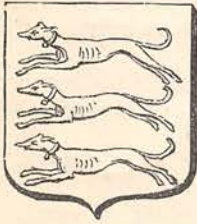


ABOUT HERALDRY.

BY ANNIE MOORE.

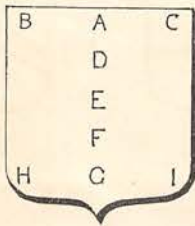
WHEN I was a little girl I used to see in my grandmother's house some old pictures, which, I was told, were coats-of-arms. One of them I should have described as three little black dogs, with gold collars, scampering over a silver ground. I have since learned that the right way to describe it is: "Argent, three greyhounds courant, in pale, sable, collared or; name, Moore."



MOORE.

Heraldry teaches everything that belongs to armorial bearings, and how to blazon, or explain, them in proper terms. Blazon is from the German word *blasen*, to blow a horn.

When a knight wished to enter the lists at a tournament, it was the duty of one of the attendant



POINTS OF THE SHIELD.

A.—Middle chief. B.—Dexter chief. C.—Sinister chief. D.—Honor point. E.—Fess point. F.—Nombriil point. G.—Base point. H.—Dexter base. I.—Sinister base.

heralds to blow a horn, and then recount the brave deeds of the knight and describe his arms.

We call all the weapons used in battle arms, but in heraldry the word is applied to the crest, helmet, and shield.

The shield, or escutcheon, was the warrior's prin-



OR.



ARGENT.

cipal defense in combat. It was of various forms—round, square, triangular, heart-shaped, or oval.

In the early times of ignorance and barbarity, the men most esteemed were those who were bravest in battle, and in order that these men and their actions should be known, each hero adopted, or had bestowed upon him, some emblem; often a wild beast painted or embroidered on his shield or helmet. As an old writer says:

"They adorned their shields with the figures of



GULES.



AZURE.

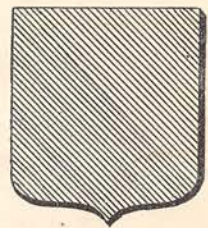
monsters and dreadful beasts, intending by the courage and strength of those creatures to represent the like in themselves."

The surface of the shield is called the field, because it contained honorable marks, gained upon the battle-field; as the arms of the family of Lloyd: "Or, four pallets gules." That is, a golden field, with four marks of red upon it.

An ancestor of this family, after fighting valiantly, chanced to draw his hand, which was covered with



SABLE.



VERT.

blood, across his sword, leaving the marks of his four fingers upon it. His king seeing it, ordered him to bear the representation of the four marks upon his shield in memory of his valor.

The devices representing the brave acts achieved by the bearer are called armorial bearings, or achievements.

Everything drawn upon a shield is called a charge.

Above is a drawing of the "points of the shield." The shield is supposed to be carried by a warrior

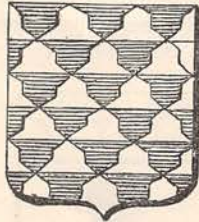
on the left arm. So the right, or dexter side, is at his right hand.

If a device be placed in the Middle Chief, it refers to the head of the bearer, and implies that his strength lies in his wisdom; if in the Dexter, or Sinister Chief, it represents a "badge of honor" appended to his right or left shoulder, the Dexter being more honorable than the Sinister.

A device placed in the Honor Point is most valued, as referring to the heart of the bearer. Next to this is the Fess Point, which refers to a



PURPURE.

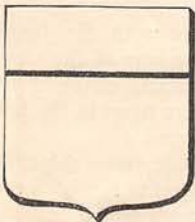


VAIR.

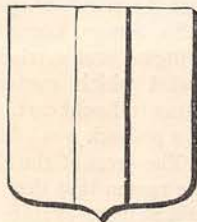
girdle or sash, in honor of some achievement in arms.

