

**MEMORIAL OF THE
FAMILY OF FORSYTH
DE FRONSAC**

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Memorial of the family of Forsyth de Fronsac by Frederic Gregory Forsyth de Fronsac

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FORSYTH DE FRONSAC

BY

FREDERIC GREGORY FORSYTH DE FRONSAC



BOSTON

PRESS OF S. J. PARRHILL & COMPANY,

1903.

To Mrs
SINGHIA.

Prof
New Singapore

FC
1934
1903

House hold
dent

We are indebted to the courtesy of the Dana Estes Co. for four cactos; to the Doubleday Magazine for two, and to the Plant Steaming Co. for one.

ARISTOCRACY

Page 260, Vol. II, of Professor Laycock's "*Mind and Brain*" reads: "The highest evolution of what I have termed 'Primordia Instincts' is seen in the communistic instincts of two classes of animals which are at the head of their respective archetypal branches: *viz.*, the social insects—the most highly developed of the invertebrate; and the social man—the most highly developed of the vertebrate. In truth, the family instincts are the solid foundation of society. Hence it is, in proportion as they are active in a nation, in the same proportion is its social organization vigorous and complete."

ARISTOCRACIES are formed by Nature, by the general advancement of the fittest. This is accomplished genealogically, and genealogy is the science on which aristocracy rests. From the study of genealogy arises the science of heredity, of the science of psychic transmissions.

Nobilities, on the other hand, are not formed by Nature, but are recognitions, by man and his government, of aristocratic products.

Nobility and aristocracy are not always the same, yet they are related. An aristocracy does not exist in vigor without producing a nobility, and a nobility, even though at first formed of unaristocratic products, if continued in a proper manner, makes itself respectable and conservative.

Of aristocracy, though containing different elements, there is but one description. It is an organic body, in a community, bred to eminence and renown by many generations of honorable career and exalted position.

Of nobility there are three formations: I, by the sword; II, by the pen; III, by landed estates; in other words, by talent recognized in individuals, regardless of family connection,

I, in war; II, in state-craft and science; and III, in long territorial succession.

Aristocracy gives the firm ground-work of character, nobility, the transitory mark of distinction. The ancient king was not always from the most eminent family, and when the king grants titles to his servants aristocracy is destroyed. The aristocracy has always, on this account, held itself superior to any order of nobility that is not founded on aristocratic products.

The aristocratic power in families, in a state makes itself manifest by creating a little kingdom for each of the families. This little kingdom, erected on a few acres of land, and known as the family estate, is cherished, by the members of that family, as a territory peculiar to itself. A family estate is different, in this respect, from the estate of any particular rich man, or corporation. The aristocratic family has changed the acres it occupies, by the fairy wand of its sentiment, by the power of its individuality, into a territorial realm that bears evidence to its renown. A state that encourages families of this sort to hold territorial positions strengthens itself in the hearts of its best people, and provides a barrier against the restlessness of anarchy that an unsympathetic democracy always engenders.

F. G. FORSYTH DE FRONSAC.

CHIVALRY

I

Who says the knight shall come again,
With gilded mail and trappings vain,
His pride in pomp alone to glow,
For wealth, his energy o'erflow?
They estimate his worth too small,
Who think that virtues near him pall:—
It is by them alone he lives:
They are the gems of Chivalry.

II

They form the charge he honors most:
They give to him his proudest boast:
Their honor, gentleness and grace
Shine, like the sunlight, from his face,
With frail timidity removed,
By them his worth in Valor proved,
Theirs is the name for which he strives
To gain the fame of Chivalry.

III

Such is the need of every state:
Without it all its days are late,
So faintly shines their light of dawn,
That night and day seem almost one,
And deeds of darkness hold their sway,
When Honor has not strength to stay—
And Honor in some form must brood,
Or else there's never Chivalry.

IV

That form Humanity must own,
And person is the seed that's sown,
From seedling must the flower expand —
Grass seed but grasses can command,
And roses ne'er descend to grass,
Though frequent soiled and torn, alas !
And ruined in the course of life,
And so declines their Chivalry.

V

But children of the rare rose born,
If Chivalry their lives adorn,
Have in them all that generous mood,
Whose ceaseless virtue keeps them good.
No moeb, corrupting, mars their state:
Misfortune cannot make them hate
A noble cause — though beaten ill:
It is the cause of Chivalry.

VI

Let knighthood only be for those
Whose fame is like the rare, white rose —
To lead them to an honored state; —
Those men, whose lives are true and great:
Whose deeds, though crowned not, like Success,
Reach hearts by motives pure and bless
Them with a love of right that's strong
And 'stablished as their Chivalry.

F. G. FORSYTH DE FRONSAC.



CHARLEMAGNE PRESIDING AT THE SCHOOL OF THE PALACE