

But as some are always distinguished by virtue in the more general defection, it happened that many lords insensibly associated to repress these sallies of violence and rapine, to secure property and protect the ladies. Among these were many lords of great fiefs, and the association was at length strengthened by a solemn vow, and received the sanction of a religious ceremony. By this ceremony they assumed a new character, and became knights. As the first knights were men of the highest rank, and the largest possessions, such having most to lose, and the least temptation to steal, the fraternity was regarded with a kind of reverence, even by those against whom it was formed. Admission into the order was deemed the highest honour. Many extraordinary qualifications were required in a candidate, and many new ceremonies were added at his creation. After having fasted from sunrise, confessed himself, and received the sacrament, he 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 were to perform the principal parts of the ceremony, were eating, drinking and making merry at the great table. At night his armour was conveyed to the church, where the ceremony was performed; and here having watched it till the morning, he advanced with his sword hanging about his neck, and received the benedictions of the priest. He then kneeled down before the lady who was to put on his armour, who being assisted by persons of the first rank, buckled on his spurs, and put an helmet on his head, and accoutred him with a coat of mail, a cuirass, baslets, cuisses, and gauntlets.

Being thus armed *cap-a-pie*, the knight who dubbed him struck him three times over 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 all his armour, with his sword girded, and his lance in his hand. From this time the knight devoted himself to the redress of those wrongs which "Patient merit of th' unworthy takes," to secure merchants from the rapacious cruelty of banditti, and women from ravishers, to whose power they were, by the particular confusion of the times, continually exposed.

From this view of the origin of Chivalry, it will be easy to account for the castle, the moat, and the bridge which are found in romances; and as to the Dwarf he was a constant appendage to the rank and fortune of those times, and no castle therefore could be without him. The Dwarf and the Buffoon were then introduced to kill time, as the card table is at present. It will also be easy to account for the multitude of the captive Ladies, whom the knights upon seizing the castle set at liberty; and for the prodigious quantities of useless gold and silver vessels, and stuffs, and other merchandise, with which many apartments in these castles are said to have been filled.

The principal Lords who entered into the confraternity of knights, used to send their sons to each other, to be educated, far from their parents, in the mystery of Chivalry. These youths, before they arrived at the age of one-and-twenty, were called Bachelors, or *Bas-Chevaliers*, inferior knights, and at that age were qualified to receive the order.

These knights, who first appeared about the 11th century, flourished most in the time of the Crusades. The feudal Lords, who led their vassals under their banner, were called knights Bannerets. The right of marching troops under their own colours was not the consequence of their knighthood, but their power.

The great privilege of knighthood was neither civil nor military, with respect to the state, but consisted wholly in the part assigned them in those sanguinary sports, called Tournaments; for neither a Bachelor nor Esquire was permitted to tilt with a knight.

Various orders of knighthood were at length instituted by sovereign Princes; the Garter, by Edward III. of England; the Golden Fleece by Philip the Good, Duke of Bur-

gundy; and St. Michael, by Louis XI. of France. From this time ancient Chivalry declined to an empty name; when sovereign princes were established, regular Bannerets were no more, though it was still thought an honour to be dubbed by a great prince or victorious hero; and all who possessed arms without knighthood, assumed the title of esquire.

There is scarce a prince in England that has not thought fit to institute an order of knighthood; the simple title of knight, which the kings of Europe confer on private subjects, is a derivation from ancient Chivalry, although very remote from its source.

#### I THINK ON THEE.

In youth's gay hours, 'mid pleasure's bowers,  
When all was sunshine, mirth and flowers,  
We met—I bent th' adoring knee,  
And told a tender tale to thee.

'Twas summer's eve—the heavens above,  
Earth, ocean, air, were full of love;  
Nature around kept jubilee,  
When first I breath'd that tale to thee.

The crystal clouds that hung on high  
Were blue as thy delicious eye;  
The stirless shore, and sleepless sea,  
Seem'd emblems of repose and thee.

I spoke of hope—I spoke of fear—  
Thy answer was a blush and tear;  
But this was eloquence to me,  
And more than I had ask'd of thee.

I look'd into thy dewy eye,  
And echoed thy half-stifled sigh;  
I clasp'd thy hand, and vow'd to be  
The soul of love and truth to thee.

The scene and hour are past; yet still  
Remains a deep impassion'd thrill—  
A sun-set glow on memory,  
Which kindles at a thought of thee.

We lov'd!—how wildly and how well,  
'Twere worse than idle now to tell;  
From love and life alike thou'rt free,  
And I am left—to think of thee.

#### ABYSSINIAN ZOOLOGY.

We have much pleasure in laying before the readers of *The Saturday Evening Magazine* some very interesting extracts from Mr. Russel's work on Abyssinia, which forms No. 71 of the Family Library:—

#### TRAITS OF THE HYENA.

Hyenas generally inhabit caverns and other rocky places, from whence they issue, under cover of the night, to prowl for food. They are gregarious, not so much from any social principle as from a greediness of disposition and a gluttonous instinct, which induce many to assemble even over a scanty and insufficient prey. They are said to devour the bodies which they find in cemeteries, and to disinter such as are hastily or imperfectly inhumed. There seems, indeed, to be a peculiar gloominess and malignity of disposition in the aspect of the hyena, and its manners, in a state of captivity, are savage and untractable. Like every other animal, however, it is perfectly capable of being tamed. A contradictory feature has been observed in its natural instincts. About