In representing shields of arms, metals, colors, and furs are used. The metals are gold, called *or*, and silver, *argent*. Or is represented by small dots, and argent by white. The colors are—red, *gules*; blue, *azure*; black, *sable*; green, *vert*; and purple, *purpure*. Gules is represented by perpendicular lines; azure, by horizontal, &c.

Of the furs, which represented the skins of beasts,



THE CHIEF.

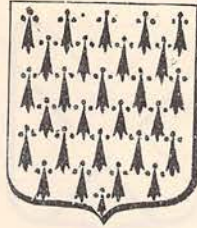


THE PALE.

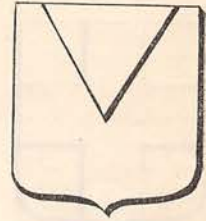
with which the shields were covered in early times, there were originally but two—ermine and vair. Ermine is a white fur with black spots, and vair, supposed to be from the word *varied*, is made up of many skins of the gray and white squirrel put together in small shield-shaped pieces.

Then there are the Honorable Ordinaries and the Lesser, or Sub-Ordinaries. The Honorable Ordinaries are called so because often bestowed upon a soldier on the battle-field as a reward or remembrancer of his valor. There are nine of them—the Chief, the Pale, the Bend, the Bend Sinister, the Fess, the Chevron, the Pile, the Cross,

and the Saltier. The Sub-Ordinaries are diminutives of these; as, the Pallet, the Bendlet.



ERMINE.

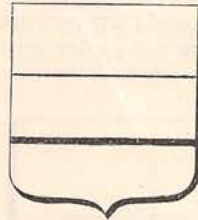


THE PILE.

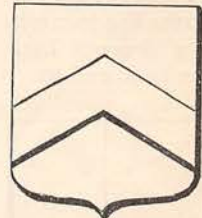
Many of the Ordinaries are representations of the strengthenings of the shield; as, clamps and braces.

The Chief is the upper third of the shield, divided by a horizontal line.

The Pale is a stripe from top to bottom, like one of the pales or palisades used for fortifications and for the enclosing of a camp. In the old times



THE FESS.



THE CHEVRON.

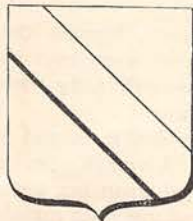
every soldier was obliged to carry one, and to fix it according to the lines drawn for the security of the camp.

The Bend is a band crossing diagonally from Dexter Chief to Sinister base, in imitation of the scarf.

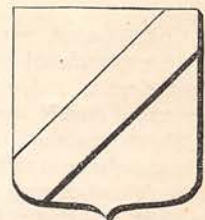
The Bend Sinister crosses from Sinister Chief to Dexter base.

The Fess is a horizontal bar across the middle of the field, representing a belt or girdle.

The Chevron is composed of two stripes coming



THE BEND.

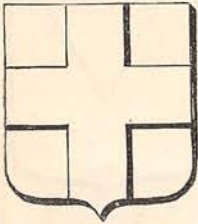


THE BEND SINISTER.

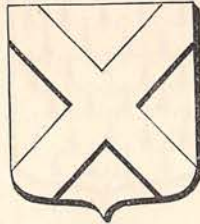
from the center of the shield, like the rafters of a roof.

The Pile is a triangular figure, like a wedge.

The Cross is the most esteemed of all the Ordinaries, and is composed of the Pale and the Fess crossing each other, as the Cross of St. George.



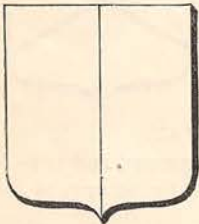
CROSS OF ST. GEORGE.



CROSS OF ST. ANDREW.

The Saltier, or Cross of St. Andrew, is a combination of the Bend and Bend Sinister. The Saltier is said to have been used by soldiers in scaling walls, or by horsemen in place of stirrups.

The shield may also be divided by partition lines, either straight, curved, or angular, as party per Pale, party per Fess. Party means parted. Party per Pale is when the field is divided by a perpendicular line from top to bottom, and party per Fess, by a horizontal line. There are many other partition lines, and they are said to represent fractures



PARTY PER PALE.



