



By SOPHIA F. A. CAULFEILD.

PART I.

THE GRAND PRIORY OF THE ORDER OF THE HOSPITAL OF ST. JOHN OF JERUSALEM IN ENGLAND.

THE institution by Her Majesty of the Order of "the Crown of India," and subsequently that of "the Hospital of St. John of Jerusalem in England," has brought the subject of distinctions conferred on women into new prominence. Amongst some nineteen or twenty Orders specially instituted for them, or in which both sexes participate; the latter, which became an established Order, and was incorporated under Royal Charter, May 14, 1888, is one of the most honourable. The confraternity has certainly the strongest claim on general sympathy, and the reason is not far to find. The members are leagued together to carry on a scheme of active benevolence, unrestricted by creed, and unlimited by nationality; while pledged to defend the Christian faith, and follow in the footprints of their martyred predecessors.

The old Hospitaller Order—of which the present is a late revival in this country—was founded at Jerusalem, A.D. 1092, where there was a House of Ladies attached to it, who tended the pilgrims and the sick of their own sex.

In the year 1100 it was introduced into England, and the Priory of Clerkenwell founded by the Lord Jordan de Briset, a House for Lady Hospitallers being established at Buckland, in Somerset, A.D. 1180.

Of the destruction of the Order in this country I will speak further on; suffice it now to say that their noble work was first revived about fifty years ago, and in 1888, the Queen granted royal letters patent, and assumed the patronage of "The Grand Priory of the Order of the Hospital of St. John of Jerusalem in England."

Women became *Dames Chevalières* of the Order early in the last century, but in still earlier times there had been "sisters" of the same in this country. Our Empress-Queen is "Supreme Head," and H.R.H. the Prince of Wales is "Grand Prior," of the English Order, and there are other grades—the Sub-Prior, titular Bailiff of Egle, Honorary Bailiffs, Commanders, Honorary Commanders, Knights of Justice, Ladies of Justice, Chaplains, Knights of Grace, Ladies of Grace, Esquires, Serving Brothers and Sisters, and, associated (but not as members) with them, Honorary Associates and Donats. The members, it

must be understood, are not to be "drones," nor pretty "lay-figures," but must perform active work, and thus demonstrate the fact that *noblesse oblige*.

Amongst the special branches of work carried on are the nursing and feeding of the out-patients of several hospitals and dispensaries; the institution of the widely-known St. John of Jerusalem Ambulance Service, at work in various places, especially in mining and colliery districts, the training of students for ambulance duties, the supply of nurses for the wounded, etc., and, it is hoped, eventually the maintenance of a Home of Rest for the nurses. Last in our list, but not in importance, they have founded a hospice at Jerusalem for ophthalmic patients, under the protection of the Sultan, who gave the site, valued at £7900. To this great work of benevolence I would bespeak the special attention and interest of my readers. A little book giving an account of this hospital will be supplied gratis by J. H. Easterbrook, Esq., The Chancery, St. John's Gate, Clerkenwell, E.C.

Candidates for admission to the Order must be unanimously elected by the Chapter, their eligibility must then be considered by the "Grand Prior," and, if approved by him, he lays the question before the "Supreme Head" of the Order, who finally signifies her approval (or otherwise) of the election. The fees for admission to membership are devoted to the work. The insignia consist of badges of the eight-pointed cross (commonly known as the "Maltese Cross"), in white enamel, on either gold or silver, according to the rank held by the owner, the supporters of the national arms, *i.e.*, the lion and unicorn, being represented at the junctions of each arm of the cross.

I will now proceed to give a sketch of the glorious but chequered and most tragic history of the Ancient Order of Knights Hospitallers of Jerusalem.

A desire to visit places made sacred by consecration to the worship of God, or the last resting-places of those beloved or revered, is natural to mankind. Three times a year the Israelites made a pilgrimage to Jerusalem, and Mahommedans, Buddhists, Hindoos, Chinese, Tartars, and the ancient Egyptians, Greeks, and Romans, all made such to their temples and tombs. So believers in our Divine Redeemer were drawn towards the scene of His mortal life and labours, and of that stupendous sacrifice made for the redemption of man.

Now, for the Christian Greeks to meet in the Holy City was easy. As subjects of the Turks, they could purchase or build dwellings within it; and travellers were lodged during the period of their devotions. But for pilgrims of other nationalities no door was open, no protection afforded from personal violence. The weeks of travel, attacks of robbers, the pangs of hunger and thirst were brought to a climax by cruel disappointment. Reaching the gates of the Holy City, they found them closed, and they perished miserably, or essayed to return homewards—footsores, scrippless, broken-hearted.

Many a year of persecution to the death, and of sending women and children into slavery, had seen the wrongs unrighted and heard the cries of God-fearing multitudes, hated, hunted, and done to death for the faith of Christ, before an organised system of



A KNIGHT OF THE ORDER OF ST. JOHN OF JERUSALEM AT THE TIME OF THE SIEGE OF RHODES, A.D. 1480.

rescue and defence was inaugurated. But "the sorrowful sighing of the captives," the widow and the fatherless, called down succour and retribution from above, and Christian men began to wake to their responsibilities. Some Italian merchants of Amalfi were the first to do so. Their business brought them into connection with the Sultan, and they obtained his permission to build houses in Jerusalem for pilgrims from the west. These consisted of two great hospitals, one for each sex, attached to a convent of Benedictines, and two chapels for the sick, besides a large church, dedicated to "St. Mary ad Latinos." The hospital for men was dedicated to St. John "the Almoner," that for women to St. Mary Magdalene. Alms were sent from Europe for the support of these places of refuge and healing, and multitudes forsook home to devote their means and their lives to pilgrims laid up at Jerusalem.

