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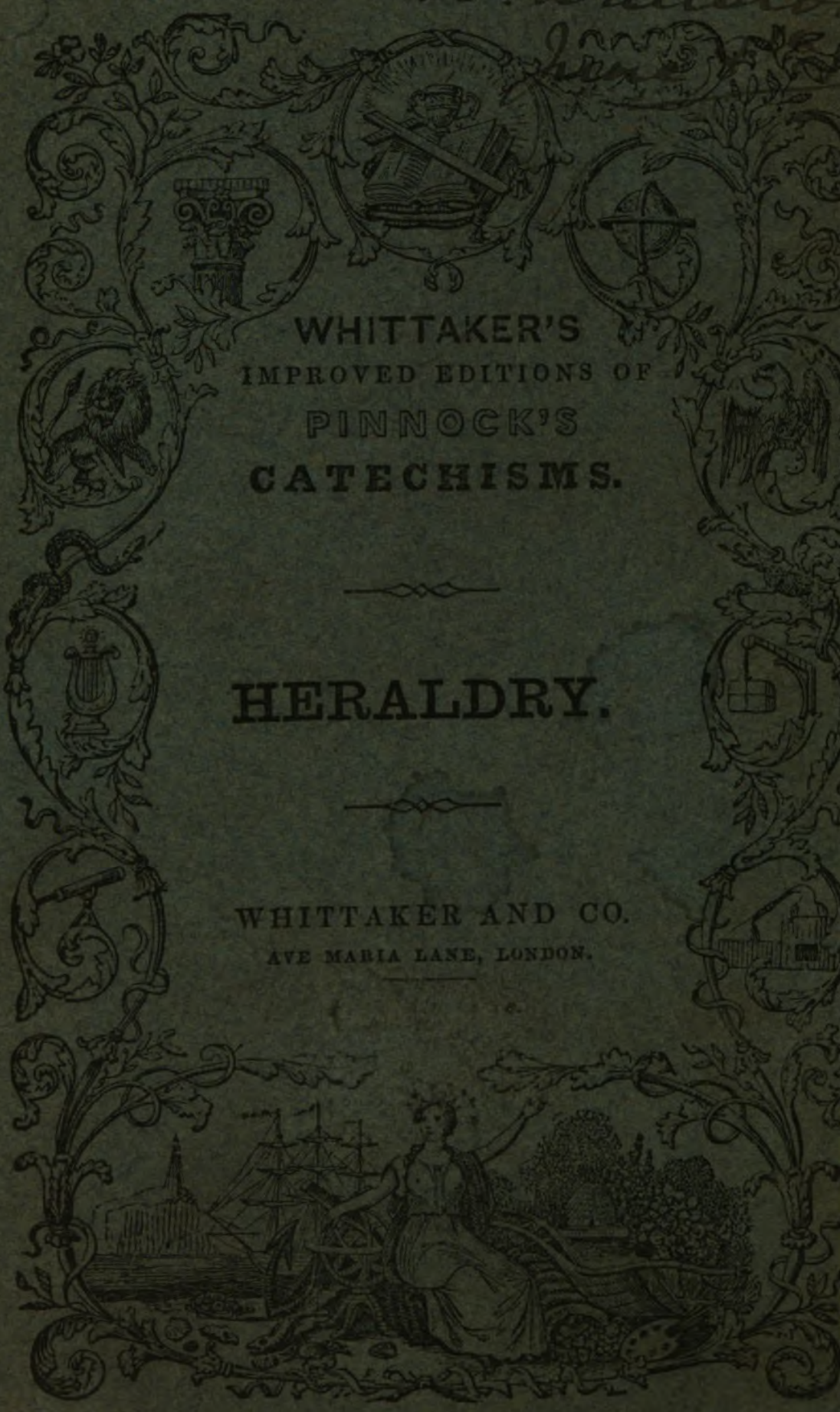
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Ambrose. Dumeto



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A CATECHISM

OF

HERALDRY;

EXPLAINING THE NATURE AND USE OF

ARMS AND ARMOURY

RULES OF

BLAZONING AND MARSHALLING COATS OF ARMOUR,

HERALDIC TERMS, &c.



LONDON:
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**A Knight of the Middle Ages in full costume, with the
Shield of Longspee.**



CATECHISM OF HERALDRY



CHAPTER I.

Of Heraldry in general.

Question. WHAT is Heraldry?

Answer. Heraldry is a science teaching how to blazon or explain, in proper terms, all that belongs to Arms; and how to marshal, or dispose with regularity, divers arms on a field.

Q. Is it confined merely to this?

A. No; it also teaches the method of marshalling solemn processions, and other public ceremonies, at coronations, installation of knights, creations of peers, nuptials, christenings of princes, funerals, &c.

Q. What are arms?

A. *Arms*, sometimes called *coats of arms*, are hereditary marks of honour, made up of fixed and deter-

mined colours and figures, granted by sovereign princes, as a reward for military valour, or some signal public service; and serve to denote the descent and alliance of the bearer, or to distinguish states, cities, societies, &c. civil, ecclesiastical, and military.

Q. Has the sovereign only the power of granting arms?

A. Originally, yes; but this power is usually delegated, as in this country it has been to the hereditary earls marshal, who have latterly been dukes of Norfolk.

Q. Is the science of great antiquity?

A. Yes; it appears to have been cultivated in the earliest ages. Homer, Virgil, and Ovid, represent their heroes as having their shields ornamented with a variety of devices, whereby they were easily recognised in the field.

Q. What great conqueror in Grecian history rewarded bravery in this way?

A. Alexander the Great, who wishing to honour those of his captains and soldiers that had achieved any glorious action, and also to excite *emulation*, granted them certain badges to be borne on their armour and banners; commanding at the same time, that no person whatever, throughout his empire, should presume to grant or assume those signs on his armour; this *prerogative* being reserved exclusively to himself.

Q. Are hereditary arms of equal antiquity?

A. Camden, Spelman, and other scientific heralds, agree, that hereditary arms were not used by families until towards the end of the eleventh century.

Q. Why are these marks of honour called arms?

A. From their being principally and originally used in war and *tournaments*, by military men, who had them engraved, embossed, or painted on shields, targets, banners, or other martial instruments.

Q. But why are they called coats of arms?

A. Because the ancients used to embroider them on the coats they wore over their arms, as heralds do to this day.

CHAPTER II.

Of the different Kinds of Arms.

Q. ARE there different kinds of arms?

A. Arms are distinguished by different names, to denote the causes of their bearing, such as *arms of dominion*, of *pretension*, of *concession*, of *community*, of *patronage*, of *family*, of *alliance*, of *succession*, of *assumption*.

Q. What are *Arms of Dominion*?

A. Arms of Dominion and Sovereignty are those which emperors, kings, and sovereign states constantly bear; being, as it were, annexed to the territories, kingdoms, and provinces they possess. Thus there

are the arms of England—which are three lions *passant*: of France—which were three fleurs de lis, &c.

Q. What are *Arms of Pretension*?

A. Arms of Pretension are those of the kingdoms, provinces, or territories, to which a prince or lord has some claim, and which he adds to his own, although such kingdoms or territories are possessed by another prince or lord ¹.

Q. What are *Arms of Concession*?

A. Arms of Concession, or *augmentation* of honour, are either entire arms, or else one or more figures, given by princes, as a reward for some signal service. Thus, Robert Bruce, king of Scotland, allowed the Earl of Wintoun's ancestor to bear in his coat armour a crown supported by a sword, to show that he, and the clan Seaton, of which he was the head, supported his tottering crown. So also Lord Heathfield, who defended Gibraltar, was permitted to assume that fortress on his escutcheon, in addition to his family arms.

Q. What are *Arms of Community*?

A. Arms of Community are those of bishoprics, cities, universities, societies, companies, and other bodies corporate.

¹ Until the year 1800, the King of England bore the arms of France, quartered with England, although he had no possessions in that kingdom. Spain quarters the arms of Portugal and Jerusalem, to show pretensions to those kingdoms Denmark quarters the arms of Sweden, &c.

Q. What are *Arms of Patronage* ?

A. Arms of Patronage are such as governors of provinces, lords of manors, patrons of benefices, &c. add to their family arms as a token of their superiority, rights, and jurisdiction. These arms have introduced into heraldry, castles, gates, wheels, ploughs, &c. &c.

Q. What are *Arms of Family* ?

A. Arms of Family, or paternal arms, are those that belong to one particular family, and distinguish it from others; it is criminal for any other person to assume these, and punishable by the sovereign authority.

Q. What are *Arms of Alliance* ?

A. Arms of Alliance are those which families and private persons take up and join to their own, to denote the alliance they have contracted by marriage. This kind of arms is either impaled, or borne in an escutcheon of pretence, by those who are married to heiresses: and quartered by their children.

Q. What are *Arms of Succession* ?

A. Arms of Succession are such as are taken up by those who inherit certain estates, manors, &c. either by will, *entail*, or *donation*, and which they either impale or quarter with their own; this multiplies the titles of some families from necessity, and not from *ostentation*, as many imagine.

