ſome refer the beginning of this order to Charles VII. of France. Others place the foundation of it as low as the year 1500.

The chief and principal enſign is a gold collar compoſed of thiſtles and ſprigs of rue interlinked with amulets of gold, having pendent thereto the image of St Andrew with his croſs, and the motto, Nemo me impune laces­set. “ No body ſhall provoke me with impunity.”

The ordinary or common enſign worn by the knights is a ſtar of four ſilver points, and over them a green circle, bordered and lettered with gold, containing the ſaid motto, and in the centre is a thiſtle ; all which is em­broidered on their left breaſt, and worn with the collar, with a green riband over the left shoulder, and brought under the right arm ; pendent thereto is the image of St Andrew, with his cross, in a purple robe, within an oval of gold enamelled vert, with the former motto ; but ſometimes they wear, encirled in the ſame manner, a thiſtle crowned.

About the time of the Reformation, this order was dropped, till James II. of Great Britain reſumed it, by crea­ting eight knights. The Revolution unſettled it again ; and it lay neglected, till queen Anne, in 1703, reſtored it to the primitive design, of twelve knights of St Andrew.

THLAPSI, bastard-cress, or *mithridate-mustard,* in botany : A genus of plants belonging to the claſs of te*radynamia,* and order of si*liculosa* ; and in the natural ſyſtem ranging under the 39th order, *Siliquoſa.* The pod is emarginated, obcordate, and polyſpermous ; the valves are boat- ſhaped and marginato-carinated. There are 12 ſpecies ; of which six only are natives of Britain, the *arvenſe, hirtum, campestre, montanum, perſoliatum,* and *burſa pastoris.*

I. The *arvenſe,* treacle-muſtard or penny-creſs, has orbi­culate pods, and leaves oblong, ſmooth, and ſcalloped. It ſmells like garlic, and has a white flower. 2. The *hirtum,* or perennial mithridate-muſtard, has roundiſh hairy pods; the cauline leaves are ſagittate and villous. 3. The *campestre,* or mithridate-muſtard, has roundiſh pods, ſagittate leaves, dentated and hairy. 4. *Montanum,* or mountain mithridate muſtard, has obcordate pods, ſmooth leaves; the radical leaves ſomewhat fleſhy, obovate and entire ; the cau­line embracing the ſtalk, and the corolla being larger than the calyx. 5.*.* The *perſoliatum,* or perlbliate treacle-muſtard, has obcordate pods ; the cauline leaves are ſmooth and ſubdentate ; the petals of the length of the calyx, and the ſtalk branchy. 6. The *burſa pastoris,* or ſhepherd’s purſe, has obcordate pods ; the radical leaves are pinnatifid.

The seeds of ſome of theſe ſpecies have an acrid biting taſte, approaching to that of the common muſtard ; with which they agree nearly in their pharmaceutic properties. They are rarely made uſe of any otherwiſe than as ingre­dients in the compoſitions whoſe names they bear ; though ſome recommend them in different diſorders, preferably to the common muſtard.

THOLOUSE. See Toulouse.

THOMÆANS, Thomists. See *Christians of St Thomas.*

THOMAS Aquinas. See Aquinas.

*St Thomas's Day,* a feſtival of the Chriſtian church, ob­ſerved on December 21. in commemoration of St Thomas the apoſtle.

*St Thomas of Canterbury's Day,* a feſtival of the Romiſh church, obſerved on December 29. in memory of Tho­mas Becket archbiſhop of Canterbury, who was murdered, or, as the Romaniſts ſay, martyred, in the reign of king Henry II.

*Thomas the Reymour,* called also *Thomas Lermont,* and *Thomas of Erceldon,* was born at Erceldon, a village near Melroſe in Tweedale, in what year is uncertain; but he was an old man when Edward I. was carrying on war in Scotland.

The character of Lermont as a prophet, and which was common to him with Linus, Orpheus, and other early poets in many countries, aroſe, if we may believe Mackenyie in his Lives of Scottiſh Writers, from his having conferences with Eliza, a nun and propheteſs at Haddington. Lermont put her predictions into verſe, and thus came in for his share of the prophetic ſpirit. None of theſe ancient prophecies now remain ; but the following, which pretends to be one of them, is given ſrom a manuſcript of the time of Edward I, or II. The counteſs of Dunbar is the lady famous for the defence of her caſtle againſt the Engliſh. Herproper title was *Counteſs of March ;* but it was common in theſe times to ſtyle a nobleman from his chief reſidence. Thus Gilbert Strongbow, earl of Pembroke, is called *Earl of Striguil,*from his reſidence at Striguil caſtle, near Chepstow, Monmouthſhire, &c.

*La Countesse de Donbar demande a Thomas de Eſſedoune, quant la guere d'Eſcoce prendreit fyn. E yl l’a repοundy, et dyt.*

When man as mad a kyng of a capped mon.

When mon is levere other mons thyng than is owen.

When londe thouys foreſt, and foreſt ys felde.

When hares kendles othe herſton.

When Wyt and Wille werres togedere.

When mon makes ſtables of kyrkes ; and ſteles caſtles wyth ſtyes.

When Rokeſhourh nys no burgh ; ant market is at Forwyleye.

When the alde is gan, and the newe is come that doue noht.

When Bambourne ys donged with dede men.

When men ledes men in ropes to buyen ant to sellen,

When a quarter of whaty whete is chaunged for a colt of ten markes.

When prude prikes, ant pees is leyd in priſoun.

When a Scot ne may hym hude aſe hare in forme, that the Englyſh ne ſhal hym fynde.

When ryht ant wrong aſtente the togedere.

When laddes weddeth lovedies.

When Scottes flen ſo faſte, that for faute of ſhip, hy drouneth hemſelve.

When ſhal this be ?

No other in thine tyme, ne in myne.

Ah comen, ant gone,

Withinne twenty wynter ant on.

In fact, the prophecies of Lermont appear to have been merely traditional ; nay, it ſeems doubtful if he ever pre­tended to ſuch folly, notwithſtanding Mackenyie’s ſtory of Eliza. The reverence of the people for a learned and reſpectable character ſeems to have been the sole foundation of Thomas’s claim to prophecy. But, in the 16th cen­tury, prophecies were made, and aſcribed to him, as well as others given to Bede, Merlin, &c. @@(a). They were printed at Edinburgh, 1615, reprinted 1680, and 1742.

THOMISM. See Aquinas.

@@@(a) Sibilla and Baniſter Anglicus are mentioned in the time of Edward TV. (MSS Cot. Dorn. A. IX.) A long Latin prophecy of Bridlington is there given. Waldhave and Eltraine ſeem alſo Engliſh prophets. In the whole collection, therefore, Thomas is the only Scottiſh one.