But their peace was brief. The Turcomans descended on the city, killing and torturing their helpless victims. Most of the buildings were razed to the ground—the Holy Sepulchre excepted, as more could be gained by its exhibition than by its destruction—and large sums in fees were levied on pilgrims arriving from a distance, who had not already been despoiled of all that remained to them by the merciless Mahomedan robbers.

Thus the case of the Christians seemed even worse than before; and those who effected their return home roused the indignation of the best and most chivalrous blood in Christendom. But a practically energetic pleader of the cause was essential. Many a knight in the quiet of his feudal castle burned to redress the wrongs of his fellow-believers, yet recognised the uselessness of going forth in less than overwhelming numbers; and it was not until "Peter the Hermit," himself a pilgrim, rose like some great comet out of obscurity, and, with passionate fervour, proposed the First Crusade, that the whole of western Christendom was roused to decisive action. The love of conquest and greed of gain did not sully the noble ambition of the gallant Christian knights, who sallied forth to avenge the desecration of the land once made sacred by the presence of the God-man, Christ Jesus, and for the succour of His persecuted brethren. His words, who spake as none other man spake, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me," warmed each heart, and nerved each arm to strike for death or victory.

No public roads, no steam by land and sea, availed for the transport of these sons of a true "church militant." Apart from all other hardships and countless privations, who can estimate what they endured, encased *cap-à-pie* in heavy defensive armour and visored helmets, in that burning heat—aye, and the ever-present consciousness of imminent peril of slavery or torture to death should they succumb under the pressure of overpowering numbers?

Space would fail me to tell of the splendid deeds of arms, the appalling tragedies, and the triumphs achieved, when, after the decisions of the Councils of Clarendon and Placentia, and the organisation of the First Crusade (1095), the work of deliverance began. About four years afterwards the Holy City was captured, and the wounded tended on the battle field by the Hospitallers, acting under the rule of their First Grand Master, Gerard. The hospitals were endowed by knights of high degree, including the much renowned Godfrey de Bouillon, numbers exchanging their armour and weapons of war for the cowl and black habit of those who served within the walls. Full of days, and greatly revered, Gerard closed his noble life, and was succeeded by Raymond Dupuy, of Dauphiné, equally noble in character and descent. Under his rule the Order was formed as a military organisation.

The Saracens and Turcomans now redoubled their attacks on the Christians, took possession of their strongholds by surprise, and carried the women and children into slavery, and in view of this Dupuy proposed that the brethren should resume their arms. This was a violation of their oaths, and the old-time warriors, now nurses of the sick, repudiated the suggestion. An appeal was therefore made to the Patriarch, who supported the governor's proposition, and granted a dispensation to the Hospitallers to resume the arms they had laid aside. A re-organisation of the rules followed, and the brethren were divided into three ranks. First, the knights of ancient degree of the titled or untitled nobility; second, the chaplains, who performed their sacred office in the hospitals and on the battle field; third, the serving brothers. All enjoyed the privileges of the Order, and wore its armorial bearings, having taken the three monastic vows. All wore the black robe and cowl, having a white cross of eight points in white linen on the left breast. But a change was made by Pope Alexander IV., who required the knights to be distinguished from the rest of the Hospitallers by the placing of the white cross on a red ground.

Two clauses in the beautiful service for the reception of the knights well deserve quotation.

"Gird thyself with the sword of Jesus Christ, and remember that it is not with the sword, but with faith, that the saints have conquered the world." . . . "Wear this white cross, as a sign of purity; wear it also within thy heart, as well as outwardly, and keep it without soil or stain."

On the mantle all the instruments of the Saviour's death and passion were embroidered, and these were pointed out to him, saying—

"In order that thou mayest put all thy hope in the passion of Jesus Christ, behold the cord," etc. . . . "Receive, therefore, the yoke of the Lord, for it is easy and light, and will give rest unto thy soul," etc.

I lack space to tell of the terrible defeats of the Christian defenders of the Faith by Saladin. One Grand Master succeeded another, and gallant knights of immortal fame passed gloriously away, of whose deeds of arms their admirers must read elsewhere. Besides thousands slain at the battle of Tiberias, many Hospitallers and Templars were made prisoners; and when offered life and liberty on condition of their apostasy, to a man they all chose death for the faith of their Divine Master.

The last Crusade which I can name was that led to victory by Cœur de Lion, by whom Acre was taken, and became the Christian capital in the East. Three grand Orders (including the Hospitallers) had their establishments in it; and some twenty crowned heads their palaces and courts. This was natural, as the Order of Hospitallers was divided into langues (or languages). Early in the twelfth century there were eight of these—viz., 1. Provence; 2. Auvergne; 3. France; 4. Italy; 5. Aragon; 6. England; 7. Germany; and 8. Castile, and the Grand Commander was the bailiff of Provence.

A special point to be named is that after the taking of Acre, the "Knights of St. John" were created a "Sovereign Order" by Richard, who gave them the city which became their headquarters, thenceforth called "St. Jean d'Acre" in honour of the Order.

I cannot say much of the loss of Acre to Melac Seraf, who, with 60,000 cavalry and 160,000 infantry, cut to pieces, or afterwards put to death, 12,000 Christians, of whom 4,000 were Hospitallers and Templars. Only six of the latter, including the Grand Master, survived the slaughter, and set themselves to collecting together their brethren in Cyprus and elsewhere, in view of forming new head-

quarters. Rhodes was subsequently granted to them, the magnificent defence of which, under the Grand Master D'Aubusson, against Mahomet (1480), and subsequently (under his successor, de L'Isle Adam), against Solymán's overwhelming numbers, are amongst the grandest episodes in the history of the world. The island was defended by 6,000 men (1522), against 110,000. One more equally magnificent defence claims a few words.

