

they have never shown the slightest sign of civilization, either political, commercial or intellectual; they have never shown any political organization save the coarse and barbarous form of military satrapies, "whose rule is cruelty, and whose taxation is rapine"; and if they have been tolerant, it is the kind of tolerance which, as Mr. Goldwin Smith says, causes the slave-owner to bear with the blackness of the negro, or the Norman lord with the Saxon blood of the villain. The best evidence of their tolerance and of their "patriarchal" spirit is given in the dark and bloody scenes at Batak two years ago, and many similar scenes—multiplied how many times?—as we look back over the five hundred sanguinary years since the race first laid its yoke upon Europe.

As to the other questions raised by "Turk"—the recent Bulgarian and Russian retaliatory atrocities; Beaconsfield's acquisition of Cyprus, and what it portends, &c.,—I have not space nor time to handle them. These matters are not sufficiently plain as yet for anything but speculation, and I certainly do not want to clash my speculations with the unadulterated dogmatism of my antagonist. Time, and time alone, can satisfactorily show these things in their true light.

R. W. DOUGLAS.

STARS AND GARTERS.

The highest distinction an Englishman can enjoy is that of being entitled to use the letters K.G. after his name. Next to that comes the privilege of the K.G.C.B., and certain other letters follow, in their degree all implying high merit and distinction. Among the upper classes enormous importance is attached to these things, and since few people trouble themselves to know more than that K.G. means Knight of the Garter, and K.G.C.B. Knight Grand Cross of the Order of the Bath, it may be interesting to give a thought to the subject of Orders, especially at the moment when Lords Beaconsfield and Salisbury have recently got their Garters, and even their secretaries at Berlin are thought worthy of Companionships of the Bath.

It is not easy to go back to a time when Orders were first instituted. Most European Courts have one or more, many of them dating from feudal times, but deriving their chief importance in these days from being a convenient means whereby Sovereigns are able to express special marks of favour, or to confer distinctions on persons by whom ordinary gifts would be resented. The Sovereigns are the founders of the Orders. The chief British Orders so founded are the Garter, the Thistle, the St. Patrick, and the Star of India. In addition, there is the Order of the Bath, which stands on a different footing; the Order of St. Michael and St. George, and the Guelphic Order.

The most ancient and illustrious Order of the Garter was founded by Edward III., in 1344. The popular story goes to the effect that at a ball the Countess of Salisbury dropped her garter, which the king picked up and presented to her. The courtiers smiled at the incident, as well they might, when the king, in reproof, said, "Honi soit qui mal y pense." (Evil be to him that evil thinks) and this was adopted as the motto of the Order then founded. In spite of tradition, doubt has been thrown on the whole story; still it may be true, and if so it lends special interest to the investiture with the Garter of the Countess's descendant, the present Marquis of Salisbury. The Order was founded in the name of the Holy Trinity, the Virgin Mary, St. George, the patron saint of England, whom Gibbon treats so contemptuously as the pig-dealer of Cappadocia, no better than he should have been, and St. Edward the Confessor. It consisted of the king and twenty-five knights, and so it remained through all the long years down to George III., who enlarged the select party by directing that the Princes of the Royal Family and illustrious foreigners might be added to the original number. The Order is identified with St. George's Chapel, Windsor, where the banners of the knights hang over their stalls in dusky array. Every event in connection with the Order is interesting, and Shakespeare introduces it in *Henry VI.*, in reference to Sir John Fastolfe's running away when the English army was before Rouen. It is just worth while to remark here that injustice seems to have been done to Sir John Fastolfe, who distinguished himself at Orleans in what is known as the Battle of the Herrings (from his successfully victualling the troops with them after a hot skirmish), and that Sir John seems to have suggested to Shakespeare both the name and character of his great creation Sir John Falstaff. That is a fine passage, in *Henry VI.*, Part I., in which the knight is deprived of the Garter, in regard to which Talbot says:—

When first this Order was ordain'd,
Knights of the Garter were of noble birth,
Valiant and virtuous, full of haughty courage,
Such as were grown to credit by the wars;
Not fearing death, nor shrinking for distress,
But always resolute in most extremes.
He, then, that is not furnish'd in this sort
Doth but usurp the sacred name of knight,
Profaning this most honourable Order.

It may be mentioned that ladies were eligible for the Garter as late as Edward IV.'s reign, and that in addition to the badge, the knight is decorated with a gold medallion of St. George and the Dragon, suspended by a blue ribbon (whence our phrase, "The blue ribbon of the turf," and so on) and a diamond star. Most imposing robes of blue velvet are also worn.

It does not seem very clear when the Order of the Bath was instituted; but authorities seem to agree that it was at the coronation of Henry VI., in 1399. But the Order grew and developed slowly into what we now find it. At first the kings created the Knights of the Bath (so called, it is said, from the ceremonial of bathing which the knights underwent on the vigil of the inauguration) at their coronation and on other great and auspicious occasions. Thus sixty-eight knights were made at the coronation of Charles II.; but from that time, for some reason or other, the Order fell into abeyance. It was revived by George I., who gave the badge which is now used, the design consisting of a rose, shamrock, and thistle, issuing from a sceptre between three imperial crowns, with the motto, "Tria juncta in uno." But it was not until 1815, during the Regency of George IV., that the Order was finally settled. The Regent ordained that the motto should thenceforth have a more direct significance, from the Order consisting of three classes—three in one. 1. The Knights

Grand Crosses, the number, exclusive of the King and Royal Princess, not to exceed seventy-two. The Order is essentially military; but one-sixth of this class may be Civil knights, appointed for diplomatic or other services. It is the companionship of this civil division which has just been bestowed on Mr. Montagu Corry and Mr. Phillip Currie, who acted as secretaries to the British representatives at the Congress at Berlin. 2. Knights Commanders, one hundred and eighty, officers holding British Commissions. 3. Companions of the Order, unlimited in number, but no person to be eligible under the rank of major-general or rear-admiral. Here we have the three classes, the members of which are indicated by the initials respectively, G.C.B., K.C.B., and C.B., following their names.