Q. What are *Arms of Assumption* ?

A. Arms of Assumption, or assumptive arms, are such as are taken up by the caprice or fancy of upstarts of mean extraction, who on becoming persons of fortune, assume them without a legal title. They are also such as a man of his proper right may assume with the approbation of his sovereign and of the earl marshal.

Q. What are the principal parts of arms?

A. The essential and integral parts of arms, are the escutcheon, the tinctures, the charges, and the ornaments.

CHAPTER III.

Of the Escutcheon.

Q. WHAT is the *Escutcheon*?

A. The Shield, or Escutcheon, is the field or ground whereon are represented the figures that make up a coat of arms; for these marks of distinction were placed on bucklers or shields before they were placed on banners, standards, flags, and coat armour. For this reason, the field or ground on which they are blazoned is called the shield or escutcheon.

Q. Are these shields or escutcheons always of the same form?

A. No; they are of different forms, according to different times and nations: some ancient shields were

almost in the shape of a horse-shoe, others triangular, somewhat rounded at the bottom. Those of knights bannerets were square.

Q. What is the shape of modern escutcheons?

A. Those of the Italians, particularly ecclesiastics, are generally oval. The English, French, Germans, and other nations, have their escutcheons of different forms, according to the sculptor's or painter's fancy.

Q. Are the escutcheons of females called shields?

A. Yes; the escutcheons of maids, widows, and ladies by birth, married to private gentlemen, are in the form of a lozenge or diamond square.

Q. Are there not names for the several points of the shield?

A. Yes; armorists distinguish nine different points in escutcheons, in order to determine exactly the positions of the bearings they are charged with, as in the following figure:

A—the dexter chief, because it would be on the right of the shield when worn.

B—precise middle chief.

C—sinister chief.

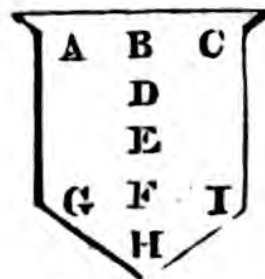
D—honour point.

E—fess point.

F—nombril point.

G—dexter base.

H—precise middle base



I—sinister base.

Q. How are the sides of the escutcheon denominated?

A. The right side of the escutcheon, or side opposite to the left hand of the person who looks on it, is the *dexter* side, and the other the *sinister*.

CHAPTER IV.

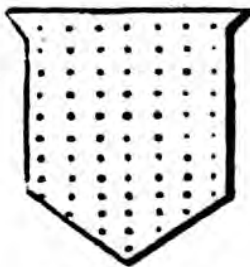
Of Tinctures.

Q. WHAT are Tinctures?

A. By Tinctures is meant that variety of hue of arms which is common both to shields and their bearings.

Q. How many tinctures are generally used?

A. Seven.



Q. What is the first?

A. YELLOW; called, on the arms of princes, *Sol*; on those of peers, *Topaz*; and on those of commoners, *Or*¹.

Q. How is this tincture to be expressed in engravings?

A. By dots, as in the above figure.

¹ YELLOW and WHITE, termed *or* (gold), and *argent* (silver), are metals.



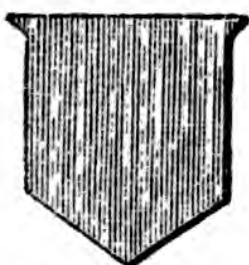
Q. What is the second tincture?

A. WHITE; called, on the arms of princes, *Luna*; of peers, *Pearl*; and of commoners, *Argent*.

Q. How is this expressed?

A. By a plain white surface, as in the figure.

Q. What is the third?

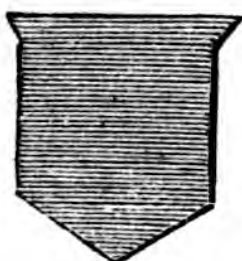


A. RED; called on the arms of princes, *Mars*; of peers, *Ruby*; and of commoners, *Gules*.

Q. How is the red expressed?

A. By perpendicular lines.

Q. Name the fourth.



A. BLUE; called, on the arms of princes, *Jupiter*; of peers, *Sapphire*; and of commoners, *Azure*.

Q. How is blue expressed?

A. By horizontal lines.

Q. The fifth.

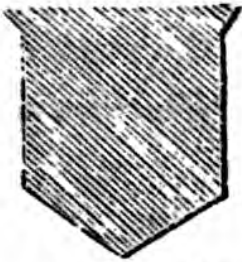
A. PURPLE; called on the arms of princes, *Mercury*; of peers, *Amethyst*; and of commoners, *Purple*.



Q. How is purple expressed?

A. By diagonal lines, from the sinister chief to the dexter base.

This colour is so rarely used, that some heralds deny it a place among heraldic tinctures.



Q. The sixth.

A. GREEN ; called on the arms of princes, *Venus* ; of peers, *Emerald* ; and of commoners, *Vert*.

Q. How is green represented ?

A. By diagonal lines, from the dexter chief to the sinister base.

Q. The seventh ?



A. BLACK ; called, on the arms of princes, *Saturn* ; of peers, *Diamond* ; and of commoners, *Sable*.

Q. How is this tincture represented ?

A. By perpendicular and horizontal lines crossing.

Q. Are there any other tinctures used in heraldry ?

A. English heralds admit two others : ORANGE, called *Tene* ; and BLOOD-COLOUR, *Sanguine*.

Q. How are they expressed ?

A. *Tene*, *Tenny*, or *Tawny*, by diagonal lines from the sinister-chief to the dexter-base points, traversed by horizontal lines ; and *Cherry*, or *Sanguine*, by lines crossing each other diagonally from the sinister chief to the dexter-base, and from the dexter-chief to the sinister-base.

Q. With what tincture are animals, vegetables, &c. to be represented on escutcheons ?

A. When they are to be represented in their na-

tural colours, the word *Proper* is to be used ; if otherwise, the same rules are observed as above-mentioned.

Q. What are *Roundlets* ?

A. They are circular charges, which, if yellow, are called *Bezants* ; if white, *Plates* ; if blue, *Hurts* ; if red, *Torteaux* ; if green, *Pomeys* ; if purple, *Golpes* , if sable, *Pellets*.

CHAPTER V.

Of Furs.

Q. WHAT are *Furs* ?

A. Furs represent the hairy skins of beasts, prepared for the doublings or linings of robes and garments of state ; and, as shields were anciently covered with furred skins, they are, therefore, used in heraldry : they are ermine, ermines, erminois, vair, pean, and potent.



Q. What is *Ermine* ?

A. Ermine is a field argent, powdered with sable spots, their tails terminating in three hairs.

Q. What is *Ermines* ?

A. Exactly like Ermine in form, except that the field is *sable*, the powdering *white*.

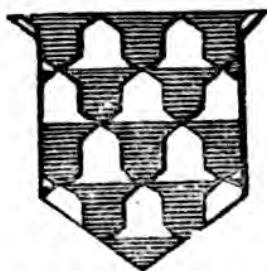
Q. What is *Erminois* ?

A. Similar to the two former; the field *Or*, the powdering *Sable*.

Q. What is *Pean*?

A. The same in form as the preceding; the field being *sable*, and the powdering, *or*.

Q. What is *Vair*?



A. Vair is expressed by blue and white skins, cut into the form of small shields, ranged in rows opposite to each other, the base of the white ones being always next to that of the blue ones.

Vair is usually of six rows; if there be more or fewer, the numbers must be expressed: and if the colours are different from those before-mentioned, they must likewise be described.

Q. What is *Counter-Vair*?

A. Counter-Vair is when the small shields or cups of the same colour are placed *base* against *base*, and *point* against *point*.

Q. What is *Potent*?



A. Potent, anciently called *vairy cuppy*, is when the field is filled with crutches or potents counter-placed: it may be any two colours See the figure





CHAPTER VI.

Of the lines used in parting Fields, or parts of Fields.




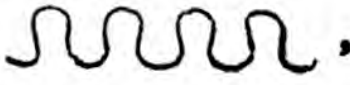

Q. ARE escutcheons of one colour only, or may they have more than one?





A. Escutcheons are either of one tincture or more than one; in those of one only, that is, when some metal, colour, or fur, is spread all over the surface or field, a tincture is said to be predominant; but in such as have on them more than one, the field is divided by lines, which, according to their forms, receive divers names.

Q. What are these lines?

A. They may be either straight or crooked; straight lines are of four different kinds, viz. a perpendicular, ; an horizontal ; a diagonal dexter, ; a diagonal sinister, 

Q. What are the different crooked lines?

- A. 1. The *engrailed* ,
2. The *invecked* ,
3. The *wavy* ,
4. The *nebule* ,
5. The *embattled* or *crenelle* .

6. The *raguly* ,
7. The *indented* ,
8. The *dancette* ,
9. The *dove-tail* .

Q. What is the use of these lines ?

A. Their principal use in heraldry is to differ the bearings, which would be otherwise the same ; for an escutcheon charged with a chief engrailed differs from one charged with a chief wavy as much as if the one bore a fess and the other a bend.

Q. What are the divisions made by straight lines called ?

A. If the division consist of two equal parts, made by a perpendicular line, it is said to be *parted per pale* ; by an horizontal line, *parted per fess* ; by a diagonal dexter, *parted per bend* ; by a diagonal sinister, *parted per bend sinister*. If a field be divided into four equal parts by these lines, it is said to be *quarterly*.