PARTY PER FESS.

in the shield, proving that the bearer had been in the hottest of the fight.

Coat-armors that consist of partition lines alone are generally ancient.

“What means this plainness?
Th’ ancients plain did go;
Such ancient plainness, ancient
Race doth show.”

Coats-of-arms were called *coats*, because they were embroidered on the surcoat worn over the coat-of-mail; and *arms*, because originally borne by armed men in war or tournament.

Sovereigns wore them on golden seals, and on the caparisons of their horses. A woman wore her father's coat-of-arms embroidered upon her kirtle, or skirt, and that of her husband upon her mantle. They were granted by sovereigns as marks of honor for loyal acts.

King Robert the Bruce gave the house of Wintoun a falling crown supported by a sword, to show

that they had upheld the Crown when it was in a distressed state.

He who bore coat-armor was required to conduct himself like an honorable gentleman. The arms of traitors were reversed.

Coats-of-arms were sometimes assumed by the knights themselves, and often represented some personal peculiarity, or had some allusion to the name of the bearer.

The Castletons bore three castles; the Salmons, three salmons; the Lamberts, three lambs.

These last were called *armes parlantes*, or allusive arms.

The heart surmounted by a crown, in the arms of the Douglases, was in memory of Sir James Doug-



DOUGLAS ARMS.



LION RAMPANT.

las, who made a pilgrimage to the Holy Land to deposit the heart of his king, Robert Bruce, in holy ground.

“The bloody heart was in the field,
And in the Chief three mullets stood,
The cognizance of Douglas blood.”

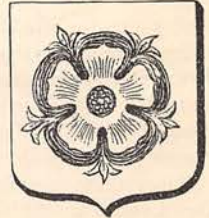
Stars of five points are called mullets, and represent the rowels of spurs.

Sir Simon Locard, who went with Sir James Douglas, and carried one of the keys of the silver casket which contained the heart, changed his name to Lockheart, and a human heart in the bow of a padlock was added to his arms.

The arms of the Earls of Orkney were ships, for the reason that they were obliged to furnish a certain number of ships for the king's use.



FLEUR-DE-LIS.



ROSE OF HERALDRY.

Coats-of-arms were used among the Normans in battle to distinguish one from another, as their faces were hidden by their helmets, “that no Nor-

man might perish by the hand of another." They were useful, too, in assisting in the recognition of the dead on the battle-field, as in their armor they looked much alike.

The *fleur-de-lis* is the lily of heraldry. The lion, the king of beasts, was a favorite symbol. It was used by all who were in any way related to the king, and kings bestowed it upon their chosen followers.

Among birds, the eagle was most esteemed, and of fishes, the dolphin.

In the time of the Crusades, when so many soldiers of different nations were assembled together, more emblems were needed. Every soldier who went to the Holy War wore the badge of the cross upon the right shoulder. And they added to their emblems the crescent, the scallop, the turban, and other devices.

There were many kinds of crosses. The Cross of St. George, the Cross of St. Andrew, the Cross of Malta, the Cross-croset, and many others.

The Cross-croset was often fitched, or pointed, at the lower part. It was carried by pilgrims on



EAGLE.



DOLPHIN.

their journeys, and could be fixed in the ground so that they might perform their devotions by the wayside.

As coats-of-arms became more numerous, different knights took the same devices, and the different coats-of-arms came to be so much alike that it made confusion. Then strict laws were made, regulating the attitudes of the animals and the number and position of the charges. For example, one knight might display upon his shield a lion rampant, that is, standing up ready for combat—the most honorable position for the lion. On another there might be a lion guardant, that is, with the face turned frontwise looking round to observe the enemy; or regardant, having the head turned backward, as if urging on his followers; or passant, walking cautiously, as though searching for the enemy.

When a knight died, a black frame covered with canvas, with his arms represented upon it, was placed, with one of its corners uppermost, on the front of his house, and was afterward set up in the church or near to the grave. This was called a hatchment.