Malta was next granted to the Hospitallers, and the city, "Valetta," was named after the Grand Master, La Valette, a man of splendid heroism and nobility of character, and a worthy successor of D'Aubusson and L'Isle Adam. The rescues effected by the Hospitallers of Christians stolen into slavery appear to have always been a cause of ill-feeling on the part of the Turks, and hatred of Christianity and desire to exterminate its pious and gallant defenders (together with the greed of gain and delight in carnage and cruelty) afford ample explanation of all these often brilliantly repulsed, yet never-relinquished, sieges. However, under La Valette the island was retained, and Solymán's fleet had to return to him, a tremendous and decisive blow having been struck in defence of the Christian faith in that memorable Siege of Malta. The death of La Valette took place in 1568, but the independence of the island lasted for two centuries later.

From the time of the Battle of Lepanto (1571), when the fleet of the Order was victorious, the Turkish power steadily went down. They had captured Cyprus, and the General, Mustapha (breaking his solemn pledge that none should be injured on the taking of Cyprus if they laid down their arms), burnt alive all the old men, women, and children in the squares, and more than 20,000 people were slaughtered, beginning with the whole of the garrison, and that in cold blood. This stirred up the spirit of the knights, who formed a league with some of the Christian powers to put an end, once for all, to the atrocities committed by the Turks. Thus the Battle of Lepanto became one of the "decisive battles" in the history of the world.

I pass over the vicissitudes through which the venerable Order passed as the years rolled on, and the spoliation and barbarous cruelties practised upon them. In our own country, Henry VIII. seized on their lands and property, and shameful accusations against them were manufactured to excuse the robbery, and death under merciless torture, inflicted upon them, the persecution ending in their extermination as an Order amongst us.

In 1792 the estates of the knights in France were annexed to the State; and in Germany and Italy, Spain and Portugal, Piedmont, and Sicily, the undue taxes levied upon them nearly destroyed them likewise. Napoleon seized upon Malta, by the aid of internal sedition and treachery, and robbed the treasury and all the churches; and after that Nelson, too, captured the island, and the last Grand Master, the Baron Ferdinand von Hampsch, retired to Trieste, abdicated, and died (elsewhere) in 1805; the venerable Order ceasing thenceforth to be a "Sovereign Power."

A friend of mine, a distinguished man in the world of art, himself a Maltese, told me that he had known the last of the knights, who, after the dispersion of the Order, remained in the island, and died there. My friend was only a boy at the time when he used to see him taking his daily walk along the ramparts, stopping occasionally near my friend's house to give him bonbons out of his capacious pockets. He was the Chevalier de Grèche (or de Graiche), and always appeared in a scarlet coat and three-cornered hat, and with a gold-topped bamboo cane. My friend places his death, approximately, about the

year 1831, but though the Chevalier was an intimate friend of his grandfather's (who had been chief engineer officer in the island under the Order, and continued to hold the same appointment when in British occupation), he was very young, and made no note of the year of his death. The bamboo stick was presented to Lady Simmons, wife of the late Governor, Sir Lintorn Arabin Simmons, by

Dr. Cousin, about seven years ago, and Count Sant lent my friend the red coat to paint from at about the same time. It was returned, but stolen in the transit, and has not been recovered. I have a copy of Georgione's fine picture, the "Cavaliere di Malta"—a grand face, solemn and majestic, the long hair parted in the middle, the hand on the sword hilt, and the white cross of the Order

on the left breast. Napoleon robbed the churches and the whole of the establishments of the knights of the vast and priceless treasures they possessed, and visitors have only too rapaciously followed his example, and either stole from the remaining relics, or paid disgracefully little to those who knew nothing of their value—intrinsic or antiquarian.



EDUCATIONAL.

ANXIOUS TO LEARN.—Procure a set of small round-hand copper-plate copies, and practise daily and very carefully, writing gradually faster and faster. About half-a-dozen lessons in swimming should be sufficient to enable you to swim a little, and your progress then will depend on yourself. You should learn in one of our great swimming-baths. There is one in the Queen's Road, Bayswater, W. Never go into the water until an hour or more after breakfast, nor until two or even three hours after dinner. The process of digestion should be over.

DREAMING AND DOING.—As a nursery governess it is probable that you will have to wash and dress the children, walk out with them, and assist them at their meals, as well as teach them, and perhaps mend their clothes. Your writing and grammar are defective.

A. WILLIAMS.—It is well that you have awakened to a sense of the obligations under which we all are placed to "work while it is called to-day." You would do well to devote some hours daily to refreshing your memory in those branches of your education in which you would be required to instruct others. Work, say, three hours in the forenoon regularly, and lay aside your novels for works of history, travels, biography, natural history, etc. Remember that learning is uphill work to young people, and it should be made interesting, diversified by descriptive digressions of nature and art, ancient as well as modern historical stories, and so forth. If impossible to introduce such into the general hard and colourless routine of ordinary lessons, be ready to supplement them at your earliest convenience, and you will find that your scholars will delight in your method of teaching. Meantime communicate with your late schoolmistress, and you may obtain an appointment. Ask Divine aid in carrying out your proposed work.

MUSIC.

MUSICAL BOX.—It is quite true that we have had the reputation of not being a musical people, but though, judging from the psalm-singing of tramps in the streets, there would seem to be no ear whatever in our native population for melody, yet the love of music is almost universal. It is said that about four per cent. of the working classes play some instrument, chiefly the concertina, and amongst the middle and upper classes twenty-four per cent.

YOUNG MUSIC TEACHER.—Of course there are very many instruction books in common use, from which you could make a selection. But we have recently seen a new method, which we are told is a quicker one than the old plan. The learner plays the treble part with both hands, and the teacher plays the bass (as in a duet). This method has been invented by Doctors Sigismondo Lebert and Luigi Stark, Professors of the Conservatory of Stoccardo (Stockholm). You can get the books at Augener's, Newgate Street, E.C.

STELLA.—We have often told our readers that the practising of singing, as a general rule, should not be commenced at an earlier age than sixteen; also, that great care should then be taken not to over-fatigue the vocal organs by long practice, but the lessons should begin by half an hour's length; and, the master having ascertained the quality and strength and compass of the voice, the utmost care should likewise be taken not to overstrain it in attempting to extend its compass; we have personally known more than one voice lost by this means. We could not pronounce such an opinion as you desire.

