



## PAISLEY

THE town of Paisley grew up round a monastery which had been founded for monks of the Order of Cluniac about the year 1160, by Walter Fitz-Allan, the High Steward of Scotland. The monastery was dedicated in general to God and the Virgin, and in particular to St. James, St. Milburga, and St. Mirren, the last of whom was a Scottish confessor, who lived in this vicinity, and became afterwards the tutelar saint of the place. The monastery was afterwards raised to an abbacy by a Bull of Pope Honorius, and the abbey was known as the abbey of St. James and St. Mirren.

The "Old Statistical Account" says that no satisfactory etymology has yet occurred of the name Paisley, and it goes on to say that the following has been suggested by a good Gaelic scholar: "A ridge of rocks that runs across the river, and forms a beautiful cascade, would, prior to the building of the town, be undoubtedly the most striking object that this place would present. The brow or face of a rock is, in Gaelic, *Pais-licht*. A church in front of the rock would be the church in *Pais-licht*. A church did stand here previous to 1160; it is named in the foundation charter *Ecclesia de Paselet*, Latinized in the records of the monastery, *Pasletum*, an easy derivative from *Pais-licht*, in all probability the original of the modern *Paisley*."

On 19th August 1488 Paisley was erected into a Burgh of Barony by King James VI. at the request of George Schaw or Shaw, at the time Abbot of the Monastery. In 1833 it was created a Parliamentary Burgh.

The Seal of the Burgh shows the Abbot George Schaw standing on a shield. The shield is *azure*, and bears three covered cups, the Schaw Arms. On the Abbot's right hand is a shield *or*, with a fess cheque, the armorial bearings of the Lord High Stewards of Scotland; and on the left hand a shield *gules* with roses or cinquefoils in chief, and an escallop shell in base, with a fructed tree behind. The origin of this latter feature of the Seal is unknown, but it is conjectured that it is taken from the Arms of the House of Hamilton, which contains three cinquefoils, and which has as crest an oak tree. The escallop shell probably refers to St. James, who was one of the patrons of the abbey. For an account of this shell see under Milngavie.

Nisbet tells us with reference to the cups of the Schaw Arms that they "are likewise used as armorial figures, and even from the office of butler to the sovereign. . . . The surname of Shaw with us carries also *azure* three covered cups *or*. . . . The original of the surname of Shaw is commonly attributed to one Shaw, second son to Duncan, Earl of Fife, who was cup-bearer to one of our kings, Alexander II., or Alexander III. as others assert, and whose descendants assumed their surname from his proper name, and their armorial bearings from the badge of his office."

Nisbet also gives us a very graphic account of the origin of the fess or fesse. He says: "The fesse in armories is generally taken to represent the military belt and girdle of honour, used in the ceremonies of old at the investiture of the nobility and knights. . . . The girdle of honour was anciently bestowed by emperors, kings, and generals, upon soldiers for their special services. . . . Knighthood was of old conferred by the cincture of the military belt. Girdle or belt was variously adorned with figures, precious stones, and studs of gold and silver. Such an one has been anciently carried in the armorial ensigns of the noble and princely family of Stewart, which we call a *fesse chequé*. The term *cheque* in heraldry, is said of the field or any other charge or figure filled with square pieces alternately of different tinctures; which pieces Monsieur Baron will have to represent, in armories, battalions and squadrons of soldiers, and so a fit bearing for chief commanders of armies, as those of the ancient family of Stewart have been. . . . How agreeable then, are the armorial ensigns of the Stewarts to their employments and offices; who, long before they ascended the throne, were commanders in chief of armies under our ancient kings, and Lords High Stewards of Scotland, and were always in use to carry for their paternal ensign, *or* a *fesse chequé, azure* and *argent*."