Q. Is there only one way to quarter a shield ?

A. It may be done two ways : quartered or parted *per cross*, made by a perpendicular and horizontal line, which, crossing each other at the centre of the field, divide it into four equal parts ; quartered or parted *per saltier*, which is effected by two diagonal lines, dexter and sinister, such cross, as before in the centre of the field, likewise divides it into four equal parts.

Q. May not the field be divided into a greater number of parts?

A. Yes; in order to place in it the arms of the several families to which a person is allied; and it is then called a genealogical achievement. These divisions consist of as many coats as the person bearing them represents the different heiresses from whom he descends.—Many families have a right to fifty or sixty quarterings. Several in this country exceed a hundred in number.

CHAPTER VII.

Of the Differences in Coats of Arms, and the Distinctions of houses.

Q. WHAT are *differences* in coats of arms?

A. Armorists have invented many differences or characteristic marks, whereby bearers of the same coats of arms are distinguished from each other, and their nearness of blood to the principal discovered.

Q. What are those characteristic marks?

A. Anciently they were *bordures*, which is a boundary that goes round the field, about one sixth part of its breadth, either plain or engrailed, indented, &c. : they are sometimes used, especially the *bordure wavy*, as marks of *illegitimacy*¹.

¹ Il-le-gi-ti-ma-cy, s. illegal birth.

Q. What are the modern differences ?

A. Those that the English have adopted, not only for the distinguishing of sons of one family, but also to denote the difference and *subordinate*² degrees in each house from the original ancestors, are nine, viz.

For the heir, or the first son,
the *Label*,



Second son, the *Crescent*,



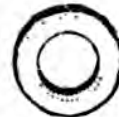
Third son, the *Mullet*,



The fourth, the *Martlett*,



The fifth, the *Annulet*,



The sixth, the *Fleur-de-lis*,



The seventh, the *Rose*,



² Sub-or-di-nate, *a.* inferior in order, nature, or dignity.

The eighth, the *Cross Moline*,



The ninth, the *Double Quatrefoil*.



It is to be especially observed, that the label alone is used as a mark of distinction in the arms of the royal family.

Q. How are the arms belonging to the offspring of either of the above mentioned brothers to be distinguished?

A. The heir, or first son of the second house, bears a crescent, charged with a label during his father's life only; the second son of the second house, a crescent charged with a crescent, &c.; the first son of the third house, a mullet charged with a label, and so on through the whole family.

Q. What is an *Abatement*?

A. An Abatement is a casual mark attached to coat armour, which announces some dishonourable act of the bearer.

Q. What do *Abatements* consist of?

A. Abatements consist of diminution and reversing: the first is the blemishing some particular point of the escutcheons by *sanguine* and *tenny*, which are stains; *Reversing* signifies some parts of the charge turned backward or upside down.

Q. What are *Augmentations* ?

A. Augmentations are additional charges borne on an escutcheon, as a canton, or chief, and are bestowed as particular marks of honour.

CHAPTER VIII.

Of the Charges.

Q. WHAT are the *Charges* ?

A. Whatsoever is contained in the field, whether it occupy the whole or only a part thereof, is called a charge; all charges are distinguished by the name of honourable ordinaries, sub-ordinaries, and common charges.

Q. What are *Honourable Ordinaries* ?

A. Honourable ordinaries, the principal charges in heraldry, are made of lines only, which according to their disposition and form, receive different names.

Q. What are *Sub-ordinaries* ?

A. Sub-ordinaries are ancient heraldic figures frequently used on coats of arms, and distinguished by terms appropriated to each of them.

Q. What are *Common Charges* ?

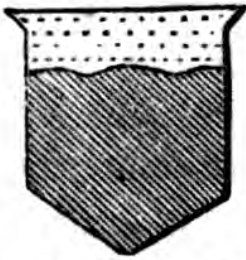
A. Common charges are composed of natural, artificial, and even imaginary things—such as stars, animals, trees, ships, &c.

Q. How many Honourable Ordinaries are there ?

A. The most judicious heralds admit only of nine, viz.—the *chief*, the *pale*, the *bend*, the *bend sinister*, the *fess*, the *bar*, the *chevron*, the *cross*, and the *saltire*.

Q. What is a *Chief*?

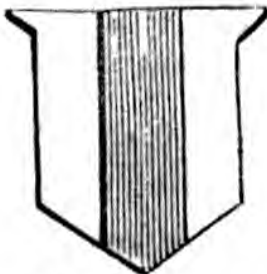
A. A Chief is an Ordinary bounded by a line, whose general direction is horizontal, and which, if it be of any other form but straight, must be described; it is placed in the upper part of the escutcheon, and contains one-third of the field; its diminutive is a *fillet*, which must not exceed one-fourth of the chief; this



ordinary may be charged with a variety of figures, care being taken not, in any case, to lay a metal on a metal, nor a colour on a colour. The example is *Vert, a Chief Wavy Or.*

Q. What is a *Pale*?

A. A Pale is an ordinary, formed by two perpendicular lines, drawn from the top to the base of the escutcheon, and contains a third part of the field. Its diminutives are, the *pallet*, which is the half of the pale, and the *endorse*, which is the



half of the pallet; the pale and pallet may be charged, but the endorse must not. The example is *Argent, a Pale Gules.*

Q. What is a *Bend*?

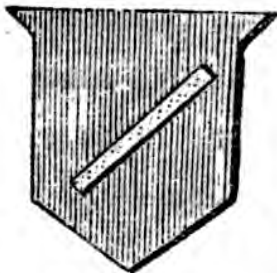
A. The Bend is an Ordinary, formed by two diagonal lines drawn from the dexter-chief to the sinister-base, and contains the fifth part of the field if uncharged, and a third if charged. Its diminutives



are, the *bendlet*, or half the bend; the *cottise*, the fourth of a bend; and the *riband*, or eighth part of the bend. Example, *Or, a Bend Purpure.*

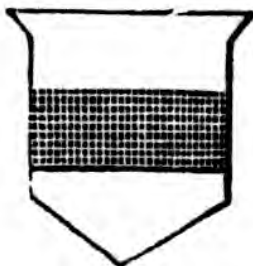
Q. What is a *Bend Sinister*?

A. The same as the Bend, except being drawn the contrary way. The diminutives of this are a *scrape*,



the half of the bend, and a *baton*, the half of the scrape, but this does not extend to the extremities of the field. Example, *Gules, a Baton Or.*

Q. What is a *Fess*?



A. A Fess is the space contained between two horizontal lines across the middle of the field, of which it contains a third. Example, *Argent, a Fess Sable.*

Q. What is a *Bar*?

A. A Bar differs from the fess, only in being but a fifth part of the shield. Its diminutive is, the *borrulet*. When the field contains an even number of bars

of metal and colour alternate, it is called *barry* of so many pieces, expressing their number.

Q. What is a *Chevron*?

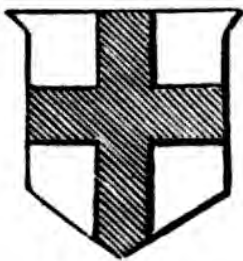
A. A Chevron is supposed to represent two rafters of a house, or a pair of open compasses; it takes up



but a fifth part of the field. Its diminutives are, the *chevronel*, half the chevron, and the *couple close*, half the chevronel. Example, *Ermine, a Chevron Argent.*

Q. What is a *Cross*?

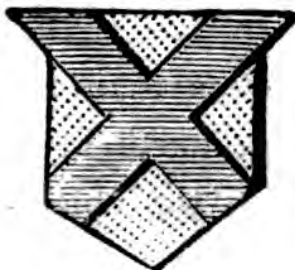
A. A Cross is an ordinary formed by the meeting of a pale and a fess, or of eight lines, four horizontal and four perpendicular, meeting round the fess point.



It takes up only a fifth part of the field when uncharged, and a third when charged. There are a great variety of crosses in heraldry. Example, *Argent, a Cross Vert.*

Q. What is a *Saltire*?

A. A Saltire is formed by the bend dexter and bend sinister crossing each other,



like the cross; it contains a fifth part of the field, if uncharged, and a third if charged. Example, *Or, a Saltire Azure.*

CHAPTER IX.

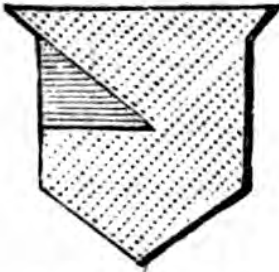
Of Sub-ordinaries.

Q. WHAT are the *Sub-ordinaries*?

A. They are as follow, and are of worthy bearing, viz.: the *gyron*, *franc-quarter*, *canton*, *pall*, *fret*, *pile*, *orle*, *inescutcheon*, *tressure*, *annulet*, *flanches*, *flasques*, *voiders*, *billet*, *lozenge*, *guttés*, *fusil*, *rustre*, *mascle*, *fountain*, and *diaper*.