ART.

WOULD-BE PAINTER.—The useful pigment called Indian ink is manufactured by the Chinese from burnt camphor. Thus you see the impression of Chinese letters upon every piece, and they preserve the secret of making it; so you could not produce it yourself, nor can we enlighten you upon it. Sepia, which somewhat resembles, and often supplies a good substitute for it, is produced from the cuttle-fish, and is the dark fluid discharged by him to render the water opaque when attacked. We see no chance of your being able to make your own colours. The camel is the source of Indian yellow; the cochineal insect of purple lake, carmine, and scarlet carmine. Persian blue is compounded from refuse animal matter, a fusion of horses' hoofs, and impure potassium carbonate. Some of the lakes are derived from gums, barks, and roots of trees. From the madder plant, growing in Hindostan, the fine Turkey red is produced, and from the yellow sap of a tree in Siam we get gamboge, which is caught by the natives in cocoanut shells. Other colours are made from earth, such as raw sienna from the locality of that name, and burnt umber is only earth near Umbria which is burnt to produce the pigment. Lamp black is made of the soot of certain various resinous substances, blue-black from the charcoal of the vine stalk, and bistre is likewise the soot of wood ashes. Ivory chips produce ivory black and bone black; mastic is from the gum of the mastic tree, which is a native of the Grecian Archipelago. The beautiful and expensive paint called ultramarine is derived from lapis-lazuli, Chinese white from zinc, vermilion from cinnabar (quicksilver ore), and scarlet, iodide of mercury. Although it is interesting to know from whence we derive the colours in common use, we fear that our economically disposed young artist will not derive any practical advantage from what we have been able to tell her.

MISCELLANEOUS.

COUNTRY LASS.—You may naturally inquire "where the cuckoo passes the winter." It is said to be in South-Western Africa. But it also visits India, China, Java, and the Sunda Islands in the course of its migration, and returns to our fresher temperature in April. The idea that they remained torpid in the hollow trees was a mistake. You had better get a book on natural history.

PALMISTE (Dominica).—"God tempers the wind to the shorn lamb" is a quotation from Sterne's "Sentimental Journey." We hope you will not suffer seriously from the heavy rainfall of which you complain.

M. MORRIS.—You are seeking what is very difficult to obtain, as there are but few appointments for lady matrons of institutions compared with the multitudes of applicants for such valuable posts. Your best plan, we think, is to advertise, and apply also to the hon. sec. of the Church Emigration Society, 49, Victoria Street, London, S.W. They might employ you in the service of their "protected parties," or send you out yourself.

BEATTIE.—Perhaps it might be well to advertise to go out into the country to cut out, mend, make, and re-model clothing, charging some moderate sum, with board and lodging in the employer's house; or to wait on a lady, or take charge of a child in your own home. You might get friends to recommend you, and leave notices in shops.

NETTA GOLDRING.—We have given exhaustive articles on the care of the hair. We cannot recommend washes and pomatums. Your writing gives good promise of a well-formed "running hand" when you are older.

A CANADIAN FRIEND.—You have only to write direct to "the British Chaplain," Stuttgart, and we believe your letter will be duly received.

TOMBOY.—It is not a matter of surprise that your brother should not know the origin of many phrases used in home-life, though he may know how to employ them in the right sense. A "cock and bull story," signifying one of an improbable character, is said to have been derived from documents issued by the Roman pontiffs, called *Bulla* (seals) or bulls, from the seals attached to them, which bore an impression of a figure of St. Peter, with one of his ecclesiastical emblems, the cock, by his side. And so, after the Reformation, any statement or tale that seemed unworthy of credence was regarded by the Protestants as on a par with a Pope's bull, to which they paid no attention, and was stigmatised as a "cock and bull story." The word "bully" comes from the Danish *Bullen*, which means exaggerated.

M. M. CUSSANS.—We should not like to drink the "water collected from drains," even though "passing through filter-beds into the well"; still less should we like to drink it if fish were in it. Suppose any of them were to die, the fish soup would be little agreeable. Still, if we must make a choice of the fish, perhaps a John Dory or an Ann Chovey might make the most nourishing.

CHARLOTTE.—If you have any influence over your brother, try to induce him to make use of his time in earning money for the benefit of others, if not for himself; and if you have little influence, perhaps that of a great friend—uncle or aunt—might stimulate him to undertake some lucrative, interesting, or useful employment. He would not then have so much time on his hands, tempting him to smoke over-much to "wile it away." Your asking him merely to reduce the amount of his smoking is useless, unless he were influenced by very great affection for you. Your writing is good.

MILDRED.—No; do not put on an "iron brace." We know of a lady who at your age was made to put on an appliance of this kind, and it was so painful that the poor girl was always trying to relieve herself of the pressure by crooked positions, and the result was, that from only having one shoulder-blade a little more out than the other (a difficulty easily remedied by the use of a back and face board, worn for an hour daily), when the iron brace was at last removed, and her back examined, it was found that it had produced curvature of the spine. If you employ a backboard, you must likewise wear a face-board to keep the chin back with it, or the former will do you more harm than good.

D. L.—1. You might make the old frames look like new by painting them with Aspinall's ivory enamel and gold. The latter might be used on the flat part next to the picture. 2. Once more we repeat our warnings not to take anything with a view to thinning yourself. Take moderate exercise every day, eat moderately three times daily, and take no beer nor porter. If in good health, leave yourself alone; if dropsical, and out of health, consult a good doctor, but do not quack yourself.

STARLING.—When birds are continually pecking themselves, you may know that they are tormented by vermin. Catch the bird, and sprinkle it over with Keating's Persian Powder, mixed with flour of sulphur. Also paint the woodwork of the cage with fir-tree oil, and inside with a thick solution of lime and water, and give the bird watercress all the year round.