## PARTICK

PARTICK adopted the General Police Act of 1850 in 1852, and came under the provisions of the Lindsay Act in 1866. Under the Burgh Police Act of 1892 a Common Seal was designed. The Seal is described in "Notes and Reminiscences of Partick" thus: "Quarterly, 1st and 4th quarters a Lymphad or Galley with oars in action, *sable*; 2nd, gules a castle with two circular towers *argent* masoned, *sable*; 3rd, gules a Bishop's Mitre proper and on a chief of the second a garb or wheatsheaf between two millstones of the first. Motto on an escroll beneath the shield 'Industria ditat.'" The chief is *sable*.

The Seal has been slightly altered from the above. Now, the castle bears three towers, and above the shield is a modern steamer. The lymphads and the steamer indicate the growth and present importance of the Burgh for boiler works and ship-building yards. It has extensive flour mills, hence the wheatsheaf and the millstones. The castle and the bishop's mitre take us back to ancient times.

Partick seems to be very old, for it is said that King Morken, whom tradition alleges to be identical with St. Mungo, had a palace at Pertmet, which place is supposed to be Partick. The Chartulary of Glasgow has reference to Perdeyc or Perthik, and it seems that lands at Perdeyc were granted in 1136 by King David I. to the Bishop of Glasgow. Sometime during the thirteenth century the place would appear to have had an episcopal residence. A grant of wood was made by Maurice, Lord of Luss, in 1277 for repairing the cathedral, and this grant is dated from Perthik, where it is presumed that the Lord of Luss had been residing at the time on a visit to the Bishop. The ruins of an old castellated building stood, up till the year 1836, near the junction of the Kelvin with the Clyde, and these ruins were supposed to have been the remains of the Bishop's palace.



## PEEBLES

**P**EEBLES has been well known since the days of King David I., but it was not till 1367 that it was created a Royal Burgh by King David II., and in 1621 King James VI. renewed and confirmed all the rights, privileges, and lands granted to the Burgh by his royal predecessors.

The name comes from a Celtic word *Pebyll*, meaning moveable dwellings, although the writer of the "Old Statistical Account" says that it seems plainly to have been taken from the pebbles with which the soil abounds, particularly where the town was first built, but we may take this derivation to be utter nonsense.

The Seal has the date 1682. It bears on a shield three salmon, one facing a different way from the other two, with the motto "*Contra nando incrementum*" (Increase by swimming against [the stream]). These Arms are to be seen on the Market Cross, and the fish refer to the great quantities of salmon which are here found in the Tweed. The different positions of the fish, and the motto, refer to the fact that while one fish swims up the stream to the spawning beds in the upper waters of the river, two, or rather a considerably increased number, come down the river again on their way to the sea.

Above the shield is a helmet with mantling. In heraldry mantling is defined as the drapery which is often used as a background to a shield, crest, etc. This drapery had various names in mediæval times. It was called a *Cointoise*, which originally was a scarf or veil worn by women in the thirteenth century, hanging from their head-dress, and afterwards, under that name or under the name of *Lambrequin*, was a similar scarf or veil which knights wore hanging from their helmets, supposed to have been bestowed upon them by their ladies. These pieces of stuff, worn over the helmets in the fourteenth and fifteenth centuries, principally at tournaments and jousts, usually hung by one of the edges, and typically had the opposite edge dagged, slitted, scalloped, or otherwise cut in an ornamental manner. The origin of this mantling however is uncertain, but it now figures in modern heraldry, and often forms an important part of the ornamental decoration of a Coat of Arms.



## PERTH

IT is the generally accepted opinion that Perth owes its origin to the Roman occupation of Britain. Previous to their arrival, Fifeshire and the country to the south of the Tay were inhabited by a tribe of Picts called Horestii. In 79 A.D. Agricola, having conquered all the country to the south of the Forth, pursued his march northwards, and it is said that when his army first caught sight of the Tay with its Inches, they cried out with one accord, "*Ecce Tiber! Ecce Campus Martius!*" (*Behold the Tiber! Behold the Field of Mars!*) This may be so,

"But where's the Scot who would the vaunt repay,  
And hail the puny Tiber for the Tay!"