Q. What is a *Gyron*?

A. The Gyron is a triangular figure, formed by two lines, one drawn diagonally from one of the angles to the centre of the shield: the other horizontal or perpendicular from one of the sides, and meeting in the centre. *Gyronny* is when a field is covered with several gyrons. Example, *Or, a Gyron Azure.*



Q. What is a *Franc-quarter*?

A. A square, that occupies the upper dexter quarter of the shield.

Q. What is a *Canton*?

A. A Canton is a square somewhat less than the franc-quarter, but without any fixed proportion; it generally stands in the dexter corner of the shield, but, should it possess the sinister corner, it must be blazoned, a canton sinister.

Q. What is a *Pall*?

A. A Pall is a figure formed by the upper half of the saltire with the under half of the pale, resembling the letter Y.

Q. What is a *Fret*?

A. The Fret is a figure representing a very narrow saltire, with a masle in the centre interlaced; *fretty*



is said when the field is covered with a fret of six, eight, or more pieces. If there be more than eight pieces, their number must be specified, otherwise not.

Q. What is a *Pile*?



A. A Pile consists of two lines terminating in a point in the form of a wedge. It issues in general from the chief towards the base, but some issue from other parts of the field. Example, *Azure, a Pile Or.*

Q. What is an *Orle*?

A. An Orle resembles the bordure, but is only one half as broad.

Q. What is an *Inescutcheon*?

A. It is a little escutcheon borne within the shield. When fixed on the fess point it is called an *escutcheon of pretence*, and is to contain the arms of a wife who is an heir.



Q. What is a *Tressure*?

A. A Sub-ordinary, half the breadth of an orle, which is generally borne fleury and counterfleury. Example, *Argent, a Tressure Gules.*



Q. What are *Flanches*?

A. They are the spaces formed by two curved lines, or segments of circles. Example, *Or, Flanches Azure.*

Q. What are *Flasques*?

A. Flasques resemble flanches, except that the curved lines do not approach so near each other.

Q. What are *Voiders*?

A. Voiders resemble flanches and flasques, but occupy less of the field.

Q. What is an *Annulet*?

A. The Annulet or ring is a well-known figure, and is frequently found in coats of arms of all nations.

Q. What is a *Billet*?

A. A Billet is an oblong square, twice as long as it is broad.

Q. What is a *Lozenge*?

A. It is a sub-ordinary resembling a diamond square.

Q. What are *Guttés*?

A. Guttés, or Drops, are round at the bottom, and terminate in a point at top; they have different names,

according to their different tinctures: thus, yellow are called *guttés d'or*; white, *d'eau*; red, *de sang*; blue, *de larmes*; green, *de vert*; black, *de poix*.

Q. What is a *Fusil*?

A. It is a figure resembling a lozenge, except that it is much narrower.

Q. What is a *Rustre*?

A. A *Rustre* is a lozenge pierced in the middle.

Q. What is a *Mascle*?

A. A *Mascle* is likewise a lozenge, entirely void, except a narrow border.

Q. What is a *Fountain*?

A. It is a roundlet¹ which is barry wavy of six argent and azure.

Q. What is *Diapering*?

A. It is the flourishing or foliage drawn on a shield, with a colour a little darker than that on which it is wrought, and only serves as an embellishment of the coat.

Q. Is any further observation necessary?

A. If the forementioned ordinaries have any *attributes*, that is, if they are engrailed, indented, wavy, &c. they must be distinctly specified, after the same manner as the honourable ordinaries.

¹ See page 15.

CHAPTER X.

Of Common Charges.

Q. WHAT are the Common Charges ?

A. They are the figures and other devices placed on the field, and are too numerous to be *recapitulated*; a few only of the most remarkable may be mentioned and explained.

Q. What do they usually denote ?

A. Some denote glory, power, grandeur, &c.; others courage, strength, prudence, swiftness, &c.; others the favourite pursuits of their owners, as war, architecture, &c.

Q. What figures denote glory, power, grandeur, &c.

A. The sun, moon, stars, comets, &c.

Q. What symbols denote courage, strength, prudence, swiftness, &c.

A. Lions, tigers, serpents, stags, &c.

Q. What figures has war furnished ?

A. Lances, swords, battering-rams, and a variety of other implements.

Q. Are not creatures of the imagination frequently used in heraldry ?

A. Yes; such as centaurs, hydras, dragons, wyverns, cockatrices, mermaids, &c. &c.

Q. What are the most honourable bearings ?

A. Beasts are more honourable than fowls, and fowls than fishes ; of animals the lion is most honourable.

Q. Have these charges any attributes ?

A. Yes ; in common with their ordinaries, they have various attributes or epithets, which express their qualities, positions, and dispositions.

Q. What attributes have the heavenly bodies ?

A. The sun is said to be in *his glory*, *eclipsed*, &c. ; the moon, in her *complement* (perfection), *increscent* (increasing), *decrescant* (decreasing), &c

Q. What attributes have beasts ?

A. Beasts are said to be *passant*, when represented as passing or walking by ; *rampant*, when rearing on one hind leg ; *saliant*, when springing forward ; *sejant*, when sitting ; *statant*, when standing ; *courant*, when running ; *couchant*, when lying down ; *dormant*, when sleeping ; *nascent*, when rising out of the midst of an ordinary ; *issant*, when coming from the top or bottom of an ordinary ; *gardant*, when the head is turned sideways, &c.

Q. Is there not a difference between beasts of chase and beasts of prey.

A. Yes ; instead of being *couchant*, beasts of chase are said to be *lodged* ; instead of being *saliant*, they are said to be *springing* ; and instead of being *passant*, they are said to be *tripping* ; a lion feeding is *rapin* ;

and a stag *statant-gardant*, is said to be *at gaze*, a lion *sejant gardant*, is said to be *assis*.

Q. Are any other terms applied to beasts ?

A. When the head, tail, and feet are separated from the body, they are said to be *dismembered*; when rampant in opposite directions, they are said to be *combatant*; when side by side they are said to be *counter-tripping*, *counter-passant*, *counter-saliant*, &c., as the case may happen. Beasts are called *debruised*, when a charge is placed over them. They are said to be *armed* of the colour of their claws; *langued*, of their tongue; *queued*, of their tails; *unguled*, of their hoofs; *armed*, of their horns, except stags, which are said to be *attired*.

Q. Are any terms peculiar to lions ?

A. Lions with a tail between their legs, are said to be *cowed*; when there is no tail they are *defamed*. When several lions appear in the same coat they are *lioncels*.

Q. What attributes have birds ?

A. Birds are said to be *close* when they stand with their wings shut; *rising*, when they lift them up for flight; *displayed*, when they spread themselves; and *volant*, when they are flying.

Q. Are any other terms applied to birds ?

A. They are said to be *membered* of the colour of their bills and talons, except they be of prey, when

they are said to be *armed*. A peacock with his tail displayed is said to be *in his pride*; and a pelican feeding her young, *in her piety*. A cock is said to be *crested* of the colour of his comb, and *jolloped* of that of his wattles. A swan's head is always blazoned as a swan's neck. Three feathers form a *plume*, more than three a *plume of feathers*; rows of feathers are called *heights*.

Q. What attributes have fishes?

A. Fishes, when swimming, or *in fess*, are said to be *naiant*; when perpendicular, or *in pale*, *hauriant*.

Q. What terms are peculiar to whales and dolphins?

A. When straight they are said to be *extended*; when curved, *embowed*. If fishes are turned to each other they are said to be *respectant*; if in an opposite direction, *endorsed*.

Q. Is any term peculiar to snakes?

A. When twisted in knots, they are said to be *nowed*. Charges decorated with the heads of serpents are said to be *gringolly*.

Q. What are the attributes of trees and vegetables?

A. When only parts are given they are said to be *couped*; when leafless they are called *blasted*; when the roots appear, *eradicated*; when irregularly broken, *slipped*; when drooping, *pendant*; if bearing fruit, *fructed*; if full grown, *accrued*. A wheatsheaf is called a *garb*.

Q. What attributes have artificial figures ?

A. They have epithets expressive either of their position, disposition, or form : thus, swords are said to be *erect*, *pointed*, *hilted*, &c. ; arrows, *armed*, *feathered*, &c. ; towers, *covered*, *embattled*, &c. and so on of all others.

Q. What celestial objects must be noticed in Heraldry besides the sun and moon ?

A. Stars, which are called *estoiles*, and meteors, which are named *mullets*. The points of a star are wavy, and if they vary from six, the number must be specified. The points of a mullet are straight, and are usually five in number.

CHAPTER XI.

Of certain extraordinary Charges.

Q. WHAT celestial beings are used in heraldic charges ?

A. Angels and cherubs. The common representation of an angel is the same as the heraldic. A cherub is an infant face, between two or more wings.

Q. Does the human figure occur in charges ?

A. Yes ; but generally *couped*, or cut in pieces. Man is said to be *crined* of the colour of his hair.

Q. What is the most remarkable entire human figure in heraldry?

A. *The Prester John*, supposed to be St. John the Evangelist; this figure is represented as a patriarch seated, bearing in his mouth a drawn sword fesswise, his dexter hand erect, his sinister holding a book open. The figure occurs in the arms of the see of Chichester.

