OF THE ORDERS OF KNIGHTHOOD IN FRANCE.

FRANCE.

THE ORDER OF THE HOLY GHOST.

THE moſt illuſtrious Order of Knighthood now in France is that of the Holy Ghoſt [l'ordre du St. Eſprit], inſtituted by Henry the IIId. in the year 1579, on Whitſunday, the feſtival on which he was born in the year 1551, elected King of Poland 1573, and called to the throne of France in the year 1574. The number of perſons that compoſe it, is by the ſtatutes limited to one hundred, excluſive of the Sovereign or Grand Maſter. Of theſe, four Cardinals, five Prelates, the Chancellor, the Maſter of the Ceremonies, the Treaſurer, the Regiſter, and the Provoſt, are ſtyled Com-

Commanders, without being confidered as Knights, though they ufually wear the badges or *infignia* of the Order. All are to profefs the Roman Catholic religion; and the Knights are to prove the nobility of their defcent for an hundred years and upwards; but no proofs of this kind are required of the Commanders, whofe offices or honors are commonly fold at a regulated price. The King of France is Sovereign or Grand Mafter of it; and by the ftatutes this office is inalienably annexed to the Crown, but he cannot exercife its functions until after his coronation, when he is inftalled, with much ceremony, Sovereign of this Order. To be a Knight of it, it is neceffary for all except Princes of the blood to have attained the age of thirty-three, and to have been admitted into the Order of Saint Michael, into which even the Princes muft enter (before they can be admitted into the Order of the Holy Ghoft), which they may be at fixteen years old. The Dauphin only is excepted from this rule, he being received into both Orders on the day of his birth. The Commanders are not Knights of the Order of St Michael, and hence arifes the difference between their ftyles and titles and thofe by which the Knights are diftinguifhed; the Knights being called *Chevaliers des Ordres du roy*; and the Commanders, if Ecclefiaftics, *Commandeur de L'ordre du St. Efprit*; if Laymen, *Commandeur des Ordres du roy*. The revenues arifing from the *Droit du marc d'or* are appropriated to this Order, and every Knight and Commander of it receives a penfion juft fufficient to pay his Poll-tax or Capitation; both being confidered as of the firft nobility are rated accordingly,

and taxed at three thouſand livres Tournois. The uſual badges of this Order, or ſuch as are worn in ordinary, are a ſilver ſtar or a croſs of eight points with a Fleur de Lis at each-angle; and a Dove, the emblem of the Holy Ghoſt, in the center embroidered on the left ſide of the outer garment as the ſtar of our Knights of the Garter is, and a ſky blue watered ribbon ſaſh-ways, over the right ſhoulder to which is pendent a croſs or medallion of the figure of the ſtar, already deſcribed enamelled white, with Fleurs de Lis Or, at the great Angles, having a Dove on one ſide, and St. Michael with the Dragon on the other.

The collar of it, which the Knights and Lay Commanders wear on days of ceremony, is compoſed of Fleurs de Lis, cantoned with flames, with the letter H. between three crowns, cantoned with ſparks of fire, and alſo Trophies of arms alternately. To the collar is pendent the croſs or medallion already deſcribed. The Eccleſiaſtic Commanders wear no collar, but inſtead of it a ſky blue watered ribbon round the neck, from which is pendent on the breaſt, a croſs of the figure of that worn by the Knights, but without a St. Michael or Dragon, having on both ſides the figure of a Dove. They wear a ſtar embroidered on their outer garment, like that worn by the Knights and the Lay Commanders. For the enſigns of the Order, ſee plate 24.

The

The Kings Letters Patents.

HENRY, by the Grace of God, King of France and of Poland: to all preſent, and to come, greeting. As in all things created, the omnipotent power of God doth acknowledge and manifeſt itſelf: even ſo is it in the diſpoſition, courſe and conduct of them, which at full avoucheth his holy and eternal providence, whereon intirely dependeth all our felicity. And there is not anything in this lower world, that doth not thence receive all happineſs, and true means of well ordering and governing itſelf. So that if the meaneſt creatures cannot withdraw themſelves from his providence: the very greateſt, and ſuch as are conſtituted to higheſt authority, cannot ſo well proſper and order themſelves, without his eſpecial grace and providence.

The oath and vow made by the King.

WE Henry, by the Grace of God, King of France and of Poland, do ſolemnly ſwear and vow on this Book in our hands, to God the Creator, to live and die in the Holy, Catholic and Apoſtolic Faith and religion, as to every good and moſt Chriſtian King it belongeth, and rather to die than fail at any time therein. We ſwear alſo, to maintain for ever *The Order of the Holy Ghoſt*, founded and inſtituted by us: without ſuffering it to ſhrink, fall, or diminiſh, ſo long as it remaineth in our power to help it. To obſerve the ſtatutes and ordinances of the ſaid Order, truly

and intirely, according to their tenure and form; and to cauſe them to be kept exactly, by all ſuch as are, and ſhall be, received into the ſaid Order hereafter. Moreover, never to contradict, nor diſpenſe, nor attempt to alter and change the irrevocable ſtatutes thereof, particularly thoſe which are here mentioned.

The Commander's anſwer to the King.

I ſwear and vow to God, in the face of his Church, and promiſe to you, Sir, upon my Faith and Honor, that I will live and die in the Faith and Religion Catholic, without ever departing from it, or the union of our holy mother the Church Apoſtolic. 1. That I will bear to your Majeſty intire and perfect obedience, without failing in any part of duty, as a good and loyal ſubject ought to do. 2. That I will keep, defend, and maintain (to my uttermoſt power), the honour, the quarrels, and rights of your Royal Majeſty, to all and againſt all whatſoever. 3. That in times of War I will yield myſelf to follow you, in the furniſhment or equipage of horſes and arms: as I am bound to do by the ſtatutes of the Order. 4. In the times of peace, when any occaſion of importance ſhall preſent itſelf, at all times, and as often as you ſhall pleaſe to command me, I will do you ſervice, againſt any perſon that can live and die, without exception of any, and even to death itſelf. 5. That in ſuch occaſions, I will never leave or abandon your perſon, or the place where you have appointed me to do you ſervice, without your expreſs leave and licence,

of command, ſigned with your own hand, or of him whom you ſhall ordain me to obey, ſtanding free from all other exceptions, but upon juſt and lawful occaſion. 6. That I will never go forth of your Kingdom, eſpecially to go in the ſervice of any ſtrange Prince, without your command. And I will never take penſion, wages or benefit, of any other King, Prince, Potentate, or Lord whatſoever; nor bind myſelf to the ſervice of any other perſon living, but to your Majeſty only, except it be by your expreſs permiſſion. 7. That I will faithfully reveal to you, whatſoever I ſhall know hereafter to import your ſervice, the eſtate and conſervation of this preſent Order of the Holy-Ghoſt, wherewith it hath pleaſed your Majeſty to honor me. 8. That I will never conſent, nor ever permit (ſo much as in me lieth), that any thing ſhall be innovated or attempted againſt the ſervice of God, nor againſt your Royal authority, nor to the prejudice of this Order, which I will labour to my uttermoſt power to augment and maintain. 9. I will keep and obſerve moſt religiouſly all the ſtatutes and ordinances thereof. 10. I will continually wear the croſs upon my uppermoſt garments, and that of gold about my neck, as I am enjoined by the ſaid ſtatutes. 11. And I will be perſonally preſent, at all the aſſemblies and general chapters of the Order, ſo often as you ſhall pleaſe to command me, or elſe acquaint you with my juſt excuſes: which I ſhall never hold for good or lawful, except they be approved and authoriſed by your Majeſty, with the advice of moſt part of the

Commanders, which ſhall be neareſt to take knowledge of them: ſigned with your royal hand, and ſealed with the ſeal of the Order, whereof I am to have an act. All theſe things I vow and ſwear, ſo help me God, and on this book of his bleſſed Evangeliſts.

Order of the Holy Ghost

FRANCE.

THE ORDER

OF

ST. MICHAEL.