It is said that for long after this the Tay was known by the name of New Tiber, and Fordun remarks that the extensive moor to the west of Perth, now called Tibbermuir, was known as *Tyber-more*.

On, or near, the spot where Perth now stands, Agricola formed an extensive camp, which afterwards he formed into a permanent settlement or town, and called it Victoria. He fortified it, built a castle, and supplied his moats with water brought over an aqueduct from the river Almond. It is possible, however, that there was a Pictish town here previously, as Fordun tells us that the ancient name of the place was *Bertha*, which name, Boece thought, came from the Gaelic *barr Tha*, meaning the "height over the Tay," and referring to Kinnoul Hill. The writer of the "Old Statistical Account" remarks that the contracted pronunciations of *Bertha* are *Berth* and *Bert*, and that as the letters B and P were used indiscriminately in Gaelic, the name could easily be changed by the Highlanders into *Perth* or *Pert*. The town was erected into a Royal Burgh by King David I., and in the original charter from him it is called *Pert*.

After the inhabitants were converted to the Christian religion they dedicated

the church and bridge of Perth to St. John the Baptist, whom they had chosen as their tutelary saint, and in time the town began to be called, by many persons, St. Johnston, but this name never became general. Many charters belonging to different religious houses at Perth have a seal appended to them which seems to have been used from the year 1400. On one side of it is represented the beheading of John the Baptist, while Salome stands by with the charger in her hand ready to receive the head. On the other side St. John, enshrined, is represented carrying the *Agnus Dei* or Holy Lamb in his arms, with a number of his followers kneeling before him, and on the circumference of both sides are the words "*S' communilitatis ville Sancti Johannis Baptiste de Berth*" (The seal of the community of the town of St. John Baptist of Berth).

After the Reformation this seal was discarded, and the Coat of Arms of the city of Perth, which appears upon the official notepaper, bears a double-headed golden eagle. A red escutcheon, charged with the Holy Lamb passant carrying the Banner of St. Andrew, within a silver double tressure, surmounts the breast of the eagle, and the motto is "*Pro Rege, Lege, et Grege*" (For the King, Law, and People).

The Common Seal now in use and figured here, bears the Holy Lamb on a shield as in the above, but the shield is placed on the breast of a single-headed eagle, and the surrounding inscription is "*Sigillvm secretvm Bvrgi de Perth.*"

In both of these seals the eagle is the Roman Eagle, which is carried in memory of the Roman occupation of the town, and the lamb is the Holy Lamb borne by John the Baptist in the above-mentioned Seal.



## PETERHEAD

PETERHEAD originally was a small fishing village, called in old charters *Petri promontorium*, meaning the rocky headland. It is also said to have taken its name from a Highland chieftain named Peter or Patrick, who lost his head while on a plundering expedition in the neighbourhood; but the author of the "View of the Diocese" says: "Peterhead was, of old, called Peterugy, in Latin Inverugi Petri; because Ugy here falls into the sea, and the church is dedicated to Saint Peter." At one time, along with the adjoining lands, it belonged to the Abbey of Deer. In 1560 Queen Mary granted the village and lands to Robert Keith, son of the fourth Earl Marischal, and commendator of Deer.

The present town of Peterhead was founded and made a Burgh of Barony in 1593 by the fifth Earl Marischal, George, who founded the Marischal College of Aberdeen. It is one of the Elgin group of Parliamentary Burghs. The Seal of Peterhead is adapted from the Coat of Arms of the Earls Marischal, which were: *Argent*, on a chief *gules*, three pallets *or*. This part of the Arms is changed on the Seal. The upper part of the shield in the true Arms is in seven perpendicular divisions instead of six, as here, and of these the second, fourth, and sixth are the three pallets *or*. In the Seal the first, third, and fifth are given as these pallets *or*. The remaining divisions forming the chief, upon which the pallets are placed, are *gules*. Above the shield, on a wreath, is the crest of the Earls Marischal, which was a stag's head erased proper, and attired with ten tynes. The supporters are two stags proper, attired as the crest—that is, with ten tynes.