Q. What terms are applied to the human arm?

A. When the arm is bent with the elbow to the dexter side, it is *embowed*; when to the sinister, it is *counter-embowed*; a hand extended with the open palm is called *a paumy*; an armed limb is *vambraced*.

Q. Is there not a fantastical bearing of the human leg?

A. Yes; the arms of the Isle of Man are, *gules*, three legs armed, *proper*, conjoined in fess at the upper part of the thigh, flexed in triangle, garnished and spurred, *or*.

Q. What remarkable fantastical animal occurs in heraldry?

A. The holy lamb; it is a lamb passant, *proper*, his head surrounded with a glory, *or*, and supporting in his sinister ungule a staff, *argent*, ending in a cross, ensigned with a flag of the third, charged with a cross, *gules*. It occurs in the arms of the Middle Temple, London.

Q. What chimerical figures occur in heraldry?

A. They are of three kinds: first, combinations of the human form with that of animals; second, monstrous beasts; third, monstrous birds.

Q. How many are there of the first class?

A. Six; the *sagittary*, the *man-tiger*, the *sphinx*, the *harpy*, the *triton*, and the *mermaid*.

Q. Can you describe these?

A. The *sagittary* represents a centaur, or creature half man and half horse, bearing an arrow on a bended bow. The *man-tiger* has the face of a man, the mane of a lion, the body of a tiger, and two straight horns. The *sphinx* has the head and breast of a woman, the body of a lion, and two broad wings. The *harpy* has the head of a woman, and the body of a bird. The *triton* is in the upper part a man, and the lower a fish. The *mermaid* is the female of the *triton*.

Q. What are the monstrous beasts of heraldry?

A. The *unicorn*, the *pegasus*, the *antelope*, the *tiger*, the *musimon*, the *dragon*, the *gryphon*, the *salamander*, and the *opinicus*. The *tiger* and the *antelope* of heraldry have little resemblance to the real animals known by those names.

Q. Can you describe these monsters?

A. The *unicorn* has the body of a horse, the tail of a lion, and a single horn projecting from the fore-

head. The *pegasus* is a winged horse. The *antelope* has the body of a wolf, the tail of a lion, and the tusk of a rhinoceros. The heraldic *tiger* has serrated horns and the hoofs of a deer. The *musimon* is half sheep half goat. The *dragon* is a quadruped with a serpent's tail and ribbed wings. The *gryphon* is an eagle in front and a lion behind. The *salamander* is represented as a lizard surrounded with flames. The *opinicus* has the head and wings of an eagle, the body of a lion, and the tail of a camel.

Q. What are the monstrous birds of heraldry?

A. The *allerion*, the *martlet*, the *cannet*, the *phœnix*, the *wyvern*, and the *cockatrice*.

Q. Can you describe these monsters?

A. The *allerion* is an eagle without beak and feet. The *martlet* is a marten without legs. The *cannet* is a duck without beak or feet. The *phœnix* resembles an eagle with rich plumage, sitting on a blazing nest. The *wyvern* is a two-legged dragon. The *cockatrice* has the head and feet of a cock, with the tail of a dragon; when the tail is terminated with a dragon's head it is called a *basilisk*.

CHAPTER XII.

Of the External Ornaments of Escutcheons.

Q. WHAT do the external ornaments of escutcheons denote ?

A. The ornaments that accompany or surround escutcheons were introduced to denote the birth, dignity, or office of the person to whom the arms appertain ; they are used both by clergy and laity.

Q. What are the most usual ornaments ?

A. Those most in use are of ten sorts, viz. crowns, coronets, mitres, helmets, mantlings, chapeaux, wreaths, crests, scrolls, and supporters.

Q. What are crowns ?

A. Crowns are ornaments for the head, appropriated, in the present day, to emperors and kings only ; the first crowns were simply diadems, bands, or fillets. Among the Greeks, the crowns given to those who gained the prizes at the Isthmian games, were of vine ; at the Olympic of laurel ; and at the Nemæan of laurel. The Romans had various crowns to reward martial exploits and extraordinary services done to the republic.

Q. Describe the crown of the King or Queen Regnant of Great Britain.

A. It is a circle of gold, bordered with pearls and precious stones, and heightened up with four *crosses*



pattee and four *fleurs-de-lis*, alternately; from them rise four arched diadems adorned with pearls, which close under a mound surmounted by a cross,

like those on the circle.

Q. What are Coronets?

A. They are crowns of an inferior kind, worn by princes and peers, serving to denote their degree or rank.



Q. Describe the coronet of the king's or queen's eldest son.

A. The coronet of the Prince of Wales resembles the king's or queen's, except that it is closed with one arch only, adorned with pearls.



Besides the coronet, the prince has another distinguishing mark of honour peculiar to himself, viz. a plume of three ostrich feathers, with the coronet of the ancient Prince of Wales.

Q. Who first assumed that ornament?

A. Edward the Black Prince, after the battle of Cressy in 1346, where, having with his own hand killed the king of Bohemia, he took from his head such a plume, and put it on his own. The words *Ich*

dien, are German or Old Saxon, signifying "I serve." This anecdote, however, is by many authors deemed apocryphal.

Q. Describe the coronet of the princes of the blood.



A. The coronet of all the princes—the immediate sons and brothers of the king, is a circle of gold bordered with ermine, heightened up with fleurs-de-lis and crosses pattee *alternately*.

Q. Describe the coronet of the princesses.



A. It is a circle of gold, bordered with ermine, and heightened up with fleurs-de-lis, crosses pattee, and strawberry leaves, *alternately*.

Q. Describe a duke's coronet.



A. A ducal coronet is a circle of gold bordered with ermine, enriched with precious stones and pearls, and set round with eight large strawberry or parsley leaves.

Q. Describe that of a marquis.



A. A marquis's coronet is a circle of gold, with ermine, set round with four strawberry leaves, and as many pearls on *pyramidal* points of equal height, *alternate*.

Q. Describe that of an earl.

A. An earl's coronet is a circle of gold, bordered with ermine, and heightened up with eight *pyramidal* points or rays, on the tops of which are as many large pearls. These rays are placed alternately with as many strawberry leaves, but the pearls rise much higher than the leaves.



Q. Describe that of a viscount.

A. A viscount's coronet is a circle of gold, bordered with ermine, with pearls set close together on the rim, without any limited number, which is his prerogative above the baron, who is limited.



Q. Describe a baron's coronet.

A. The baron's coronet, which was granted by King Charles the Second, is formed with six pearls set at equal distances, on a gold circle bordered with ermine, four only of which are seen in paintings, engravings, &c.



Q. What coronets do the eldest sons of peers use?

A. The eldest sons of peers, above the degree of a baron, use the coronet belonging to their father's second title, and bear his arms and supporters with a label; and all the younger ones bear the same arms with the proper difference; but without coronets

Q. What are mitres?

A. Caps of honour worn by archbishops and bishops, and placed over their coats of arms instead of coronets



Q. What is an archbishop's mitre?

A. It is a high cap, pointed and cleft at top, each point surmounted with a cross pattée : it is adorned with jewels, and issues out of a ducal coronet.

Q. What is a bishop's mitre?



A. Precisely the same as the archbishop's, except that it has no ducal coronet. Mitres are not worn by English bishops, but are merely an *appendage* to their arms.

CHAPTER XIII

Of external Ornaments, continued.

Q. WHAT are *Helmets*?

A. The helmet was anciently worn as a defence, to cover the head and face, and is placed over the coat of arms as its chief ornament, and the true mark of gentility.

Q. Of what materials were they formed ?

A. The helmets of sovereigns were of burnished gold, damasked ; those of princes and lords, of silver figured with gold ; those of knights, of steel ornamented with silver ; and those of private gentlemen of polished steel.

Q. What was their form ?

A. Those of the king, royal family, and noblemen of Great Britain, were open-faced and grated, and the number of bars denotes the wearer's quality : thus, the king's helmet has six bars ; dukes and marquisses five ; and all other peers only four. The open helmet without bars belongs to baronets and knights, and the closed helmet to esquires and gentlemen.

Q. What is their position ?

A. The king's helmet is viewed in front ; the helmet of peers is in profile ; those of baronets and knights in front ; esquires and private gentlemen in profile. The following are the helmets of kings and peers :





Q. What are *Mantlings*?

A. Mantlings are pieces of cloth or leather jagged or cut into fanciful forms, and serving as ornaments to escutcheons.

Q. What was their origin?

A. They were the ancient coverings of helmets, as well to preserve them from the injuries of the weather, as to prevent the ill consequences of their too much dazzling the eye in action. As they are now painted, they may be more properly called flourishings than mantlings.

Q. What is a *Chapeau*?

A. The Chapeau is an ancient hat or cap of dignity, worn by dukes; generally of scarlet velvet on the outside, lined, and turned up with ermine; it is frequently painted above a helmet, instead of a wreath, under noblemen's and gentlemen's crests.



Q. What is a *Wreath*?

A. The Wreath is a kind of roll made of two skeins of silk of different colours twisted together, and placed on the top of the helmet for the reception of the crest.