What is called the Scotch Order, that of the Thistle, is very ancient, having been founded by King Achiatus—a personage about whom I am unable to offer any information. The Order seems to have been kept steadily during long years in Scotland; but probably little heed was taken of it by our Court until James II. of England revived it in 1679, and it was re-established by Queen Anne in 1703. The knights, who are few in number, wear a star, with a St. Andrew's Cross having a thistle in its midst, and this effect is repeated in a pendant badge or jewel. There is also a collar which seems to be of an uncomfortable nature for the wearer; it consists of thistles intermingled with rue! Ireland seems not to have had an Order till George III. instituted that of St. Patrick. In the star and collar, the shamrock and harp play the like part to that sustained by the thistle in the Scotch Order—the Scotch scarf, by the way, being green, while that of Ireland is light blue.

This is all that the reader will perhaps care about in the way of details concerning the Orders. That of the Star of India is quite new, and the others are wholly without interest except to those adorned with them. The Order of St. Michael and St. George is familiar to us in Canada, from the fact of the honour having been conferred on several of our public men. Stars and Garters play an important part in the economy of the military and diplomatic worlds, and especially in England, where it has been the policy to make them exclusive. Directly these things are made cheap and easily accessible, as on the Continent, there is an end to their value. It would not indeed be easy to give a direct reply to the practical question—"In what does their value consist?" But neither could that question be answered readily if asked of some other things equally prized and cherished. The colours of a regiment, for example. "Only a little bunting," it may be said; but that bunting is consecrated by a sentiment which induces men to risk life, and to perform miracles of bravery in their defence. It is well that the Throne—the fountain of honour—should have the means of conferring signal marks of approval on those who deserve well of their country. The Victoria Cross, "FOR VALOUR," established at the time of the Crimean War, is a step in this direction, but France has found the advantage of carrying this much further than we have done. The Cross of the Legion of Honour has wrought wonders. And it has one advantage over everything we have. It is bestowed not only for deeds of daring and as the reward of signal enterprise, but in recognition of genius, of resolution, of exertion in every form beneficial to society. This is surely desirable. The military Orders are all very well, and it is convenient to have distinctions to confer on statesmen and diplomats; but those are not the only individuals by whom society is served. The fountain of honour should flow for all who are worthy to be honoured. It is quite possible to conceive of more signal public benefactors than those who wear the Garter, and imagination, if duly stimulated, might shadow forth "enterprises of great pith and moment," exceeding those discharged by a couple of secretaries at the Congress, entitling persons to the Companionship of the Bath. Perhaps in time this may come to be recognized. Meanwhile the country may rest satisfied that a certain power for good, and a convenient form of indicating Royal favour, warrant us in regarding with favour the maintenance of the Knightly Orders.

RUPERT.

HEREDITY,—PHYSICAL, MENTAL AND MORAL.

"Like father, like son" is an axiom as old as the Fall of Adam. The development and improvement of races and breeds depend upon this principle. So invariable is this law of inheritance, that though particular traits may disappear, or from circumstances be repressed, yet they will crop out in the next generation. The children of the mulatto may be white, yet the traces of African blood will crop out in the nails, the hair, or the skin, in the third or fourth generation. The careful cattle breeder is not content with a sire which shall be perfect in form, in disposition, in colour, but he must be assured of the character of his progenitors. Hence the great value placed upon pedigree, and the extreme care with which the records are kept. While the breeder who wishes to improve his stock is very careful of the sire, he often crosses with other breeds to impart a "strain" which shall add to the value. In the good roadster there must not only be speed, but strength and capacity of endurance. These qualities may be found in crossing two breeds.

Allusion is only made to Animal Heredity to illustrate the subject of Heredity in Man. It will be well, for the better understanding of the subject, to divide it into three parts,—Physical, Mental, and Moral Heredity.

As the generations of the lower orders are marked by the peculiarities of their predecessors, so are men, as nations and individuals, distinctly marked in their physical organizations by the characteristics of their predecessors. Every reader is familiar with some trait which has marked families. Sometimes it is a peculiar shaped nose which marks the family, wherever found; in others, size distinguishes the family. In some, as far as they can be traced, they have been remarkable for height. Intermarriages may have taken place with the Zacheus family and the tendency to height may be modified, but only for one generation. We often find men of the same family all of small stature. The colour of the eyes and hair, peculiarity of mouth, distinguishes many families, and the changes in these organs are those more easily effected by intermarriage than any other. Complexion is another mark of families.

Deformities are most surely transmitted. What is commonly called Club-foot, Hare-lip, Strabismus, are often transmitted. The twelve-fingered men