According to tradition, the family of Keith originated in one Robert, who was a chieftain among the Catti, which was a German race, and had their home in the province of Hesse Cassel, until the Romans overcame them. In consequence they migrated, and, landing in the north of Scotland, settled down, and gave the name of Caithness to the land which they occupied (*see* Dornoch). From the Catti it is also said that the surname of Keith or Kethi came. This Robert joined Malcolm II., King of Scotland, and aided him to gain a great victory over the Danes.

battle Robert is said to have addressed his soldiers thus: "God, whose house those savages have demolished, and whose service they despise, will give us the victory: *Truth will conquer.*" The Danish general, Camus, was killed by Robert, and when King Malcolm learned this, he dipped his finger in Camus' blood, and drew long red streaks or pales on the top of Robert's shield, saying, "*Veritas vincit*" (Truth conquers), and these pales or pallets have since been part of the armorial bearings of his descendants. In the year 1010 he was created Marischal of Scotland, and afterwards, as a reward for his great services, given a barony in Lothian, which was called Keith-Marischal after him, as was the Island of Inchkeith, which was also bestowed upon him then. Ancient Pictish tradition, however, asserts that the island took its name from Ketus, a king of the Picts, who called it Kettinch, and who also called another island in the Firth of Forth after the name of his best beloved queen, *Maya Insula*, or May Island.

About 1458 Sir William de Keith was raised to the Peerage by King James II. under the title of Earl Marischal. The pennon of the Earl Marischal, which was borne on the field of Flodden, and which showed three stags' heads, with the motto "*Veritas vincit*," is still preserved in the Advocates' Library in Edinburgh.



## PITTENWEEM

PITTENWEEM was erected into a Royal Burgh by a charter of King James V. in 1542. The Seal of the Burgh bears the figure of a bishop, representing St. Adrian, standing in a boat, which is rowed by two naked boys, and a flag flying at the stern bears the Scottish Lion rampant.

St. Adrian is traditionally known as the Martyr of the May, and Dr Skene says that he, a distinguished soldier of Christ, came from the province of Pannonia, in Hungary. Owing to his transcendent merits he was early raised to the episcopate, and went to Scotland, along with 6006 people, to extend his labours. He and his followers destroyed the Pictish kingdom, and showed forth many signs and wonders among the people. Afterwards they wished to have a habitation of their own on the Isle of May, and were there slain by the Danes, which event is said to have taken place in the year 875.

The Seal means to represent St. Adrian setting forth on his adventurous voyage, and the motto, "*Deo duce*" (With God as a Leader), refers to the miraculous manner in which the saint found his way to the Isle of May. His connection with the Burgh of Pittenweem arose as follows. In the twelfth century a convent, dedicated to the Virgin, was erected on the spot where the Burgh now stands, and which was afterwards joined to St. Adrian's fane on the May. The monks belonging to the island possessed much property on the mainland, and eventually they all removed to Pittenweem, so as to be nearer their lands, and consequently better able to look after and attend to them. Here they built a priory, and the town grew up around it.

Pittenweem means "the settlement of the cave," *weem* meaning a cave or cavern. In the centre of the town there is an enormous cavern, above which are the ruins of St. Mary's Priory. This cavern consists of two chambers, with subterranean stairs

and passages now filled up, but which led to the buildings above. The "Old Statistical Account" says that in olden times coal was wrought here, and that the pits thereby produced, and the striking natural object of the cove or weem may have given birth to the name of the parish. There are many of these natural caverns on the coast, and from them the district has obtained the name of Wemyss. Tradition says that the witches of Pittenweem held their meetings in the great weem or cavern.



## POLLOKSHAWS

POLLOKSHAWS was erected into a Burgh of Barony about 1813, and the charter was granted in favour of the then Sir John Maxwell of Pollok, hence the first part of the name. It came under the various previous Police Acts in 1858, and, under the Burgh Police Act of 1892, adopted a Common Seal.