THIS Order was instituted, at Amboise, by Louis XI. in the year 1469, and was for a century after held in high esteem; but it is fallen into disrepute, being now conferred only on Artists, Physicians, and Magistrates of municipal towns, &c. who receive it rather on account of the advantages that attend it, as ennobling their descendants, than of the honor derived from it to themselves. The number of the persons that compose it is limited to an hundred, exclusive of the Knights of the Holy Ghost; and they wear in ordinary a black watered ribbon sash-ways over the right shoulder, to which is pendent a cross or medallion of the same figure with that described in the Order of the Holy

Ghoſt, enamelled Green. On days of ceremony they wear a collar conſiſting of double Eſcallop ſhells faſtened with round double-knotted gold twiſt, interwoven after the manner of true lovers knots, to which is pendent a golden oval medallion, with a ſmall riſing hill enamelled, on which ſtands St. Michael, trampling the dragon under his feet. The Knights of this Order are ſtyled *Chevaliers de l'ordre du Roy*, and have penſions ſufficient to pay their quota of poll-tax. The King is their Sovereign, or Grand Maſter; but, from the little conſideration in which this Order is held, he never officiates as ſuch in perſon, but deputes ſome nobleman who is a Knight of the Holy Ghoſt, to act as his repreſentative.

The Knights of this Order wear no ſtar on their outer garment. For the collar and badge which they wear, ſee plate 25.

The Patent of Institution.

LEWIS, by the Grace of God, King of France: to all preſent, and to come, greeting. We make known, that for the moſt perfect and ſincere love which we bear to the noble Order and eſtate of Knighthood, whereof (in moſt ardent affection) we deſire the honour and increaſe, that according to our hearty wiſh, the Holy Catholic Faith, the bleſſed condition of our Holy Mother the Church, and poſterity of the public weal, might be kept and maintained as they ought to be: We, to the glory and praiſe of God, our Almighty Creator, and reverence due to the glorious Virgin Mary, as alſo in the honour and reverence of Saint Michael,

Michael, the prime and chief Knight, who (in God's quarrel) fought againſt the ancient enemy of mankind, and made him fall from Heaven; who hath likewiſe always kept his place, preſerved and defended his Oratory, named the Mount Saint Michael, without ſuffering it at any time to be taken, ſubdued, or brought into the hands of this Kingdom's ancient enemies: and to the end, that all good, high and noble courages ſhould be incited, and moved the more to virtuous actions.

The firſt day of Auguſt, in the year of Grace one thouſand four hundred threeſcore and nine, and of our reign the ninth, in our caſtle of Amboiſe, we conſtitute, create, and ordain, and by theſe preſents do conſtitute, create, and ordain, an Order of Brother-hood, or loving company of certain number of Knights, which we will, ſhall be named the Order of my Lord Saint Michael the Arch-angel.

The form of the Oath given to the Knight.

YOU ſhall ſwear, that to your loyal power you ſhall aſſiſt, guard, maintain and defend the eminency, rights and greatneſs, of the crown of France; of the Majeſty royal, and authority of the Sovereign, and of his ſucceſſive Sovereigns, ſo long as you live, and ſhall be of the ſaid Order, and honour thereof; taking what pains you can to augment it, without ſuffering it to decay or diminiſh, ſo long as your ſtrength may remedy and ſupport it.

And if it ſhall ſo come to paſs (which God forefend) that in you there ſhall be found ſome ſuch fault, whereby (according to the ſtatutes of the Order) you are to be deprived, ſummoned, and required, to redeliver back the collar: in ſuch caſe, you muſt ſend it to the Sovereign, or the Treaſurer of the Order, without evermore (after the ſaid ſummoning) wearing the ſaid collar. And all penalties, pains, and corrections, which (in meaner matters) may be cenſured and appointed to you, you are to undergo and bear patiently without rancour, ſpleen, or hatred (for, or in that reſpect) in you, either againſt the Sovereign, Brethren, or any officers of the ſaid Order.

You muſt, over and beſide all this, duly appear at the chapters and aſſemblies of the Order: or elſe you muſt ſend thither (according to the ſtatutes and ordinances thereof) your ſufficient deputy or attorney; as teſtifying thereby your obedience to the Sovereign, and to his deputies or committees, in all things reaſonable, concerning the duty and affairs of the Order; and your own loyal power, for accompliſhing all the ſtatutes, points, articles, and ordinances, which you have ſeen and read in writing, and ſhall hereafter hear read unto you. To them you ſhall promiſe and ſwear, as well generally, as particularly, and to each point you are to take an eſpecial oath. All theſe things, as you are a Knight of the Order, you muſt ſwear and promiſe on the Sovereign's hand by your faith, oath, and honor, and on the croſs and holy Goſpels of our Lord.

This

This being done, the elected Knight ſhall kneel reverently before the Sovereign, who ſhall take the collar of the Order, and put it about his neck, uttering theſe or the like words, or cauſing them to be ſpoken by ſome other.

The Order receiveth you as a loving Companion, and in ſign thereof giveth you this collar. God grant that you may long wear it, to his praiſe and ſervice, and exaltation of his holy Church, increaſe and honour of the Order, and your own well deſervings and good fame, in the name of the Father, and the Son, and of the Holy Ghoſt. *Whereto the Knight ſhall anſwer:* So be it, Amen; and God give me his Grace to do it.

St. Michael in France

FRANCE.

THE ROYAL

AND

MILITARY ORDER

OF

ST. LOUIS.

THIS Order was inſtituted by Louis the XIV. in the year 1693, and by the ſtatutes of it the office of Sovereign or Grand Maſter is annexed to the crown. It is conferred on Naval and Military officers, who have diſtinguiſhed themſelves in the ſervice at any age, or at any time, but, unleſs they have done ſo, they do not obtain it until they have ſerved five and twenty years as commiſſioned officers; after that period, they expect it as a matter of right, more than of favor; hence it comes

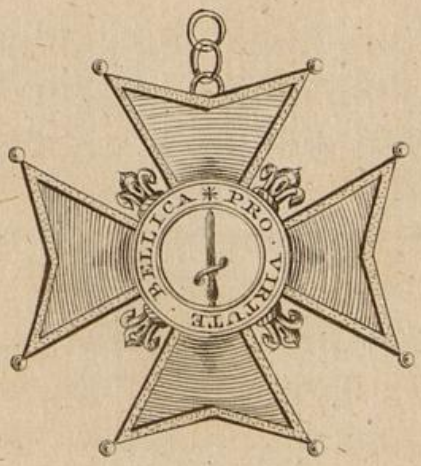
to

to paſs that the number of Knights is great and unlimited. In this Order are three claſſes; the firſt conſiſts of forty Knights, who are ſtyled *Chevaliers Grand Croiz.* Theſe wear a flame-coloured watered ribbon ſaſh-ways, over the right ſhoulder, to which is pendent a croſs of eight points enamelled white, edged with gold; in the angles four Fleurs de Lys, and on the middle a circle, within which on one ſide is the image of St. Louis in armour, with the royal mantle over it, holding in his left hand a crown of thorns, and in his right a crown of Laurel, and the three paſſion nails all proper, with this inſcription *Ludovicus Magnus inſtituit anno* 1693; (ſee plate 26). On the reverſe a ſword erect, the point through a chaplet of laurel, bound with a white ribbon, enamelled with this motto, *Bellicæ virtutis præmium*; beſides which they wear, embroidered on the left ſide of their outer garment, a gold ſtar of eight points with Fleurs de Lys at the angles and the figure of St. Louis, with the motto on the centre. The 2d claſs are eighty in number, and are ſtyled *Chevaliers Commandeurs, &c.* Theſe wear the ribbon and badge in the ſame manner as the Knights of the former claſs, but have no ſtar embroidered on their outer garment. The 3d claſs is not limited to any number: and the Knights of it are ſtyled ſimply *Chevaliers de l'ordre Royal et Militaire de St. Louis,* Theſe wear the badge of the Order, pendent to a flame-coloured watered ribbon, at the button hole of their outer garment. The Knights of the firſt claſs have penſions of from four to ſix thouſand livres a year, and when a vacancy happens among

them, it is filled by the next in ſeniority of the ſecond claſs. The Knights of the ſecond claſs have penſions of from three to four thouſand livres a year, and the vacancies that happen among them are filled up by the King, from among the moſt favoured or deſerving of the third claſs. The Knights of the third claſs have no penſions of right, but it frequently happens that the pooreſt and the moſt diſtinguiſhed of them obtain ſmall pecuniary favors, which they term *Gratification*. It is not neceſſary to be of a noble family, to be admitted into this Order; nor does it ennoble the family of the perſon who obtains it, though it gives himſelf the privileges of the *Nobleſſe*; and if there be three Knights of it, in regular ſucceſſions in a plebeian family, it ennobles all the branches of it. All Knights of this Order muſt be Roman Catholics.

