in the Castle of Urquhart, after he found that the battle of Halidon was lost, A.D. 1333. The gallant knight subsequently so valiantly, skilfully, and successfully defended the castle against the attacks of the English, that the assailants were obliged to retire. His gallantry and prudence so pleased the King, David II, that he assigned to him the insignia above mentioned.

INDIAN DOG JOURNEYS.

EVERYBODY knows that in the snow-covered regions of North America our familiar friend, the dog, is promoted into harness, and becomes the draught animal *par excellence* of the human race. Pictures are found in each child's natural history book of wonderful sledges drawn by a riotous-looking assembly of dogs, which seem galloping away at their own irresponsible sweet will, unheeding the ineffectual lash of an owner located far to the rear. These popular ideas on the subject will bear a little enlightenment; especially when we have such good authority to produce as Professor Hind, of the Red River Exploring Expedition, who journeyed many a hundred miles behind the self-same dogs of draught.

It is among the Ojibbeways and their kindred tribes alone, that the canine species is thus honoured; elsewhere with the Indians the dog is utterly contemned and cruelly treated. Yet no worthier sacrifice can be offered at their festivals; and they have a saying that "the dog was created in heaven itself, and sent down especially as a gift to the Red men." The celestial gift, if it be so, is dishonoured every hour in the day—kicks and blows are its caresses, and its food whatever it can steal. Consequently it has a very seedy and ferocious aspect, suited to make war with men rather