The Seal is an adaptation from the Pollok Coat of Arms, by permission from Sir John Stirling Maxwell, the present representative of the Pollok Family. It is one of the quarters of the Pollok Arms: "Argent, on a saltire sable an annulet or, stoned proper." The annulet or ring was a maternal difference added to the Arms of the Maxwells of Pollok from the House of Eglinton; and the saltire sable is from the Arms of the Maxwells, Earls of Nithsdale. The annulet was a mark of nobility and jurisdiction among the Romans, and Nisbet says that annulets "have been continued as armorial ones of honour, and symbols of investiture in dominions. The ring has been also the prize of tournaments and joustings, and the riding at the ring was a part of these exercises. It was also the reward to those who behaved themselves best in such military exploits. All which may be said to have given occasion for rings to be frequent in armories."

An addition was made in the Seal by introducing a tree between the upper arms of the saltire, which tree alludes to the latter part of the name, "*shaw*" (from an old Scottish word "*shaw*" or "*schaw*" [schagh], meaning a wood or a grove), as indicating that the surrounding country was of a thickly wooded character in times long past.



## P O R T   G L A S G O W

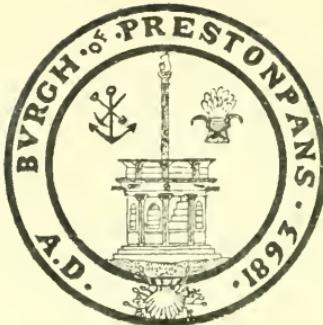
THE present Seal of the Burgh of Port Glasgow shows a three-masted ship on the sea in full sail, with the Scottish Lion rampant as a figure-head. From the mainmast the Union Jack flies, and from the stern a flag bearing a St. Andrew's Cross. Flying from the other two masts are streamers. On the mainsail is a representation of the Arms of the City of Glasgow. In the space below the sea is the motto, "*Ter et quater anno revisens aequor Atlanticum impune*," meaning "Three and four times in the year revisiting the Atlantic ocean with impunity."

The Arms of the City of Glasgow appear on the Seal from the following circumstances. In former times this place was only a small village called Newark, so called from Newark in the neighbourhood, the seat of Sir Patrick Maxwell. Formerly it was a part of the parish of Kilmacolm, but in 1668 the Magistrates and Council of Glasgow feued about eleven acres of land in the vicinity, upon which a harbour was formed, and in 1695 it, along with some farms, was erected into a separate community, called New Port-Glasgow—*i.e.*, the new port of Glasgow. In 1775 it and the Barony of Newark were united for municipal purposes, and in 1833 they were formed into a Parliamentary Burgh under the name of Port Glasgow. The first Seal was presented to the community by the Town Council of Glasgow in 1792, and in 1892 a new Seal, with the same device, but without the name of Newark, was adopted. The ship, of course, refers to the Burgh being a seaport.



## PORTSOY

PORTSOY was created a Burgh by a charter from Queen Mary in 1550. It adopted the Lindsay Act in 1889, and under the provisions of the Burgh Police Act of 1892 took for a Common Seal the crest of the old Earls of Findlater and Seafield, who were proprietors at one time of the estate of Portsoy. It is still one of the crests of the present Earl of Seafield. The crest is a lion, guardant, *gules*, holding between his paws a plumb rule erect, proper. Sir Walter Ogilvy of Achleven, second son of Sir Walter Ogilvy of Lintrathen, an ancestor of the Earls of Findlater, obtained permission in 1455 from King James II. to fortify his Castle of Findlater with an embattled wall of stone and lime, and all other necessaries for a place of strength. From this, in all probability, originated the plumb rule in the crest.