St. Louis

Merit in France



FRANCE.

THE ROYAL ORDER OF MILITARY MERIT.

AS, by the conſtitutions of the Order of St. Louis, Proteſtants were excluded from it, and incapable of being admitted into it, the late King Louis the XV, in the year 1759, inſtituted the Order of Military Merit, in favor of the Proteſtant officers of foreign regiments in the ſervice of France. To be of this Order, a man muſt be a Proteſtant, and have ſerved in a foreign regiment in French pay (a Proteſtant in a French regiment, and a Roman Catholic in a foreign one, are alike incapable of being admitted into it). In all other reſpects the ſtatutes of it are the ſame with thoſe of the

the Order of St. Louis. In this Order there are two *Chevaliers Grand Croix*; four *Chevaliers Commandeurs*; and an unlimited number of ordinary Knights. The first wear the badge of the Order, pendent to a broad blue plain ribbon sash-ways, over the right shoulder, with a star of gold like that of the Order of St. Louis, embroidered on the left side of their outer garment. The second wear the badge and ribbon in the same manner, but wear no star on their outer garment. The third wear the badge pendent to a small plain blue ribbon at their coat button-hole. The badge of the Order in a cross of eight points, enamelled white, having on the one side a sword in pale, with this motto *Pro virtute Bellica*, (see plate 26); and on the reverse a chaplet of Laurel within this inscription, *Ludovicus* XV. instituit anno 1759.

Neither this, nor the Order of St. Louis, have any collar.

FRANCE.

THE ORDER

OF

ST. LAZARE

AND MOUNT CARMEL.

THE time of the inſtitution of this Order is uncertain; but it was revived by Henry IV. in the year 1607, and united by him to the Order of *Notre Dame de mont Carmel*, then newly inſtituted. Since that time, this united Order has undergone many changes, and frequently fallen into diſrepute. However, the late King, towards the cloſe of his reign, put it on a very reſpectable footing, and thus it ſtill continues. At preſent it conſiſts of an hundred Knights, under a Grand Maſter appointed by the King, who raiſed his brother *Monſieur* to that office. Every Knight of it muſt, previous to his admiſſion, have proved the nobility of his family, from the year 1300: he is then inveſted,

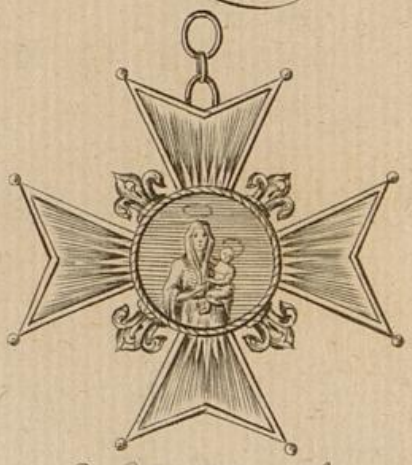
by

by the Grand Maſter, with the inſignia of the Order; after which he enjoys the rank and privileges of a Knight. The Knights of this Order are qualified for holding Eccleſiaſtical ſinecure benefices, and have belonging to them of right five Priories, and an hundred and forty Commanderies. The badge of the Order is a croſs of eight points enamelled green, in the angles four Fleurs-de-Lis, with the figure of the Virgin Mary and Jeſus on the centre of it, worn pendent to a violet water ribbon round the neck (ſee plate 27), and a green worſted or ſilken ſtar, of eight points, embroidered on the outer garment on the left ſide.

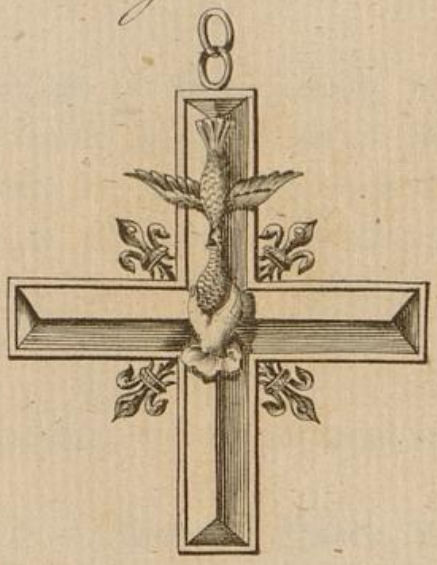
The ſtatutes of the Order were, 1. The reſidence of the Order to be fixed at the King's pleaſure. 2. None to be admitted to it but French Gentlemen of four deſcents by father and mother. 3. The Bleſſed Virgin to be patroneſs, and her feaſt yearly celebrated on the 16th of July. 4. The Knights to abſtain from fleſh all Wedneſdays in the year, and to ſay the office of our Lady, or the roſary. 5. The Knights to wear, on the left ſide of their cloaks, a croſs anchored of tawney-coloured velvet, or ſattin, in an Orle Argent, in the midſt whereof, in a circle, the image of our Bleſſed Lady, incompaſſed with beams of gold embroidered. They are to wear about their necks an anchored croſs of gold, with the image of our Bleſſed Lady enamelled on both ſides of it, and hanging at a tawney-coloured ſilk ribbon. 6. They may marry twice, and no more, whereof once to a widow of but one huſband: and they are to vow and obſerve conjugal

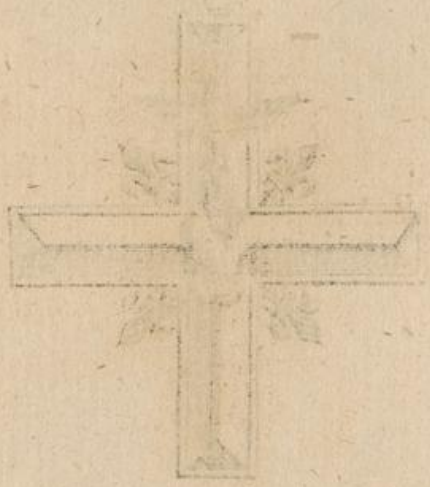
chaſtity. 7. No baſtards to be admitted into the Order, nor any before eighteen years of age, and to receive the Bleſſed Sacramet before admittance. 8. Only the Great Maſter may diſpenſe with ſome young gentlemen, above ſeven, to be his pages. 9. The Knights to fight in defence of the Catholick Religion, when commanded by the Pope, the King, and the Great Maſter. 10. The Great Maſter, after having been nominated by the King, to procure his confirmation from the Pope, before he acts. 11. The Moſt Chriſtian King to have the nomination of the Great Maſter.

St. Lazarus



Holy Bottle





FRANCE.

ORDER

DE LA SAINTE AMPOUILLE,

OR OF

THE HOLY PHIAL.

THIS Order consists of four persons, who are styled *Barons de La Sainte Ampouille*, or of the Holy Phial; and they usually are the first in point of rank, family, and fortune, in the province of Champagne. They wear pendent to a black ribbon round their necks a cross of gold enamelled white, cantoned with four Fleurs-de-Lis, and on the cross a dove descending holding a Phial in its beak, and a right hand receiving it. See plate 27.