BERGERE should procure a small guide to the sights of London. There are ladies who now act as guides. You could take a cab and spend a few hours in visiting the Tower of London, dismissing it, and taking another on leaving. The same day you could visit St. Paul's Cathedral. Another day you could drive by the new Law Courts, turn down the Embankment by Northumberland Avenue, see Cleopatra's Needle, the Houses of Parliament, go through St. James's Park, and round into Parliament Street up to Trafalgar Square, Regent Street and Oxford Street, then down through Hyde Park to Piccadilly, see Wellington's statue, and drive along Rotten Row to the Albert Memorial and Albert Hall; and down to the Natural History Museum. The British Museum, National Gallery, South Kensington Museum, and Westminster Abbey will need visits of a day each. You should also visit the Crystal Palace at Norwood.

YE LYTTLE MAIDE.—Yes; at sixteen your frocks should be lengthened to the ordinary walking length.

R. A. DAVIES.—Your hymn is very nice, and the idea excellent, though not always quite correctly expressed.

she may safely leave the acquirement of Lady Gaskell's *several languages*; or if she meddle with those "fluxions or paradoxes" against which Sir Anthony Absolute was warned by Mrs. Malaprop, society does not seek to examine her upon a "supercilious knowledge of accounts," nor condemn her because she fails to attain the highest possible skill in the use of "diabolical instruments." Neither custom nor reason, it is submitted, exacts this tribute of universal excellence from womanhood, but justly claims that she shall be mindful of the responsibility of life, and seek to attain to a broad and generous culture, or, as an alternative, that she shall contribute some special thing that is of unusual worth.

Much depends on the peculiar gifts of each member of your "gentle and joyous" company; and when a maiden has extraordinary and varied ability, society does not limit the output of her intellectual riches, but at the same time does not expect from each the diamonds, rubies, and fine gold which nature has stored in different mines.

What, then, shall we strive to do and to be, in order that we may not seem unworthy of the great change in public sentiment? Either we must cultivate fair general capabilities, or attain definite and special excellence. This is neither more nor less than what is required of our male competitors.

The application of this suggested rule to infinitely varying combinations of facts is not easy. Speaking broadly, however, we seem to arrive at this conclusion, that when young girls have to live by an accomplishment, their maxim must be "this one thing I do;" and the rule will be the same where a special talent is possessed by those who are not thus called upon to earn their own livelihood.

Where, on the contrary, general aptitude exists without particular excellence, the idea of supporting herself by a mediocre accomplishment will be abandoned by a well-advised young lady, and she will seek for an occupation which makes a less anxious claim upon her intellectual or æsthetic resources than literature or art or music, and she will strive to keep her mind expansive and her sympathies active by the pursuits of her well-earned leisure. This course, I venture to urge, should be followed where, instead of daily business, the routine of a household devolves upon the all-round maiden who has no distinguishing accomplishment.

To such a one the path of life will offer no less promise of honour and usefulness, provided she does not steep her whole thoughts and sympathies in the necessary but often fossilising well of daily details. Business or domestic routine may fill a woman's time, but it need not satisfy her intellectual aspirations, or blunt the keen edge of her ambition. It is the all-round girls whose resources are the readiest, whose self-possession is the most ample, whose capacity for work is most elastic, and who, in fine, make the world's wheels to go most smoothly. And it is largely these general lady practitioners, who, trained in the school of detail, and familiarised with organisation, carry forward the splendid philanthropic and charitable enterprises with which the women of to-day are nobly associated. It is with them rather than with their specialist sisters that the responsibility of the future lies.

The peculiar peril which besets the girl of special gifts lurks at the very fountain whence she draws her strength. Concentration of purpose is indispensable for success, but it is prone to tempt its possessor to narrow and

restricted views of life. Let my readers who are resolutely cultivating the gift that is in them, remember that the world does not revolve on an axle of their own fashioning, nor the sun shine through the window of their studio alone. Let them remember that while good work is demanded of them by Him who has given them ready brains and facile fingers, yet that honours are dearly won at the price of a narrowed culture and of one-sided views of life.

One final word to those maidens who, having neither general aptitude nor special talent, have lost confidence in themselves. They possibly have had no educational advantages; or it may be that their minds are flabby and non-retentive, and that, like poor Smike, they learn with difficulty. To such the dying words of the great German poet have a peculiar message: "We bid you hope!"

The facilities for self-education are greater, and the methods of study more rational, than at any former period, and though your task may be tedious and your progress slow, you will at least escape Dr. Johnson's reproach of being an "un-idea'd" set of girls, and you will be saving yourselves from that complete mental slackness and emptiness which is one of the saddest of all conditions.

You will not be carried forward perhaps on the foremost waves of the flood tide of culture and learning; but you will be spared the humiliation of drifting backwards on the ebb of ignorance.

Forward in hope is the watchword of to-day. Let the dawn of the twentieth century bring to the girls of England a just appreciation of their position and privileges, and a wise understanding of the responsibilities which are laid upon them.

ORDERS FOR WOMEN.

By SOPHIA F. A. CAULFEILD.

PART II.

THE ORDER OF THE GARTER.