## PRESTONPANS

PRESTONPANS adopted the Lindsay Act in 1862, and in 1893, under the Burgh Police Act of the previous year, designed a Common Seal. The western portion of the Burgh is within the Barony of Prestongrange, and the eastern portion within the Barony of Preston. As early as the twelfth century, Prestonpans was famous for the manufacture of salt, the monks of Holyrood and Newbattle, who were the original superiors, having erected pans on the shore for its manufacture, hence the name. Indeed, for a long time the ecclesiastical name of the place was Salt-Preston, the name Preston meaning Priest's town.

In what was formerly the village of Preston, in the centre of what was, up till the eighteenth century, a large open space but now a market garden at the side of the road, stands the ancient Cross of Preston, bearing the date 1617, and a representation of this Cross has been taken for the Common Seal of the Burgh. The following description is from "Scottish Market Crosses" by John W. Small. "Market Cross at Preston, one of the best of our more elaborate examples, having a large and handsome built under structure of one storey in height with parapet, and on the roof a platform on which the cross proper is erected. The under structure measures eleven feet six inches in height and is fifteen feet in diameter. The height of the shaft and unicorn is twenty feet. The under part contains a staircase for access to the roof above. The erection is of hewn masonry with beautiful mouldings, each compartment of the design being divided from the other by a moulded panelled pilaster, with cap and base, interspaced at the cornice level with carved and moulded gargoyle. The spaces between the pilasters are filled with semi-circular niches, having cills and impost mouldings, and carved shell forming the head. The shaft is a tall handsome column with carved capital and square abacus, surmounted by the Scottish Unicorn in a sitting position, holding a shield. This is a very common termination on the Scottish Crosses, the Unicorn forming the supporters

in the Royal Arms of Scotland. ‘The privilege of holding weekly markets and annual fairs was granted to the Barony of Preston in 1617 and about this time no doubt the Cross would be erected. The fraternity of the Chapmen of the Lothians allege that their predecessors acquired a right to it in 1636’ (Drummond on Market Crosses, ‘Proc. Soc. Antiq.’ Vol. IV., p. 87). They still meet here annually on 1st July for election of office-bearers. Drummond supposes that the architect of the Cross may have been William Wallace, who belonged to this part of the country, and was much employed in the neighbourhood. He was for many years principal Master Mason to the King, and died in 1631.’ The writer of the “New Statistical Account” in speaking of Preston Cross remarks: “Annually, in the beginning of July, it is the scene of a little innocent merrymaking. As if at the summons of some ancient wizard, in a mood of mirth and gentleness, a numerous company unexpectedly encircle the solitary pillar, and, amidst the agreeable warmth of a summer noon, interchange many pleasant and friendly salutations, in commemoration, doubtless, of important transactions which happened long ago. Their accustomed rites being duly performed, the reign of silence is again allowed to resume its sway around that simple monument of departed greatness.”

As said above, the chief feature of the Seal is a representation of this Cross, which occupies the centre. On the left is an anchor and a miner’s spade and pick, indicating that Prestonpans is a seaport, and that coal mines are worked in the vicinity. On the right hand is a sheaf of grain with two sickles, indicating the agricultural fertility of the district round about.



## PRESTWICK

PRESTWICK as a Burgh of Barony is said to have been erected such, but by whom or in whose favour is not known, in or about the year 983, and in 1600 King James VI. ratified its ancient charters and re-erected it into a Burgh of Barony on behalf of his son Henry, Duke of Rothesay. On 11th February 1903 the Burgh came under the provisions of the Burgh Police Act of 1892 and the Town Councils Act of 1900, and took as a Common Seal an adaptation of the old Seal of the Burgh of Barony. The Seal is as follows:—

In the centre is a representation of St. Nicholas standing in a Gothic porch, with his right hand raised in blessing, and bearing a crosier or pastoral staff in his left. On the right side of the porch is a triple towered castle said to have been imitated from the castle on the Seal of the adjoining Burgh of Ayr, and on the left is a leafy branch. In the old Burgh of Barony Seal, of which the Town Clerk has kindly sent me impressions, the building, here shown as a castle, bears a resemblance to a church with three spires, and the plant bears a flower like a sunflower at its extremity.