At the coronation of the Kings of France, these Barons or Knights are delivered to the Dean, Priors, and Chapter, of the Cathedral Church of *St. Remy*, at

Rheims, as hoſtages, for fulfilling the engagements entered into, by the great officers of the Crown, to return the Holy Phial in which the oil for anointing the King at the coronation is kept. This Phial and oil, as the legendary ſtory is, was brought from heaven by the Holy Ghoſt, under the form of a dove, and put into the hand of *St. Remy*, at the coronation of Clovis, in the beginning of the 6th Century: ever ſince which it has been conſidered as a precious relick by the Devotees of France.

FRANCE.

THE ORDER

OF THE

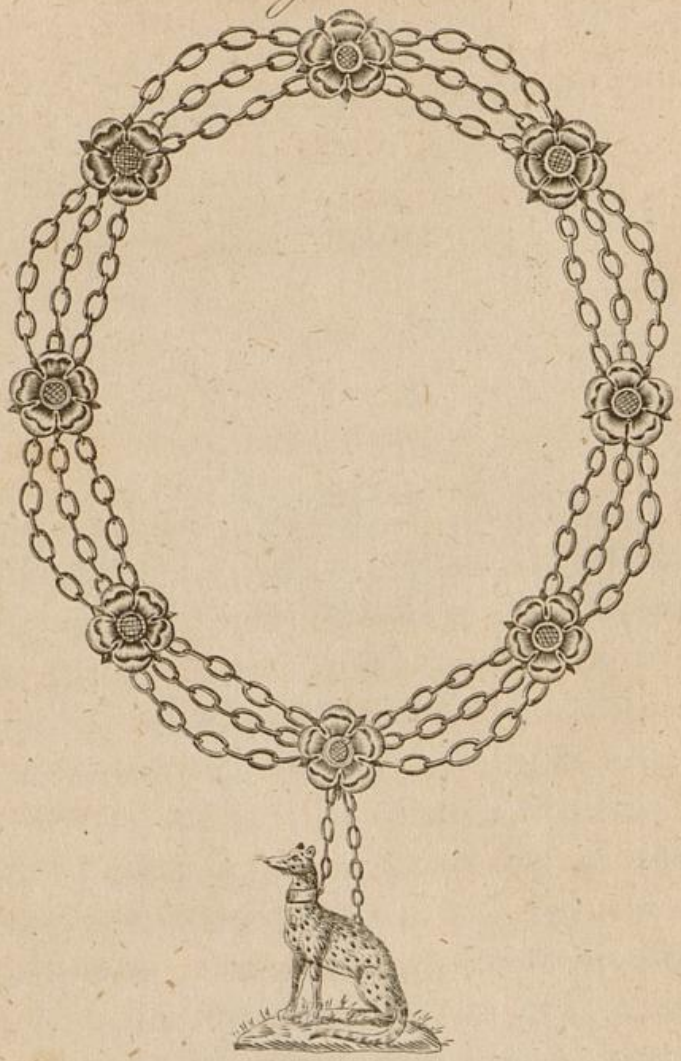
GENET.

THE Order of the Genet was instituted by Charles Martel, in the year 726, on account of a great victory obtained by him over the Saracens, under their leader Abdiramo. It is said by Favin to have been the first Order of Knighthood ever seen in France, though others assert the contrary; but, however that may be, it continued in high esteem, from the time of its institution, until the Carlovinian race were driven from the throne by Hugh Capet, when it became gradually disrespected, and in the end extinct. The number of Knights of it was limited to sixteen, and those of the first rank in the kingdom.

The collar consists of three gold chains, interlaced with red enamelled roses; to the centre rose is pendent the badge of the Order, *viz.* a Genet Sejant, enamelled Blue, spotted Red, and collared Gold, on a mount Green, enamelled with flowers Proper. See plate 28.

FRANCE.

Genet 28



FRANCE.

THE ORDER

OF THE

STAR.

IN the year 1022, Robert the ſon of Hugh Capet inſtituted this Order, which conſiſted at firſt of thirty Knights, including the Sovereign. It continued in high eſteem for a conſiderable time; but in the reign of Charles the Seventh, the Treaſury was ſo exhauſted by the expences that attended the Engliſh war, as to oblige that Prince to have recourſe to extraordinary methods of procuring money, and among others he made the ſale of the Order of the Star one of his means. By being thus proſtituted, it fell into diſrepute, and under Louis the Eleventh into total diſuſe; no perſon aſſumed the enſigns of it ſince his time, when the Order of St. Michael which has been already treated of, was inſtituted to replace it.

The collar was compoſed of three gold chains meeting at equal diſtances, and thereon enamelled roſes, alternately white and red, to which was pendent a ſtar of five points. See plate 29.

All the Knights were obliged by oath daily to ſay the third part of the Roſary, being fifty *Ave Maries* and five *Pater Noſters*, in honour of the Bleſſed Virgin, as alſo the following anthem, compoſed by himſelf.

I.

Solem Juſtitiæ, Regem paritura ſupremum,
Stella Maria Maris, hodie proceſſit ad ortum
Cernere divinum lumen, gaudete fideles.

II.

Stirps Jeſſe Virgam produxit, Virgæque florem,
Et ſuper hunc florem requieſcit ſpiritus almus.
Virgo Dei genetrix Virga eſt, flos Filius ejus.

III.

Ad nutum Domini noſtrum Ditantis honorem,
Sicut ſpina Roſam genuit Judæa Mariam,
Ut vitium virtus operiret, gratia culpam.

They were to conclude their devotion with a prayer of his wording, for himſelf and the Kings his ſucceſſors, Sovereigns of the Order, which in Engliſh was thus:

" Virtue and King of Kings, at whoſe beck the " heavens move, the earth ſtands, and ages rowl, grant " that King Robert, born of moſt noble race, may ſo

" ſub-

" ſubdue the haughty, and ſhew mercy to thoſe that
" ſubmit, that, having reigned here glorioufly, he may
" at length live in heaven! Amen."

The letters patent of Charles the Fifth, King of France *.

CHARLES by the grace of God, King of France, to all ſuch as ſhall ſee theſe our preſent letters, ſalutations. We make known, that in regard of the good relation, which hath been made unto us, concerning the Lords *John de Roche-Chouard*, and of *John de Beaumont*, Gentlemen of our chamber: we have this day (in a good and gracious hour, we hope) given and granted, and by theſe preſents do give and grant, of our eſpecial grace and favour, leave, licence, and authority; that henceforward they may, and at their pleaſure, bear *La Royal Eſtoil* in all battles, tourneis, and combats, and in all fields, places, feaſts, and companies (as they ſhall think fit) to carry the ſame.

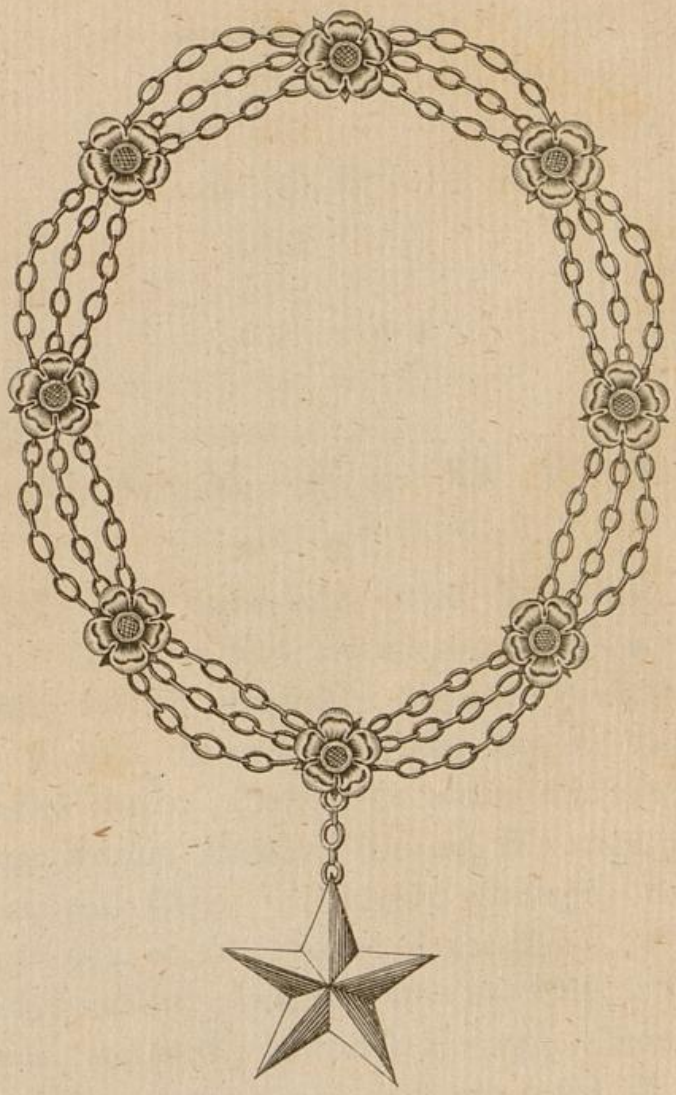
Given at Paris the fourteenth day of January, in the year of Grace 1376; and of our reign the eleventh.