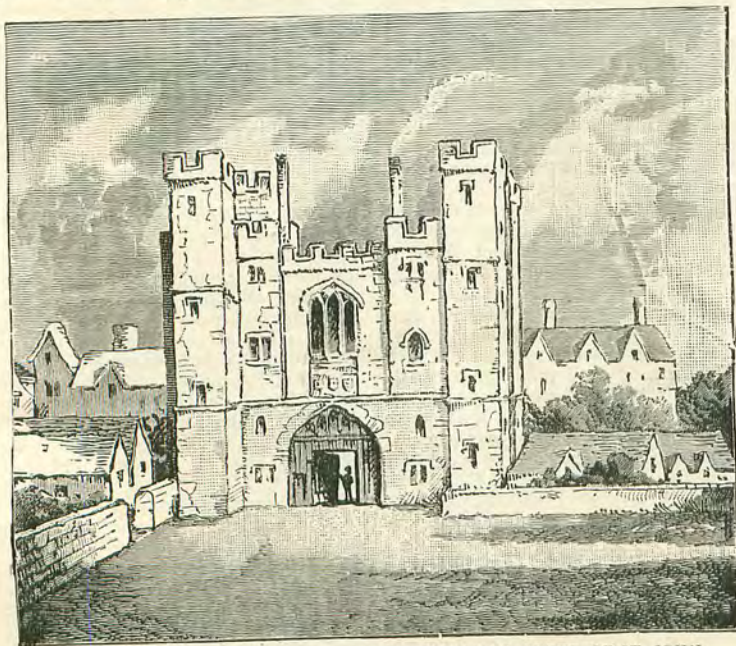
PERHAPS some of my young readers will be a little startled at seeing the name of the

ancient and illustrious Order above named in connection with those conferred on women. But in a country where sex forms no barrier to the wearing of the crown itself, nor to the

Sovereign of investiture with this same Order, a feeling of surprise might well be awakened on the contrary side of the question; the more so, as it is clear that in the first instance women were specially intended to participate in the honours which it conferred, and did so participate from the time of John of Gaunt to that of Henry VII., when the last Lady Chevalière of the Order was his mother, Margaret Beaumont, Countess of Richmond.

An attempt has since that time been made to restore to women a distinction of which they had been deprived for no ostensible reason, and whether hereafter restored to them or not, still, as having been originally theirs, it must be included amongst those conferred on women.

Before entering into the subject of this special Order, it may be well to refer to the question of Orders of Knighthood in connection with women, over and above the distinction of wearing a badge, and belonging to a religious or civil order specially designed for themselves. I quote from a work entitled "An Accurate and Historical Account of all the Orders of Knighthood," by an Officer of the Chancery of the "Order of St. Joachim," and dedicated to Lord Nelson. ". . . I think it necessary to consider the persons who may be honoured with this reward of virtue. They are called *Equites* (knights), ~~whether~~ they be males or females. . . . That persons of both sexes may be distinguished by the Order of Knighthood, nobody will deny. . . . But to be a candidate for the distinction of an Order, a noble and ancient descent is required." (See "Prefatory Discourse, re-



THE ANCIENT GATEWAY OF THE PRIORY OF THE ORDER OF ST. JOHN OF JERUSALEM, CLERKENWELL.
(From a print of the Sixteenth Century.)

lative to Orders of Knighthood in General," pp. xxxiii. and xxxiv.)

Having briefly explained this fact, I may just observe that Edward III. desired to create an Order of Chivalry that would emulate that of the "Knights of the Round Table," instituted by King Arthur. At the same time the badge or insignia is said to have had its origin, as every schoolgirl knows, out of a trifling incident, in which the high-bred, chivalrous sentiments and presence of mind of the mighty sovereign came to the relief of a woman's delicacy of feeling, hurt no less by the smiles occasioned than by the accident itself, which occurred before the knights and nobles of the Court. On Jan. 1st, 1344, the King (Edward III.) issued letters of protection for the safe-coming and returning of knights of all nations, inviting them to take part in a grand tournament to be celebrated at Windsor. The joust took place on April 23rd, 1344, when a round table was erected in the castle, of two hundred feet in diameter, and the knights were entertained at the King's expense.

The actual date of the founding of the Order is a matter of question, Selden placing it on April 23, 1344, and Ashmole in the year 1349 or 1350, but the first-named date appears to be the most generally received. The Order consisted, in the first instance, of twenty-six members, of which the sovereign was the head. The chief sign of the Order is a garter of blue velvet edged with gold, and bearing the well-known utterance of the royal founder, *Honi soit qui mal y pense* (shame be to him who evil of it thinks). The mantle is of blue velvet lined with white. The earliest delivery of mantles to the knights was in September, 1351, and in May, 1418, the office of "Garter King at Arms," chief Herald of the Order, was created; and next in precedence to the "Earl Marshal," whose office was instituted by Henry V. in 1420. The Prelate of the Order is the Bishop of Winchester, the Chancellor is the Bishop of Oxford, the Registrar the Dean of Windsor, and lastly, the "Usher of the Black Rod." The sovereign and twenty-five knights companions, the Prince of Wales always included, and such lineal descendants of George III. as may be elected, compose the Order; the admission of foreign sovereigns and of certain extra knights has recently been provided for by statute. The collar and "George" were instituted by Henry VII. about the year 1497, and the "star" granted by Charles I., A.D. 1626.

It is time now that I should tell you how this Order has a special interest for that sex now deprived of its rights and honours. The earliest roll of the members extant is of the time of Richard II., upon which are inscribed the names respectively of Joan Plantagenet ("Fair Maid of Kent"), the widow of "the Black Prince," the Duchess of Brittany, and the Lady Courtenay (styled by Froissart "the fairest lady in all England"), both of them half-sisters of the King, and therefore aunts of "the Black Prince." Also the name of the Queen of Spain, whose husband, observe, did not share the distinction with her, and the Lady Philippa de Courcy, the King's grand-daughter. Again, in the reign of Richard II., Philippa, Queen-Consort of John, King of Portugal, and the Princess Catherine, wife of Henry, Prince of Asturias, both daughters of the Duke of Lancaster, were, like other members of the sovereign's family, enrolled as "Knights of the Garter."