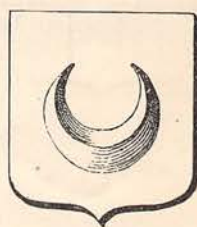
In blazoning a coat-of-arms, the field is to be described first; then the divisions, if any, and the ordinaries, and last, the charges; as, azure, a lion rampant and Chief or, by the name of Dix.

That is, a field of blue, with a golden lion rampant and a Chief of gold.

Besides the shield and the symbols and devices placed upon it, there are other objects belonging



SCALLOP.



CRESCENT.

to armorial bearing. These are the external ornaments,—the Helmet, the Wreath, the Crest, the Mantling, the Motto, and the Supporters.

The Helmet is placed just above the shield, and was made of leather or of thin metal, often representing the head of a wild beast or bird.

The Wreath is of twisted silk of two colors, and was worn by ancient knights as a head-dress at tournaments, in imitation of the turbans of the Saracens.

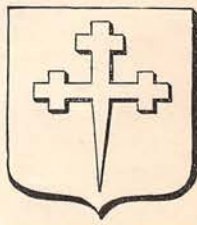
The Crest, the highest part, is generally some part of the coat-armor of the bearer, or assumed in memory of some event in the family history.

Once when an English knight overthrew two foreign knights at a tournament, his king was so pleased that he gave him a ring, telling him to add it to his Crest, which is now a lion rampant, holding in his dexter paw a ring.

The Mantling represents the piece of cloth or leather worn over the helmet to protect it from wet, and it was often hacked in pieces by the sword of



CROSS OF MALTA.



CROSS CROSET (FITCHED).

the enemy. The more it was cut and mutilated, the more honorable it was.

The Motto was inscribed upon a ribbon or scroll, and is supposed to have originated in the ancient war-cries and the watchwords employed in camps and garrisons.

The motto of the family of Dix is "*Quod dixi, dixi*"—"What I have said, I have said."

When the knights were about to enter the lists at a tournament, their banners or shields were held by their pages, disguised in the forms of animals, standing on their hind legs and supporting the shield with their paws. This is supposed to be the origin of Supporters. For example, we have the lion and the unicorn in the English arms.

Some American boys and girls may think that

the study of heraldry can be of no advantage to the people of a republic. But apart from the fact that we ought to know something about a subject which has been, and still is, considered of so great importance in other countries, and which is continually referred to in English literature, we should be able to understand the arms of our several States, as well as many other heraldic symbols which are used for ornamental and other purposes even in our own country.

THE SKIPPING-ROPE.

BY LAURA LEDYARD.

Now all ye tearful children, come and listen while I tell
About the little fairy folk, and what to them befell;
And how three little fairies sat them down, one Summer day,
And cried among the grasses till the others flew away.

They flew away, bewildered, for it gave them such a fright
To see the fairies crying with the jolly sun in sight;
And so they left them all alone, and there they sat, and cried
Six little streams of fairy tears, that trickled side by side.

And looking down, the laughing sun among the drops did pass,
And he laid a little rainbow beside them on the grass.
Then quickly rose the fairies and clapped their gleeful hands—
"We've found the brightest skipping-rope in all the fairy lands."

And there they jumped their tears away, and jumped their dimples in;
And jumped until their laughter came—a tinkling, fairy din.
What! you say you don't believe it, you saucy little elf?
Then run and get your skipping-rope, and try it for yourself!

THE CRADLE OF NOSS.

ON the opposite page is a picture of the "Cradle of Noss," about which "Jack-in-the Pulpit" talked to the children last month. The birds do not seem very friendly to the man in the Cradle; and, indeed, they have no reason to like him, for he has been robbing them of their eggs. As one might im-

agine from the multitude of birds, there are so many eggs on these great tall rocks that some of them can be spared very well; but for all that, the scene looks like one that might rouse the spirit of true Bird-defenders, if there are any such in the Shetland Islands, where this Cradle is used.