Signed by the King.

De Scepeaux.

* Favin, Lib. III. p. 347.

FRANCE.



FRANCE.

THE ORDER

OF THE

BROOM FLOWER.

LOUIS IX. commonly called St. Louis, instituted this Order at Sens, on occasion of his marriage with Margaret of Provence: he having chosen the Broom Flower, the emblem of humility, as the badge of his new Order, he adopted a motto suitable to it; this was *Exaltat Humiles*. During the reign of the founder, this Order was highly esteemed, and was conferred only on the Princes of the Blood, and some of the first nobility; but, soon after his death, it fell into disrepute, and finally extinct in the 15th Century.

The collar of the Order was composed of Broom Flowers, and Husks, enamelled in proper colours, intermixed with Fleurs-de-Lis of gold, set in lozenges enamelled white, pendent thereunto a cross Flory, Gold. See plate 30.

A copy

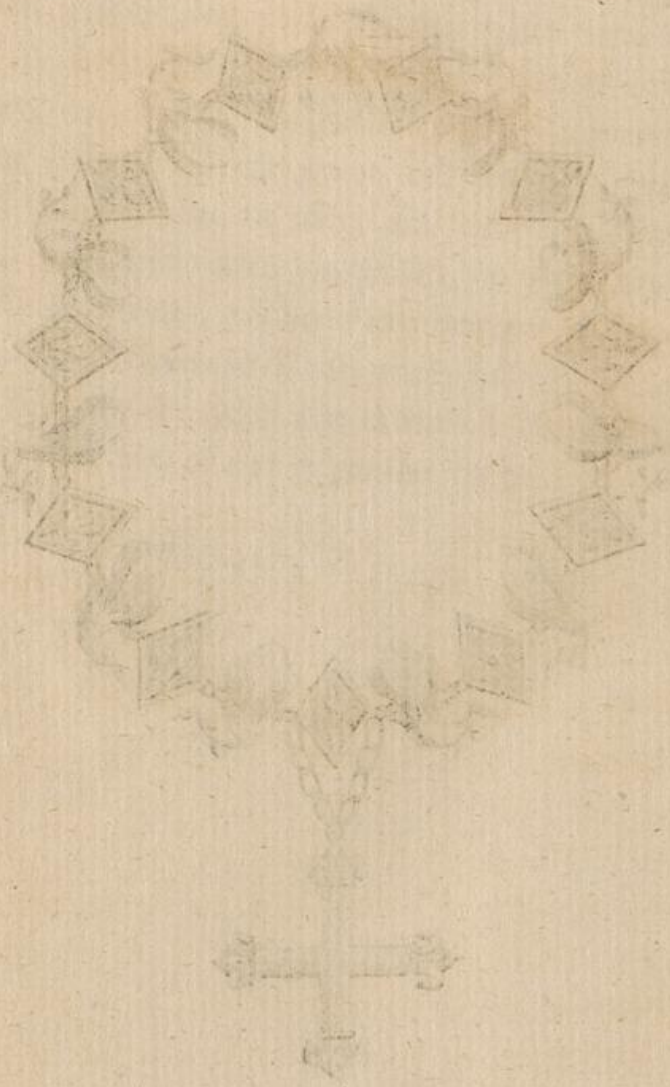
A copy of the King's letters patent *.

CHARLES, by the grace of God, King of France. To all ſuch as ſhall ſee and read theſe our preſent letters, greeting. We make known, that in regard of the good relation, which hath been made unto us, of *Geffrey de Belle Ville*, a faithful gentleman of our bedchamber, concerning his good and noble generation; we have (of our eſpecial grace and favour) given and granted to him, that he may, and hath free leave and licence, at all feaſts and companies, to wear *the collar of the Broom-Flower*, without any manner of check or reprehenſion. Given at Tours under our ſeal, the ſixth day of July, in the year one thouſand three hundred and eighteen; and of our reign the fourteenth.

* Favin, Lib. III. p. 353.

FRANCE.

Broom Flower 30



FRANCE.

THE ORDER OF THE SHIP, OR DOUBLE CRESCENTS.

THIS Order, which is alſo called the Order of the Double Creſcents, was inſtituted by St. Louis in the year 1269, after his return from his firſt expedition into Egypt. His object in the inſtitution of it was to engage the nobility to aſſiſt him in forwarding the works at his new-built maritime town of Aigue mortes in Provence, as well as to induce them, by a particular mark of diſtinction, to accompany him in his African expedition; but this having proved unfortunate, and terminating in his death, the Order became extinct in France, a few years after its inſtitution, though it flou-

flourifhed for three centuries in Naples, and Sicily, where it was introduced by his brother Charles of Anjou, who fucceeded to thefe kingdoms.

The collar of the Order was compofed of Gold Efcallop-fhells intermixed with double Crefcents, to which was pendent a fhip rigged white, floating upon waves of the fame. See plate 31.

FRANCE.

The Ship, or Double Crescent 31

FRANCE.

THE ORDER

OF

BOURBON.

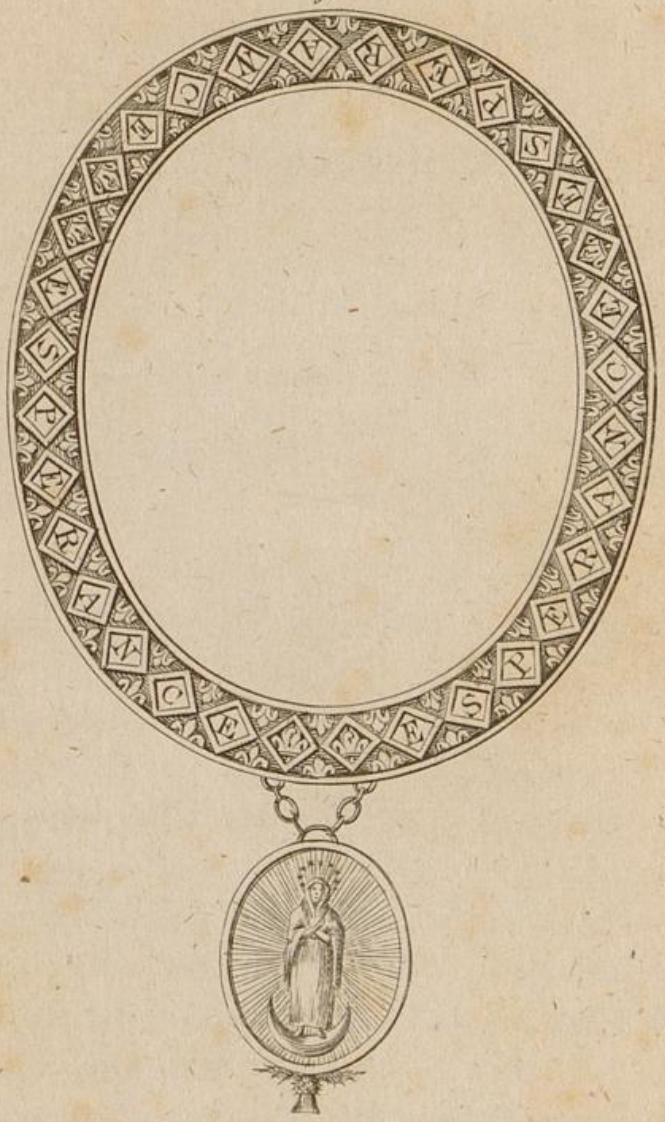
THE Knights of this Order were ſometimes called Knights of the Thiſtle, and Knights of our Lady, as well as Knights of Bourbon. They were in number twenty-ſix, were inſtituted by Louis the Good Duke of Bourbon, in honor of the Virgin Mary, in the year 1370, and became extinct ſoon after. Their motto was, *Allen* or *Allons*, and on the collar of their Order the word ESPERANCE.