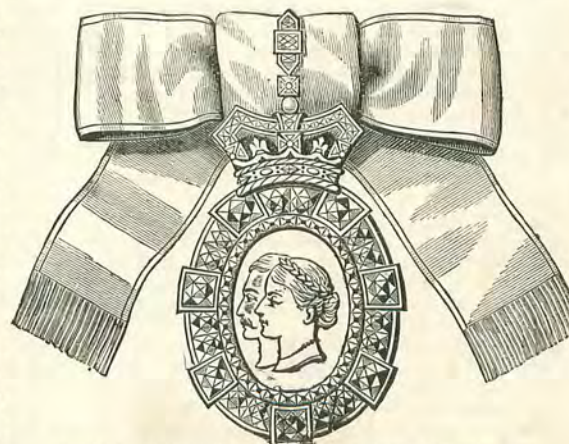
From this time down, through the several succeeding reigns, very many noble ladies are recorded on the rolls as members of the Order, as those of the Countesses of Buckingham, Pembroke, Salisbury, Huntingdon, Kent, Derby, Westmoreland, Arundel, Warwick, and Richmond. Also of the Ladies Mohun, Despencer, Poyning, Swynford, Fitz-Walter, De Ros, Waterton, and Burnell.



BADGE AND JEWEL OF THE IMPERIAL ORDER OF THE CROWN OF INDIA.

I said that the Garter was worn round the left arm of a Lady of the Order. She also wore its distinctive habit on the feast days of St. George, the patron. These robes were given to her out of the royal wardrobe, and were of the same material and colour as the surcoats of the knights, and similarly embroidered with numerous small garters, encircled with the motto of the Order. There was no difference between the insignia worn by a Lady of the Order on the arm and the habit and those conferred on the knights, and the title by which she was distinguished was "Lady of the Society of St. George."

Speaking of the latter, whom we can never dis sever from his traditional emblem, I cannot adduce unimpeachable historical evidence that this warlike saint and deliverer did actually slay a monster; but as an emblem of "the father of lies," of sin in general, and paganism



BADGE AND JEWEL OF THE ROYAL ORDER OF VICTORIA AND ALBERT.

and its special abominations in particular, the beautiful group which is represented on the decoration suspended round the neck is highly appropriate. Still, I am little disposed to set aside as utterly and absurdly fabulous the literal character of the dragon, any more than that of his chivalrous and victorious antagonist, there being a somewhat similar story which is regarded by good authority

to be substantially true. My first article of this series related to the venerable and illustrious Order of the "Knights Hospitalers of St. John of Jerusalem," one of whom, the Chevalier Dieudonné de Gozo, of the Island of Rhodes, subsequently Grand Master of the Order (in the fourteenth century), killed some kind of rare monster. The head of this creature asserted its reality, being preserved in the island, until the knights were at last slaughtered and expelled by overwhelming numbers of the infidels. Even then the Turks preserved this curious relic, and, so late as the middle of the seventeenth century, it was seen by Thevenot, whose description of it would seem to point to the *hippopotamus*.

Knights of the Garter place "K.G." after their names, and these letters take precedence of all other titles (those of royalty excepted). Their stalls, garter, plates, and banners are to be seen in St. George's Chapel, Windsor. There are a collar and the "George," an equestrian figure of the saint, trampling the dragon and transfixing him with a lance. The collar is of gold enamelled, formed of twelve garters buckled, each encircling a "Tudor rose," and as many knots of cords.

"The 'Lesser George,'" added by Henry VIII., shows the same device on an oval-shaped, enamelled field, the whole encircled with a buckled garter. It was originally suspended by a black ribbon, changed by Queen Elizabeth for a sky-blue one, and the present Royal Family changed this colour again to dark-blue, a broad ribbon, now worn over the left shoulder, from which the "Lesser George" hangs, under the right arm. It was this "George" that Charles I. delivered to Bishop Juxon, uttering the mysterious injunction—"Remember!"

Before closing the subject of this Order, I must inform my readers that three at least amongst our ancient monumental effigies give representations of the Garter as worn by women on the left arm. In the fine Early Perpendicular church of Ewelme, Oxfordshire, in the chantry chapel, there are two very beautiful and elaborate altar-tombs, those of Thomas Chaucer (1434), and Alice (*née* Chaucer), Duchess of Suffolk (1475). "This lady, when Countess of Salisbury, was authorised by the king and heralds to bear on her arm the badge of the Order of the Garter, and she wears it here." I am indebted to the learned antiquary, Edward Walford, Esq., for the information of which I avail myself in this article "Ewelme and the Chaucer Tombs," which appeared in the *Gentleman's Magazine*, November, 1887. I cannot, therefore, do better than quote his words. "The tomb of the Duchess Alice is elaborate and gorgeous: angels, sculptured in the most delicate stone, support her pillow, while below is seen the effigy of her skeleton in a shroud, under a ceiling painted in various colours. Over it (the tomb) is a canopy of panelled stone, ranged in the cornice of which are nine figures, apparently angels and saints alternately." I will not give a full description of this beautiful tomb, but hasten on to say that

"between the upper and lower piers, which are panelled in stone, is the tomb, on which lies a full-size figure of the Duchess. She wears a kirtle, and over it a loose gown; and above all the 'mantle of estate,' fastened at the throat by cords and tassels; and round her neck and over the chin is the wimple. A ducal coronet confines a veil which falls over her shoulders; on the third finger of the right

hand is a ring, and on the left arm a little above the wrist is the riband of the Order of the Garter." This is not, however, the only sculptured demonstration of the manner in which lady companions of the Order wore its badge; for the tomb of the Countess of Tankerville, and that of Lady Harcourt at Staunton Harcourt, Oxfordshire, represent the Order as worn on the left arms, respectively, of these ladies also. So far as the researches of the author to whom I am indebted for this information have led him to believe, these three are the sole existing monumental illustrations of the wearing of the Garter by women. No reason that I have been able to ascertain has ever been assigned for the discontinuance to women of a distinction which for so long a period they shared alike with men. It entailed no unfeminine duties, and the decoration worn as a bracelet was in every respect suitable and becoming.