Q. Of what colours is a wreath composed ?

A. The colours of the silk are always taken from the principal metal and colour contained in the bearer's coat of arms. They are still accounted one of the lesser ornaments of escutcheons, and are placed between the helmet and the crest.

Q. What is the *Crest* ?

A. The Crest is the highest part of the ornaments of a coat of arms: it is called crest from the Latin word *crista*, which signifies a comb, or tuft, such as many birds have upon their heads, as the peacock, &c.

Q. What is the origin of the crest ?

A. It arose from the necessity in an engagement of distinguishing one leader from another; and was therefore a mark of honour, because only worn by commanders. It served as a mark by which the men were rallied when dispersed.—It is at present considered as a mere ornament.

Q. What is a *Scroll* ?

A. The Scroll is an ornament usually placed below the shield and supporters, containing a motto or short sentence, alluding thereto, or to the bearing, or to the bearer's name.

Q. Give an instance of a motto alluding to the bearings.

A. The motto of the Earl of Cholmondeley is—“*Cassis tutissima virtus*”—“Virtue is the safest helmet;” alluding to the helmets in the coat of arms.

Q. Give an instance of a motto alluding to the name.

A. Lord Fortescue's motto is, “*Forte scutum salus ducum;*”—“A strong shield is the safety of commanders:” the two first words being a pun on the name of the family. But a much more remarkable instance is the motto of the Vernon family, “*Ver non semper viret;*” which may be translated “Spring does not bloom perpetually;” or, “Vernon always flourishes.”

Q. Are mottos always of these kinds?

A. By no means, they are chosen at the fancy of the owner; sometimes they consist of a religious or moral sentiment as, “*Murus æneus conscientia sana;*”—“A good conscience is a wall of brass.” Sometimes they exhibit an effusion of loyalty; sometimes a love of liberty, as the Earl of Radnor's, “*Patria cara, carior libertas;*”—“My country is dear, but liberty is dearer?”

Q. What are *Supporters*?

A. Supporters are figures standing on the scroll, and placed at the sides of the escutcheon; they are so called because they seem to support or hold up the shield.

Q. What is the origin of supporters?

A. Sir George Mackenzie says, that "the origin and use of them was from the custom that ever was, and is, of leading such as are invested with any great honour to the prince who conferred it. Thus, when a man is created a duke, marquis, or knight of the garter, or of any other order, he is supported by and led to the prince betwixt two of the same quality, and so receives from him the symbols of that honour; in remembrance of that solemnity his arms are thereafter supported by any two creatures he chooses."

Q. What generally governs the choice of supporters?

A. Sometimes they are such animals or birds as are borne in the shields, and sometimes they have been chosen as bearing some allusion to the names of those whose arms they are made to support. In a few instances they allude to the original bearers' profession, as in the arms of Lord Viscount Duncan and Lord Viscount Nelson, whose supporters are seamen.

Q. Whose are the supporters of the arms of Great Britain?

A. Since the accession of King James the First,

they are, on the dexter side, a lion rampant gardant, crowned or; and on the sinister side, a unicorn argent, crowned, armed, unguled, maned, and gorged, with an antique crown, to which a chain is affixed, all *or*.

Q. What is the meaning of *gorged*?

A. It signifies wearing a crown or collar round the neck.

Q. Who are privileged to assume supporters?

A. According to the heraldic rules of England, Peers and Peeresses, Knights of the Garter, Knights of the Bath, and those to whom they are particularly granted by the sovereign. In Scotland, all the chiefs of clans have the privilege of using supporters.

CHAPTER XIV.

Rules of Blazoning.

Q. What is blazoning?

A. The description in proper terms of the different parts of coat armour.

Q. Whence is the term derived?

A. The word originally signifies the blowing or winding of a horn, and is applied as above-mentioned, from a custom that the heralds had of blowing a horn at jousts and tournaments, when they explained and recorded the achievements of knights.

Q. What is the first rule?

A. The first and most general rule is, to express heraldic distinctions in proper terms, so as not to omit anything that ought to be specified, and at the same time to be clear and concise, without tautology.

Q. What is the second rule?

A. Begin with the tincture of the field, and then proceed to the principal charges which possess the most honourable places in the shield, such as fess, chevron, &c., always naming that charge first which lies immediately upon the field.

Q. What is the third?

A. After naming the tincture of the field, and the honourable ordinaries, or other principal figures, specify their attributes, and afterwards their metal or colour.

Q. What is the fourth?

A. When an honourable ordinary, or any other figure is placed upon another, whether it be a saltire, bend, cross, &c. it is always to be named after the ordinary or figure on which it is placed, with the addition *surtout*, or over all.

Q. What is the fifth?

A. In blazoning such ordinaries as are plain, the bare mention of them is sufficient; but if any of the crooked lines before-mentioned be used in its formation, its shape must be specified, as a chief engrailed, wavy, &c. a fess dancette, reguled, &c.

Q. What is the sixth ?

A. When a principal figure possesses the centre of the field, its position must be expressed, for when a bearing is named, without specifying the point where it is placed, it is always understood to occupy the middle of the shield.

Q. What is the seventh ?

A. The number of the points of mullets or stars must be expressed when more than five ; and also if a mullet or other charge be pierced, it must be mentioned as such, to distinguish it from what is plain.

Q. What is the eighth ?

A. When a pile, a ray of the sun, or other single figure is borne in any other part of the escutcheon than the centre, the point it issues from must be named.

Q. What is the ninth ?

A. The natural colour of animals, birds, trees, plants, fruits, &c. is no otherwise to be expressed than by the word proper, but if they differ from their natural colour it must be particularized.

Q. What is the tenth ?

A. When three figures are in a field, and their position is not mentioned in the blazoning, they are always understood to be placed two above and one below.

Q. What is the eleventh ?

A. Where there are many figures of the same species borne in a coat of arms, their number and positions must be observed and distinctly expressed. When the field is strewn over with the same figure, it is said to be *semé*¹ of such figure.—Thus the ancient coat of France was *Azure, semé of fleurs-de-lis or.*

Q. Are figures ever disposed differently from these rules?

A. There are certain positions called irregular, as when three figures which are properly placed two and one, are disposed one and two.



Q. Give an example of blazoning.

A. Argent, a dragon's head erazed gules.

Q. What is meant by *erazed*?

A. Erazed is a term used when the head or limb of any animal appears torn off by violence, so that the extremity is jagged and uneven.

Q. What is meant by *couped*?

A. It signifies a head or limb cut off, so that the extremity is smooth: it is also applied to such crosses, bars, bends, chevrons, &c. as do not touch the sides of the escutcheon, but are, as it were, cut off from them.

¹ *Semer*, a French word signifying *to sow*. *Semé*, the participle, signifies *sowed*.

CHAPTER XV.

Of Marshalling Coats of Arms.

Q. WHAT is meant by marshalling coats of arms?

A. By marshalling coats of arms, is to be understood the art of disposing several of them in one escutcheon, and of distributing their *contingent*¹ ornaments in their proper places.

Q. Why are arms thus conjoined?

A. Various causes may be assigned.

Q. What is the first?

A. When the coats of arms of a married couple, descended of distinct families, are to be marshalled on an escutcheon, the field of their respective arms is conjoined paleways, and blazoned thus: parted per pale, baron and femme: first the baron's arms are to be described, than the femme's. The baron's arms are always to be placed on the dexter, and the femme's on the sinister side of the escutcheon. This is the case only when the femme is not an heiress.

Q. What is meant by the terms baron and femme?

A. They are the heraldic terms for husband and wife.

Q. What is the second cause?

¹ Con-tin'-gent, *a.* casual, uncertain.

A. If a widower marry again, his late and present wife's arms are to be both marshalled on the sinister side in the same escutcheon with his own, and parted per pale.

Q. In what manner are they to be marshalled ?

A. The first wife's shall stand on the chief, and the second on the base, or they may both be in pale with his own; the first wife's coat next to himself, and those of his second outermost.

Q. Suppose he marry a third and fourth wife, how must their arms be marshalled ?

A. If he marry a third wife, then the arms of his two first shall stand on the chief, and those of the third on the base; if a fourth, she must participate one half of the base with the third wife, and so will they appear to be so many coats quartered.

Q. Is this method invariable ?

A. These forms of impaling are applied only to hereditary coats, when the husband stands in expectation of having the hereditary possessions of his wife united to his own patrimony.

Q. If a man marry a widow, does he marshal the arms of her former husband ?

A. No; he marshals her maiden arms only.

Q. What is the third cause ?

A. When the arms of femmes are joined to the paternal coat of the baron, the proper differences, such

as the label, the crescent, &c. borne by the fathers of such women, must be inserted.

Q. What is the fourth cause ?

A. If a coat of arms that has a bordure, be impaled with another, the bordure must be wholly omitted in the side of the arms next the centre.

Q. What is the fifth cause ?

A. The person who marries an heiress, instead of impaling his wife's arms with his own, is to bear them in an escutcheon placed in the centre of his shield ; and as this denotes his pretensions to her estate, it is called an escutcheon of pretence, and is blazoned *surtout*.

Q. How are the children of such marriages to bear these arms ?

A. The children are to bear the hereditary coat of arms of their father and mother quarterly, which denotes a fixed inheritance, and transmit them to posterity.