The collar was of gold, weighing ten marks, faſtened behind with a gold buckle; it conſiſted of whole lozenges, and a double orle of half lozenges, enamelled green, and filled with Fleurs-de-Lis of gold, in the whole lozenges the word *Eſperance*, each letter within

a lozenge enamelled red and pendent to the collar; is an oval enamelled green and red, thereon the image of the Bleſſed Virgin, crowned with twelve ſtars of ſilver, a creſcent of the ſame under her feet, her garments enamelled purple and ſky-colour, at the bottom of the oval a Thiſtle Green. See plate 32.

FRANCE.

Thistle of Bourbon



FRANCE.

THE ORDER

OF THE

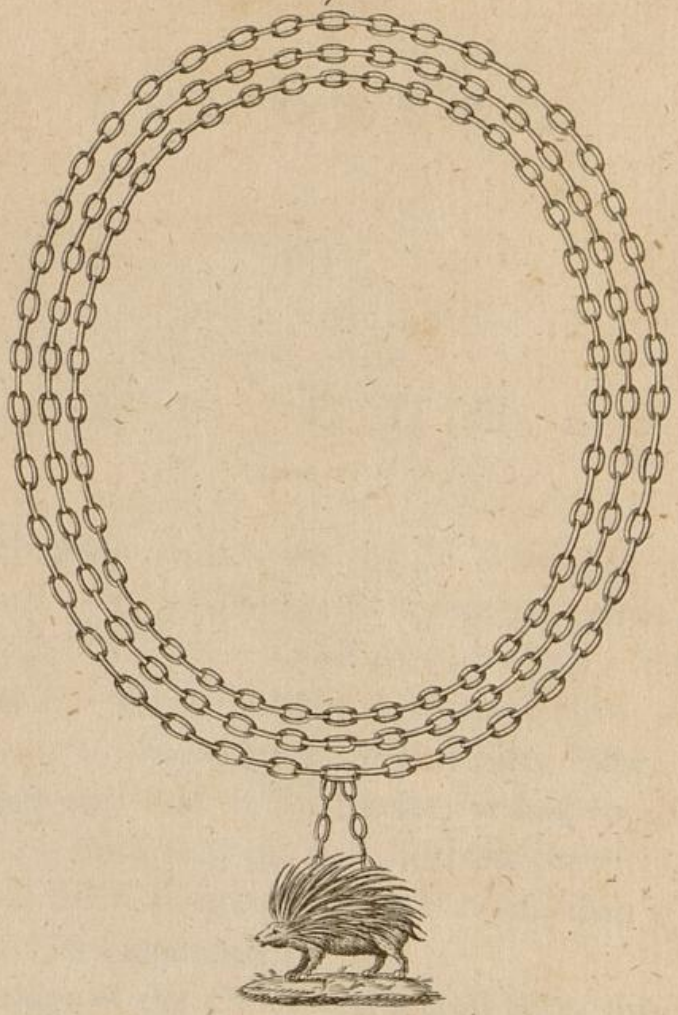
PORCUPINE.

THIS Order was instituted in the year 1393, by Louis Duke of Orleans, second son of Charles the Fifth, King of France, to honour the solemnization of the baptism of his eldest son Charles, by his wife, daughter to the Duke of Milan. The number of Knights was limited to five and twenty, including the Sovereign, or Grand Master; and the motto of it was, *Cominus et eminus*. This Order continued to flourish until after the death of Louis XII. son to Charles of Orleans, when it was entirely set aside.

The collar of the Order consisted of three gold chains, to which was pendent a porcupine of gold, upon a mount of grass and flowers. See plate 33.

Note, The Inſtitutor choſe the Porcupine for his device, with the motto, not only out of the aſpiring hopes conceived of his ſon Charles, but alſo to intimate ſomething of revenge againſt John Duke of Burgundy, his mortal enemy; the Porcupine being an emblem both offenſive and defenſive.

Porcupine



FRANCE.

THE ORDER

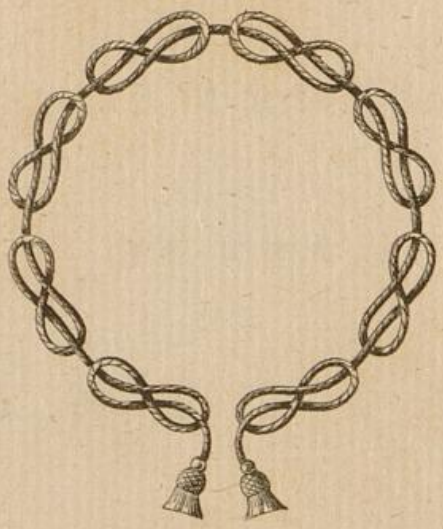
OF

JESUS CHRIST.

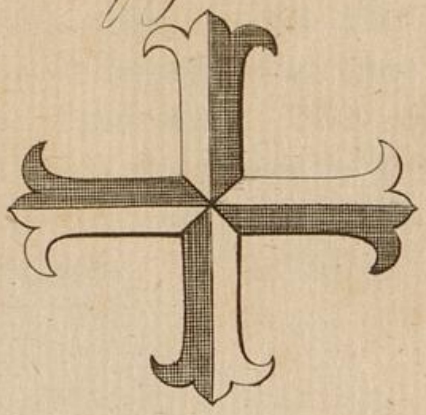
THIS Order was inſtituted by St. Dominick, in the year 1206, and was partly Religious and partly Military. The founder's object was, to form a reſpecable body to fight againſt the Albigenſes (then called Hereticks), whom he deſired to extirpate. When they were either worn out in the ſervice, or had completed the buſineſs they were on, they devoted themſelves to a religious life. It became extinct in leſs than a century after its foundation.

The badge of the Order was a croſs flory, quarterly Sable and Argent, ſee plate 34.

Cordiliere



Order of Jesus Christ



FRANCE.

THE ORDER

OF THE

CORDELIERE.

ANNE de Bretagne, after the death of her firſt huſband, Charles VIII. inſtituted this Order in 1498, for widow ladies of noble families. The enſign of it was a Cordelier's girdle Argent, which they placed round the Eſcutcheons of their arms. They alſo wore it, tied round the waiſt, with the ends of it hanging down by their ſides. It did not long ſurvive the founder, having ſoon fallen into diſuſe. For the badge, ſee plate 34.

FRANCE.

THE ORDER

OF THE

DOG AND COCK.

THIS Order is ſaid to have been inſtituted in 500, by Liſoye de Montmorenci, who, having been baptiſed at the ſame time with King Clovis, thereupon obtained to himſelf and his ſucceſſors the appellation of the firſt Chriſtian, a title which hath ever ſince attended that of Premier Baron of France, which they have likewiſe always borne. Some writers affirm, that the general eſtates of the kingdom being aſſembled at Orleans, this Liſoye de Montmorenci prevailed on ſeveral other Knights to appear there habited in a gold collar, with the figure of a Dog, the ordinary emblem of fidelity, pendent thereto. Their cry of war was the ſame as the motto of the order, viz. *Dieu aide au Premier Chrêtien et Baron du France*; and they bore a Dog for

their creſt, in teſtimony of their fidelity to the crown of France. The Order of the Cock is aſcribed to the ſame family; but the time of its inſtitution is uncertain. Philip I. of France, encouraged this Order, and added to it many Knights, as is well aſcertained on record. Theſe two Orders were united by one of the Kings of France.