St. Nicholas is the patron saint of the town, the parish church being dedicated to him because, although he is the chief patron saint of Russia, the patron saint of children, merchants, and travellers, he is also the patron saint of seaports and of sailors, and Prestwick, although not a seaport, is situated near the sea coast. The Church of St. Nicholas in Prestwick is situated on rather an elevated spot, not very far from the sea, and as in former times churches were often built on high ground so as to serve for a landmark for sailors, this church had in all probability been built for that purpose. As bearing further on this, there is a reef of rocks about midway between Prestwick and Ayr, which still goes by the name of St. Nicholas' Rocks.

The miracle by which St. Nicholas became the patron saint of sailors is given by Mrs Jameson in her "Sacred and Legendary Art" as follows: "And thus it happened to certain mariners in the Ægean Sea, who, in the midst of a frightful tempest, in which they were like to founder, called upon Christ to deliver them through the intercession of the blessed St. Nicholas, who thereupon appeared to them and said 'Lo, here I am, my sons! put your trust in God, whose servant I am, and ye shall be saved.' And

immediately the sea became calm ; and he conducted the vessel into a safe harbour. Whereupon those who peril their lives on the great deep do also invoke St. Nicholas ; and all harbours of refuge, and many chapels and altars on the sea coast, are dedicated to him." Many marvellous tales are told of him, such as, that even on the day of his birth he stood in his bath, and thanked God for bringing him into the world. He was made Bishop of Myra, and during a famine there he performed the most stupendous of his miracles, by restoring to life three children who had been killed, and their remains salted and preserved in a tub to serve as food. He figures in endless legends of a similar miraculous character, and was renowned as a peacemaker. He died on 6th December 326, and was buried at Myra, and it is said that for hundreds of years afterwards he continued performing miracles, and many pilgrimages were made to his tomb.

The church, with its three spires emblematic of the Trinity, which is certainly shown on the old baronial Seal, must refer to the ecclesiastical matters with which the Burgh was connected, as does the name "Prest wick," meaning "Priest's bay." United with Prestwick is Monkton, or Monk's town, the present ecclesiastical parish being Monkton and Prestwick.

The meaning of the flower bearing branch on the old baronial Seal is not known, but the leafy branch on the Seal now used may at once be associated with the Palms of Victory which we find depicted in so many ecclesiastical paintings and seals. The Town Clerk suggests that it may have originally been intended for an olive branch, the universal emblem of peace. During the processions on Palm Sunday in Roman Catholic countries branches of olive and yew are carried as substitutes for those of the palm tree. The Rev. Hilderic Friend in his "Flowers and Flower Lore" quotes from Parkhurst's "Lexicon" as follows : "The *Olive-tree*, from the effect of its *oil* in supplying, relaxing, and preventing or mitigating pain, seems to have been from the beginning an emblem of the *benignity* of the Divine nature ; and particularly, after the Fall, to have represented the *goodness* and *placability* of God through Christ, and the *blessed influences* of the *Holy Spirit* in *mollifying* and *healing* our disordered nature, and in destroying or expelling from it the poison of the old (spiritual) serpent, even as *oil-olive* does that of the natural serpent or viper. Hence we see a peculiar propriety in the *olive-leaf* or *branch* being chosen by Divine Providence as a *sign* to Noah of the abatement of the deluge (Genesis VIII., 11) ; we may also account for *olive-branches* being ordered as one of the materials of the booths at the feast of tabernacles (Nehemiah VIII., 15) ; and whence they became emblems of peace to various and distant nations. See Virgil and Livy. So Statius mentions *Supplicis arbor Olivæ*—'The suppliant Olive-tree.' And our late eminent navigators found that *green* branches carried in the hands, or stuck in the ground, were the emblems of *peace* universally employed and understood by all the islanders even in the South seas."