Q. How are these arms to be marshalled ?

A. The first and fourth quarters generally contain the father's arms, and the second and third the mother's ; unless the heirs should derive not only their estates but also their title and dignity from their mother.

Q. What is the sixth cause ?

A. If a maiden or dowager lady of quality marry a

commoner, or a nobleman inferior to her in rank, their coats of arms may be set beside one another in two separate escutcheons, upon one mantle or drapery, and the lady's arms ornamented according to her title.

Q. What is the seventh cause?

A. Archbishops and bishops impale their arms differently from those before-mentioned, as they give the place of honour, or dexter side, to the arms of their dignity or see. Prelates bear their arms parted per pale, to denote their being joined to their church by a kind of spiritual marriage.

Q. What other causes may occasion the marshalling of coats of arms?

A. With respect to such armorial ensigns as a sovereign shall think fit to augment a coat of arms with, they may be marshalled various ways, by heralds, whose peculiar office it is.

Q. Mention a few of these augmentations?

A. The baronet's mark of distinction, or the arms of the province of Ulster, in Ireland; granted and made hereditary in the male line by king James the First, who created this dignity on the 22d of May, 1611, in the seventh year of his reign.

Q. What is this mark?

A. Argent, a sinister hand coupéd at the wrist, and erected, gules, borne either in a canton, or in an escutcheon, as may best suit the figures of the arms.

Q. What other augmentations deserve notice ?

A. The honourable badges of the Order of the Garter, of the Bath, of the Thistle, and of St. Patrick.

CHAPTER XVI.

Of Hatchments.

Q. WHAT are Hatchments ?

A. They are funeral escutcheons, whereby may be known, after any person's decease, what rank he or she held while living ; and if it is a gentleman's hatchment, whether he was bachelor, married man, or widower, with the like distinctions for gentlewomen.

Q. What is the distinction when a husband dies ?

A. The dexter side of the hatchment is black, and the sinister white.

Q. What is the distinction for the wife ?

A. The hatchment is black on the sinister side, and a cherub is placed over the arms instead of a crest ?

Q. What is the distinction for a widow ?

A. Her arms are painted on a lozenge impaled with her husband's, and the whole ground is black.

Q. What distinguishes a bachelor ?

A. His arms are not impaled, and the whole hatchment is black.

Q. What distinguishes a maiden lady ?

A. Her arms are placed in a lozenge on a black ground, except a cherub or knot of ribbon for the crest.

CHAPTER XVII.

Of Precedency.

Q. WHAT is meant by Precedency?

A. The place of honour to which a person is entitled.

Q. What is the order of precedency?

A. As follows:—

The King or Queen Regnant.

The Prince of Wales.

The Princes of the Blood.

Archbishop of Canterbury; Lord Primate of all England.

Lord High Chancellor.

The Archbishop of York; Primate of England.

Lord Treasurer.

Lord President of the Council.

Lord Privy Seal.

Lord Great Chamberlain.

Lord High Constable.

Hereditary Earl Marshal.

Dukes.

Eldest sons of Dukes of the Blood Royal.

Marquisses.

Eldest sons of Dukes.

Earls.

Marquisses' eldest sons.

Dukes' youngest sons.

Viscounts.

Earls' eldest sons.

Bishop of London.

Durham.

Winchester.

Bishops, according to seniority of consecration.

Barons.

Speaker of the House of Commons.

Treasurer of the Household.

Comptroller of the Household.

Vice Chancellor of the Household

The Viscounts' eldest sons.

Earls' younger sons.

Barons' eldest sons.

Knights of the Garter.

Privy Councillors not Peers.

Chancellor of the Exchequer.

Chancellor of the Duchy of Lancaster.

Lord Chief Justice of King's Bench.

Master of the Rolls.

Lord Chief Justice of the Common Pleas.

Lord Chief Baron of the Exchequer.

Puisne Judges and Barons.

Knights Banneret, if made in the field of battle.

HERALDRY.

Masters in Chancery.
Viscounts' younger sons.
Barons' younger sons.
Baronets.
Knights Banneret.
Knights of the 'Thistle.
Knights of the Bath.
Knights of St. Patrick.
Knights Bachelors.
Baronets' eldest sons.
Knights' eldest sons.
Baronets' younger sons.
Knights' younger sons.
Field and Flag Officers.
Doctors graduate.
Sergeants at Law.
Esquires.
Gentlemen.
Yeomen.
Tradesmen.
Artificers.
Labourers.

Q. How is the precedence of ladies regulated?

A. The ladies, except those of archbishops, bishops, and judges, take place according to the quality of their husbands, and unmarried ladies take place according to that of their fathers.

Q. How is the observation of these degrees regulated?

A. It is regulated by authority, and a breach of them renders the offender liable to an action at law.

CHAPTER XVIII.

Of the Military Orders.

Q. WHAT are military orders?

A. Companies of knights, instituted by kings and princes, either for the defence of religious faith, or to confer marks of honour, and make distinctions among their subjects.

Q. What is the origin of knighthood?

A. The title of knight was originally given by the ancient Germans to their youth, after they were admitted to the privilege of bearing arms. Among them it was not every one that was permitted to assume the lance and shield; a form was invented by which they were advanced to that honour, and this ceremony gave rise to the order of knighthood.

Q. What caused the revival of this order in after times?

A. Under the feudal system, robberies and violences were so frequently committed by the retainers of the nobility, and by banditti, that many noblemen associated to repress these outrages and protect the ladies: this was called the Age of Chivalry.

Q. Were not many ceremonies used at the creation of these knights?

A. Yes, the candidate, after having fasted, confessed himself, and received the sacrament, was dressed in a white tunic, and placed by himself at a side table; where he was neither to speak, to smile, nor to eat, while the knights and ladies who assisted at the ceremony, feasted and made merry at the principal table. At night his armour was conveyed to the church, and here, having watched it till the morning, he advanced with his sword suspended from his neck, and received the benediction of the priest. He then kneeled down before a lady, who, with the assistance of persons of the first rank, dressed him in complete armour: then a knight struck him three times on the shoulder with the flat side of his sword in the name of God, St. Michael, and St. George. He was then obliged to watch all night in his armour, with his sword girded, and his lance in his hand, and this concluded the ceremony.

Q. What are the modern orders of knighthood?

A. Merely honorary. There is scarcely a prince in Europe that has not instituted one or more of these orders, for the purpose of rewarding meritorious services, whether of a military or civil nature.

Q. What are the orders of knighthood in the United Kingdom?

A. Those of the Garter ; of the Bath ; of St. Patrick ; of St. Andrew or the Thistle ; and knights bachelors.

Q. What is the Order of the Garter ?

A. A military order of knighthood, instituted by Edward the Third, one of the most ancient and noble lay-orders in the world. The knights companions are generally princes and peers.

Q. Of what number do they consist ?

A. They originally consisted of twenty-six, but now of thirty-two. The king or queen regnant is always sovereign of the order. Their officers are, a prelate, who is always the bishop of Winchester ; a chancellor, who is the bishop of Salisbury ; registrar, the dean of Windsor ; king of arms, and usher of the black rod.

Q. What are their dress and insignia ?

A. The habit and ensign of the order are, a garter, mantle, cape, George, and collar ; the two latter were added by Henry the Eighth ; a star has since been added, worn on the left side.

Q. How is the garter worn ?

A. The garter, which is



embroidered with the motto, "*Honi soit qui mal y pense*," is worn on the left leg between the knee and the calf.

Q. What is the origin of the order?

A. It is uncertain; the popular account is, that the Countess of Salisbury having dropped her garter at a ball, King Edward took it up, and observing some of his courtiers smile, repeated the words which now form the motto of the order, "Shame be to him that thinks evil of it."

CHAPTER XIX.

Of the Military Orders, continued.

Q. WHAT is the Order of the Bath?

A. A military order in England, so called because the candidate always bathed before this dignity was conferred on him.

Q. What are the number, and the ensigns of their dignity?

A. The number is thirty-eight; namely, the sovereign, who is always king or queen of England, and thirty-seven knights companions. The dress is a red fur coat, lined and edged with white, a mantle of the same



colour and lining, ornamented on the left shoulder with the ensign of the order, being three imperial crowns, surrounded with the motto, "*Tria juncta in uno*,"—"Three united in one," wrought upon a circle, gules, with rays issuing from the centre. A star also is worn by the knight on the left side.

Q. What is the Order of St. Patrick?



A. An illustrious order of knighthood in Ireland, of which the king or queen regnant is sovereign, the lord lieutenant grand master, and many of the chief nobility knights companions.

Q. What are the insignia of the order?

A. A star, collar, and jewel, appended with the motto,— "*Quis separabit?*" — "Who

shall separate us?"

Q. What is the Order of St. Andrew of the Thistle?

A. An illustrious order of knighthood in Scotland, of which the king or queen regnant is sovereign, and men of the first rank knights companions.



Q. What are the insignia of this order?

A. A star, collar, and jewel, with the motto, "*Nemo me impune lacessit*,"—"No one injures me with impunity;" alluding to the prickliness of

the thistle.