The badge of this united Order was a Dog and Cock pendant to collar, compoſed of Stags Heads in gold.

FRANCE.

THE ORDER

OF THE

ERMINE.

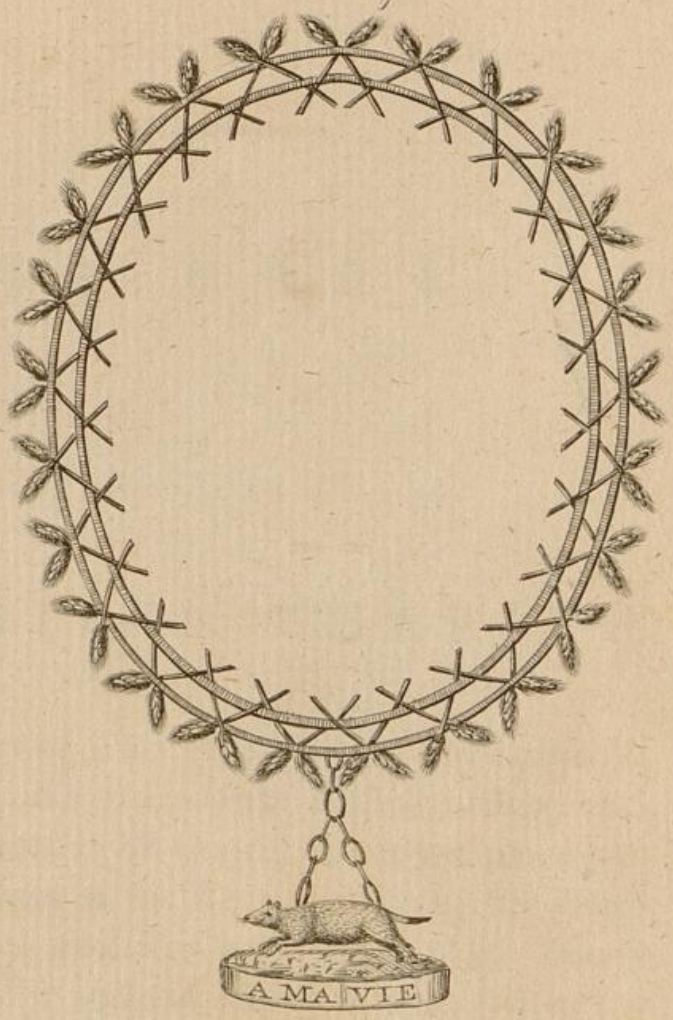
FRANCIS, the laſt Duke of Britany, inſtituted this Order in the year 1450, to perpetuate the memory of his grandfather John the Conqueror; and thereupon he new built his caſtle of Ermin. The Knights of it were twenty-five in number, and of the firſt diſtinction in that province. The collar was compoſed of ears of corn, as may be ſeen by the plate; whence it has been ſometimes called, the Order of ears of corn. There was an Ermine, pendent to the collar, with this motto, *A Ma Vie.* See plate 35.

Little

Little more appears relative to this Order, which became extinct on the union of Britany and the Monarchy, by the marriage of *Anne de Bretagne* with Charles VIII.

FRANCE.

Ermine, or Ears of Corn



FRANCE.

THE ORDER

OF

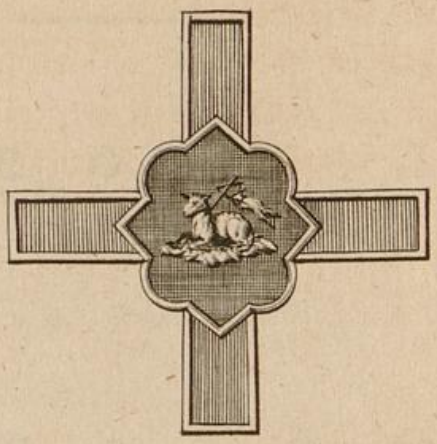
CHRISTIAN CHARITY.

THE Order of Chriſtian Charity was inſtituted by Henry III, for the maintenance of thoſe military men who were maimed in his ſervice; but he was prevented, by the civil wars of the League, carrying his deſign completely into execution with regard to it. Henry IV. his ſucceſſor adopted his plan, and followed it with more ſucceſs. He gave the members of the Order a houſe in the ſuburbs of Paris, and aſſigned them revenues for their ſupports. After his aſſaſſination, this Order became neglected, and was totally ſet aſide by Louis XIV, who, by founding the Hotel Royal des Invalides at Paris, and inſtituting the Order of St. Louis,

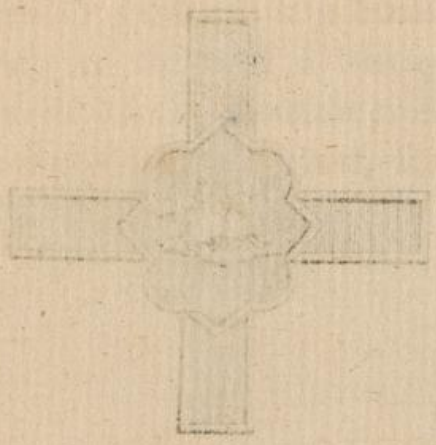
pro-

procured for his military ſubjects a more comfortable ſupport, and a more honorable diſtinction, than they could expect from the continuation of the Order of Chriſtian Charity. The badge of the Order, which was borne embroidered on the left ſide of the outer garment, was an embroidered anchored croſs, of white taffata or ſattin, with a bordure of blue, and on the middle of the croſs a lozenge blue, charged with a Fleur de Lis Or, about the croſs a circle with this motto, *Pour avoir fidellement ſervi*, for having ſerved faithfully. See plate 36.

Order of the Passion



Christian Charity



FRANCE.

THE ORDER

OF THE

PASSION.

CHARLES the IVth of France, jointly with Richard the IId of England, founded this Order, on the plan of the Holy and Military Orders of the Templars, St. John, Teutonics, &c. and for the ſame purpoſe, the expulſion of the Infidels from the Holy Land, and the eſtabliſhment of the Chriſtian religion in it. The number of Knights was to be one thouſand; and each of them was to be attended by an Eſquire and three ſervants properly armed; the whole under the command of a Grand Juſticiary and Grand Bailiff. This Order having ſubſiſted but a little time, it is unneceſſary to dwell any longer on it here.

The

The badge of the Order is a Croſs Gules, four fingers broad, edged with Gold, and charged on the centre with an octagon ſhield; thereon a holy Lamb (ſee plate 36); which badge was worn ſewed on their habits.

FRANCE.

FRANCE.

THE ORDER

OF

ST. MARY MAGDALEN.