Q. What are knights bachelors?

A. The most ancient, but the lowest order of knights in England, now called knights only; this honour is frequently bestowed even on tradesmen.

Q. What are the kings of arms?

A. Officers of great antiquity, and anciently of great authority, whose business it is to direct the heralds, preside at their chapters, and have the jurisdiction of armoury. In England there are three:—Garter, the principal, Clarencieux, and Norroy; the two latter are called provincial kings.

CHAPTER XX.

Ancient Orders of Knighthood.

Q. WHICH is the most ancient order of knighthood in Europe?

A. The order of the Knights Hospitallers, or Knights of St. John of Jerusalem, appears to have been the first that was instituted. Like most of the other ancient orders, it was both a religious and military institution.

Q. Whence did this order take its rise?

A. From the hospital erected at Jerusalem, in the twelfth century, by some pious merchants of Amalfi. The persons connected with this hospital joined the crusaders during the holy wars, and displayed great valour. They were subsequently organized by Pope Innocent IV. and named the Knights of St. John of Jerusalem.

Q. For what were they remarkable?

A. During all the crusades the knights of St. John displayed the greatest valour; and after the loss of Palestine, they retired to the island of Rhodes, where they resisted all the forces of the Turkish empire for nearly two hundred years.

Q. Can you relate their subsequent history?

A. After the loss of Rhodes, they removed to Malta, whence they are sometimes called Knights of Malta; during the sixteenth and seventeenth cen-

tures they were regarded as the bulwark of Christendom; but during the last century, they gradually decayed, until, at its close, they surrendered their island to the French, since which the order has been merely nominal.

Q. What order was united with that of St. John, after the Christians were driven from Palestine?

A. The order of the Holy Sepulchre: it was instituted soon after the order of St. John, and its knights were among the most valiant warriors in the armies of the crusaders.

Q. Was there not a still more celebrated order founded about the same time?

A. Yes; the order of the Knights Templars, originally instituted for the protection of pilgrims on the road to Jerusalem. The fame of these knights soon spread throughout Europe, and immense estates were granted to the order in every Christian nation.

Q. What was the cause of the destruction of the Templars?

A. Their immense wealth provoked the avarice of the French king, Philip the Fair, and he procured an edict for their suppression from the Pope. A dreadful persecution of the Templars followed; their estates were confiscated, and the order virtually annihilated.

Q. How were these orders distinguished?

A. The knights of St. John bore a white cross, those of the Holy Sepulchre a yellow cross, and the

Templars a red cross, whence they are frequently named the Red Cross Knights.

Q. Was there not another order of knighthood, founded at the same time as that of the Templars, and for the same purpose?

A. Yes; the Teutonic Order, whose ensign was a black cross on a white cassock. The knights, however, were chiefly employed against the heathens in northern Germany: they conquered Prussia, and held possession of it until A.D. 1525.

Q. Why were several military orders founded in Spain?

A. For the purpose of maintaining the wars against the Moors.

Q. Which were the chief Spanish orders?

A. Those of Santiago, St. James of Galicia, St. Saviour of Arragon; of Alcantara; and of Calatrava.

Q. Have these orders any political importance at the present time?

A. No; after the expulsion of the Moors, the masterships of these orders were vested in the crown, and they of course sunk into mere court pageantries

CHAPTER XXI.

National Flag.

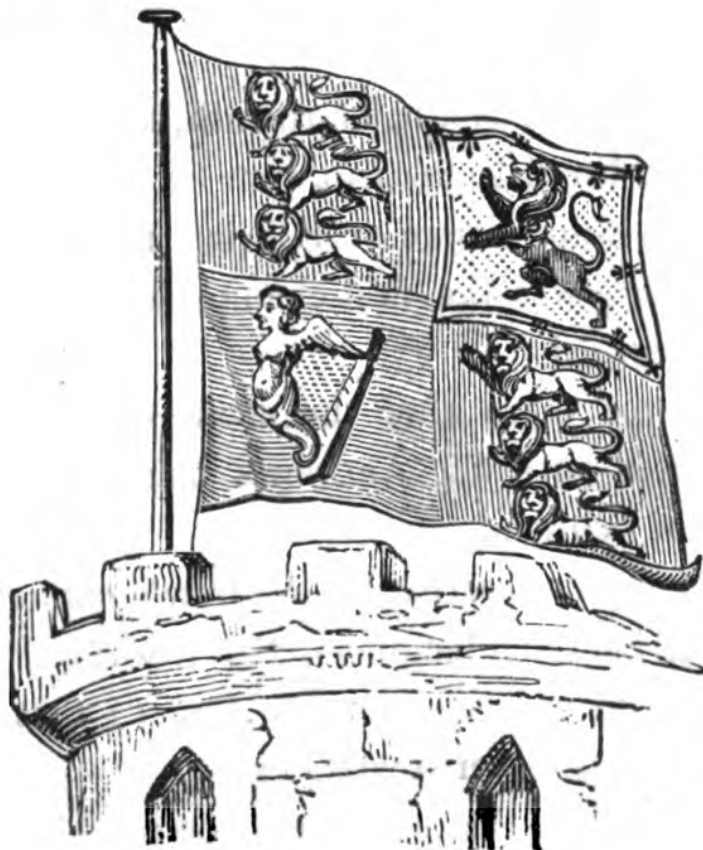
Q. WHEN were national Ensigns first used?

A. Their origin is lost in remote antiquity: they

appear to have been used in the first wars to distinguish the several tribes.

Q. What flags were anciently used by the English nation?

A. Every leader who had furnished his required quota of men was entitled to bear a banner, under which his own retainers served. The king, in addition to the royal standard, bore three banners, containing the arms of St. Edmund, St. Edward, and St. GEORGE: the two former fell soon into disuse, and the banner of St. George became the national banner of England.



Q. What was the peculiar royal banner?

A. The banner which contained the arms of the sovereign, as they are displayed on the royal standard.

Q. How do you describe St. George's banner?

A. In heraldic language, it is described *Argent, a Cross Gules*—that is, a white flag, with a plain red cross.

Q. Is this banner ever used now?

A. It is always used at coronations and other great ceremonies. It is also the distinguishing flag of an admiral of the White Squadron.

Q. In what other way did the English soldiers anciently show that they regarded St. George's Cross as their national ensign?

A. In the thirteenth, fourteenth, and fifteenth centuries the English soldiers wore St. George's cross as a distinguishing badge over their armour.

Q. When was the first change made in the banner of St. George?

A. Three years after the accession of James I. it was united with St. Andrew's banner, the national ensign of Scotland.

Q. Can you describe St. Andrew's banner?

A. In heraldic language, St. Andrew's banner is described as *Azure, a Saltire Argent*; that is, a blue flag, with a transverse white cross?

Q. How may the flag formed by combining the two be blazoned?

A. "The cross of St. Andrew surmounted by that of St. George, the latter fimbriated *Argent*;" that is, "St. George's cross, with a narrow white border placed on the banner of St. Andrew." This was, in fact, giving to Scotland the greater proportion of the national flag.

Q. When was the next change made?

A. At the time of the Union between England and Ireland, January 1st, 1801, when the national banner of Ireland was engrafted on the preceding.

Q. What is the national banner of Ireland?

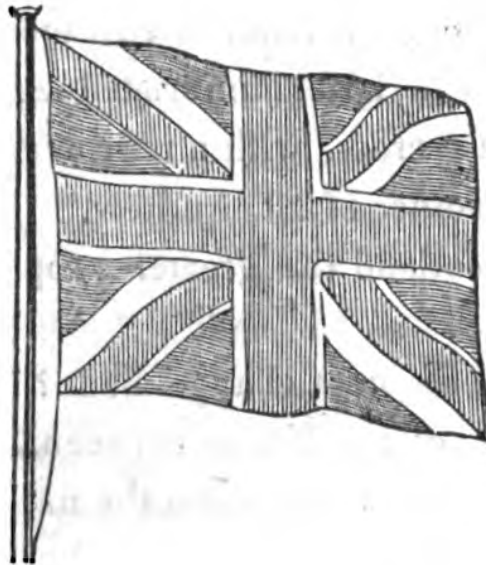
A. St. Patrick's Cross, which may be blazoned *Argent, a Saltire Gules*; that is, a white flag, with a transverse red cross. But a much more popular cognizance is, "*Vert, a Harp Or, stringed Argent*;" that is, a green flag bearing a golden harp with silver strings.

Q. Why was the St. Patrick's cross preferred?

A. Because the former union of the English and Scottish flags had been made by the junction of crosses.

Q. How is the new banner blazoned?

A. *Azure*, the crosses *Saltire* of St. Andrew and St. Patrick quarterly, per *Saltire* counterchanged, *Argent* and *Gules*; the latter fimbriated, and the second surmounted by the cross of St. George of the third, fimbriated as the *Saltire*.



Q. What is this banner usually called?

A. "The Union Jack."

Q. Why is it so named?

A. According to some authors it is a corruption of "Jacques," the French of James, because the first change in the national flag was made in the reign of James I. A more probable account is, that the name is derived from the "Jack," or coat of mail, embroidered with the cross of St. George, anciently worn by the English soldiery.



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