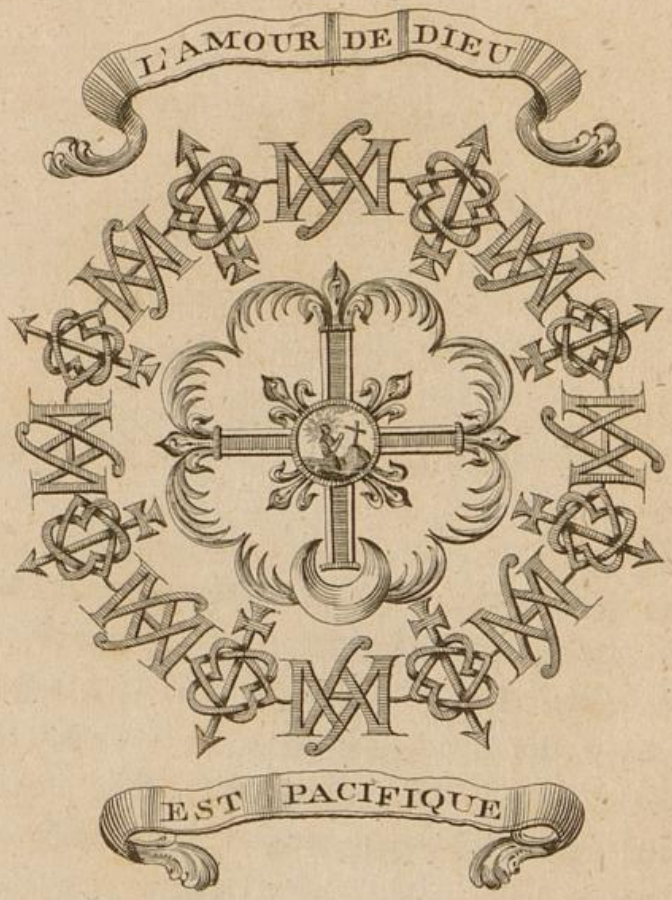
WHILE vanity, or a mistaken zeal for religion, induced Sovereigns to institute many Orders of Knighthood, motives of the purest benevolence and humanity determined *John Chesnell*, a private gentleman of the province of Britany, to form the plan of the Order of St. Mary Magdalen. The chief end he had in view, was to promote the cause of virtue in general, and more especially to extirpate the practice of duelling, which had risen in his time to an alarming height, and of which he had seen many fatal consequences. On these beneficent principles he framed the statutes of this Order. Whoever entered into it was enjoined by them to pardon past injuries, to renounce all causes of quarrel, and to abjure duelling. He was to vow, in his whole conduct, chiefly to regard, the Honour of

God, the Service of his Prince, the Interests of Mankind, and the Good of his Country. These he presented, in the year 1614, to the regents and states of the kingdom, then assembled at Paris; and he had the satisfaction to see them approved, and to receive the King's commands to devise the ensigns and badge of the Order. However, the turbulence of the times prevented its having ever been formally established: so that *Chesnell de la Chapronay*, having lost all hope of seeing his favourite plan succeed, gave all his fortune to his friends, and retired from the world, to an hermitage built in a pleasant situation, in that part of the forest of *Fontainebleau* which is next the Gatinois. Here his remains and he are still talked of by the country people, by the name of *Le Hermite pacifique de la Madalene*—the peaceable Hermit of St. Mary Magdalen.

The Cross of the Order (worn about the neck, pendent to a crimson ribbon, and embroidered on the cloak) ended in Fleurs-de-Lis; the foot of the cross rested upon crescent; in each angle a fleur-de-Lis; on the centre of the cross, in an oval, the figure of St. Mary Magdalen, praying before a cross; the whole encircled with eight palm branches, to denote the Founder's Pilgrimage.

The collar consisted of the letters M. A. R. Y. in a cypher for the name of St. Mary Magdalen; the cypher was linked alternately with double hearts, struck through with darts of gold, on the ends of each dart a cross patée, the cypher enamelled with white, carnation, and blue. The motto, *L'Amour de Dieu est pacifique*. See plate 37.

St. Mary Magdalen



FRANCE.

THE ORDER

OF THE

CROWN ROYAL.

THIS Order was instituted by Charlemagne, and confirmed at Rome in the Lateran palace, in the year 802, as a reward of honour to the Friezlanders, who had valiantly behaved themselves in his army against the Saxons, and to encourage others to acts of heroic virtue. This Order took its name from its ensign, *viz.* an imperial crown, which these Knights used to wear upon their breasts. They were invested with a military belt, and a box on the ear, as is used by Catholic Bishops in administering the Sacrament of confirmation.

Martinus Hanconius, in his history of *Friezland*, has left us the words of *Charlemagne* himself in his instrument for institution of this Order, which, since we

have no further account of it, we will insert in this place, and are to this effect: "Moreover we decree, that if "they have a maintenance of their own, or are willing "to bear arms, the said *Potestat* do girt them with a "sword, and giving them, as the custom is, a cuff with his "hand, he thus makes them Knights, and that, at the "same time, he enjoin them, that for the future they "go armed after the manner of the soldiers of the sa-"cred kingdom of *France*, or the Empire; forasmuch "as we are of opinion, that if the aforesaid *Friezlan-"ders* behave themselves in war answerably to the sta-"ture of body and mind God and nature has bestowed "on them, they will easily surpass and excell all soldiers "in the world, in valour, conduct, and boldness, pro-"vided they be armed, as is said above. And the "said *Friezlanders* shall receive the badge of their "Knighthood from the aforesaid *Potestat*, which shall "be an imperial crown, betokening the liberty we have "granted them. Given at Rome in the Lateran pa-"lace, in the year of our Lord 802".

FRANCE.

FRANCE.

THE ORDER

OF THE

GOLDEN SHIELD.

LEWIS the Second, Duke of Bourbon, termed the Good, having been ſeven years in England with king John, he returned to his Dukedom; and in Jan. 1, 1363, he went with his Knights and Noblemen to the church of our Lady at Moulins; but before he quitted his chamber he preſented them with a new-year's gifts of an Order by him invented, which was termed the Golden Shield. On the ſhield was painted a bend, whereon was this motto, *Allen*, meaning, *Allons tous enſemble au ſervice de Dieu, et uniſſons nous pour la defenſe de notre pays:* Let us go together to the ſervice of God, and unite ourſelves for the defence of our country.

All that received this were to be termed Brethren; and to perform good actions, to abſtain from ſwearing, to honour ladies, to be loyal and reſpect each other.

Note, Favin, from whence this account is taken, ſays, the Golden Shield, with the bend and motto, was properly but a device, and no Order. For the Duke of Bourbon had his ſtandards with the Golden Shield, and with his Order of the belt or girdle of Bourbon, diſtinct one from the other.

FRANCE.

FRANCE.

THE ORDER

OF

ST. GEORGE IN BURGUNDY.

IN the year 1400, Philbert de Miolans, a gentleman of Burgundy, founded this Order on account of his having brought from the Eaſt, ſome relicks of St. George, which he had depoſited in a ſmall chapel, built for their reception, near the Pariſh Church of Rougemont. The enſign of the Order is, a *St. George on horſeback, overthrowing a dragon.* This enſign was worn, pendent to a blue ribbon, tied to a button-hole. N. B. Women were admitted into this Order.

FRANCE.

THE ORDER

DU CORDON JAUNE,

OR OF

THE YELLOW STRING.

THIS Order was inſtituted by the Duke of Nevers, in the year 1606, and aboliſhed in the ſame year by King Henry IV. who in its room inſtituted the Order of Our Lady of Mount Carmel and St. Lazarus.

Some ridiculous ceremonies peculiar to this inſtitution, was the cauſe of its being ſo ſuddenly aboliſhed.

FRANCE.

THE ORDER

OF THE

CELESTIAL COLLAR

OF THE

HOLY-ROSARY.

THIS Order was instituted at the request of Father Francis Arnoul, a Dominican, by Queen Anne of Austria, widow of the French King Lewis XIII. and mother of Lewis XIV. for fifty young ladies, of the first families in France. The collar of the Order was composed of a blue ribbon, enriched with white, red, and maidens-blush, roses interlaced with the capital letters A. V. in cypher

cypher affixed thereunto; and pendent at the breaſt by a ſilk cordon, a croſs of eight points pomettee, and in each angle a Fleur-de-Lis; on the centre the image of St. Dominick, enamelled.

FRANCE.

FRANCE.

THE ORDER

OF THE

BEE.

THIS Order was inſtituted by Louſie of Bourbon, wife of Louis Auguſtus of Bourbon, Duke of Maine, on the fourth of June 1703, at Sceaux in France, for women as well as men. The enſign of the Order is a medal of gold; on one ſide is the portrait of the foundreſs, and on the other a Bee, with this motto, *Je ſuis petite, mais mes picquares ſont profondes.*

END OF THE FIRST VOLUME.


Inches
1 2 3 4 5 6 7 8
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19
Centimetres
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Blue
Cyan
Green
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Red
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Black