The "Royal Order of Victoria and Albert" was instituted by H.M. the Queen on Feb. 10th, 1862, and consists of a jewelled badge containing the faces in profile of Her Majesty and the Prince Consort. It is suspended to a

white moiré ribbon, one and a half inches broad, fringed, and tied in a loose flat bow, an ornamental chain attached to the badge passing over the flat knot. There are three classes of this Order, the first class comprising the members of the Royal Family only.

Another Order, designed to commemorate the assumption by the Queen of her imperial title, is that of "The Crown of India." And here I take the opportunity of observing that in so doing Her Majesty only assumed the true designation of her real rank and position. The sovereigns of this great empire have been misnamed "kings" and "queens" for many centuries past, just because these latter titles are of greater antiquity, and, as such, invested with historical interest, prefixed as they were to the immortal names of some of the greatest monarchs that ever reigned. It is only correct that the supreme head of an empire and an imperial parliament should bear her true title of "Empress." This was a self-evident fact to her great and illustrious prime minister at that time, and the institution of two orders was the natural result, *i.e.*, the "Imperial Order of the Star of India" for men, and the "Imperial

Order of the Crown of India" for women. The badge consists of a medallion containing the cipher "V. R. and I." in pearls, diamonds, and turquoises, encircled by a border set with pearls, and surmounted by the Imperial crown, jewelled and enamelled in proper colours. This is attached to a flat bow of light blue watered ribbon, edged with white, one and a half inches in width, and fringed. The Order was inaugurated Jan. 1st, 1878, and consists of the Royal Family, the wives and relatives of princes of the Indian Empire, of members of the Imperial household, and of any of the persons who have held or still hold offices of state, of the Governors of Madras and Bombay, and of the principal Secretary of State, and other ladies, as Her Majesty may see fit.

In conclusion, I may be permitted to correct a trifling mistake made in my first article with reference to the picture by Giorgione (Barbarelli) of the "Cavalière di Malta." The knight holds, not his sword hilt, but a rosary. Giorgione flourished between the years 1477 and 1511.

(To be continued.)



A DANISH SOCIETY FOR THE "PROMOTION OF SIMPLICITY AND MODESTY IN DRESS."



may interest many to learn the purpose and rules of the above association, although it will be the few only, in all probability, who will think of obeying its mandates here in England, unless a connection with a nursing institution, or

a similar society, has already stemmed the tide of desire to emulate the ever-increasing extravagance of the present day.

Denmark is anything but a rich country, but even in Denmark the dress mania had reached a great height a few years since, when the beautiful Countess Moltke stepped forward to try, by precept and example, to raise her countrywomen's eyes to higher objects of admiration than gold and pearls, or the putting on of apparel. As the Danish writer of the preamble to the rules says—

"There is no doubt that many an earnest-minded person has long sighed to see the increasing luxury in dress, the extravagant finery, with its tendency to increased frivolity, which is growing ever more and more common amongst us, and spreading from the highest to the lowest, till there is one general struggle throughout society, the one not to be outdone by the other in display. Women with hard-working husbands and slender purses display themselves in splendid attire, while servants and factory girls spend the last penny of their

wages for fine clothes, nay, even sell themselves to buy the finery which brings them into the extremity of shame and misery.

"But if the passion for show is a snare for all, then it seems to us particularly scandalous for Christian women to forget the responsibility they bear towards the world, and instead of letting their light shine forth to the glory of God their Father, to find them actually conforming to it, and voluntarily allowing themselves to be entangled in its toils and bewilderments. Can it be that they have never heard the Apostle's warning—'Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel,' or have they forgotten it? In this case it is indeed high time that voices were raised with a reminder for them.

"We, therefore, the undersigned women, call upon those of our Christian sisters who hold the same views on this subject as ourselves, to unite with us in forming an association for the promotion of simplicity and modesty in dress.

"Women entering the association do not bind themselves by any vow, neither is there any yearly contribution claimed. The only payment to be made is that of one mark and a half (1s. 8d.), charged on entrance for the badge of the association."

RULES.

"On entering the association the members receive the badge of the union, a small silver cross to be worn on the left breast, in order to intimate to our friends, when we visit at their houses, that it is out of no disrespect to them that we enter their doors in plainer attire than custom at present seems to demand. But the wearing of this badge is optional.

"2. We do not at all wish to promote a

narrow-minded spirit of judgment of others, but only to point out, in broad lines, what we consider our own aim as Christian women should be, and we feel convinced that the woman who attaches herself to our association will not only feel herself more independent and happy, but will also bear herself more bravely in the world.

"3. Without attempting to enumerate the many absurd inventions and devices of the changing fashions, we presume that everyone entering the association will understand for herself that she should not submit to them. Indeed, it might justly have been supposed that the personal feeling, in each Christian's heart, would have been strong enough to dictate a suitability in dress, and, above all, a modesty. Sadly enough, such is not always the case; we have therefore found it needful to publish, at any rate, the following few guides for the attire of those who enrol themselves in our ranks.

"4. No dresses of silk or velvet to be worn, with the one exception in favour of black silk. No imitation flowers; no birds' feathers. Members not to wear dresses that leave the neck and arms bare; and to discard jewellery and other needless ornaments, as also to refrain from having the hair artificially cut and curled upon the forehead, after the fashion so prevalent at the present day.

"We, the undersigned, reserve to ourselves the right to add to our rules if, as time goes on, it should appear necessary or expedient to do so.

"M. MOLTKE (Countess),
President.

S. Bartholdy, H. Brunn, F. Cohn, M. Goldstein, F. Keyper, E. Jessin, D. Schröder, M. Ussing."

"All ladies of position."—Translator.)

head very hard work," said Betsy, promptly.

"Except in getting ends to meet, and lap over a bit now and then," replied Jabez. "I was going to say that I got on very well without so much schooling; and I was glad I happened to be a boy before people got hold of so many new-fangled notions about it. I had a rare good time for a working lad," and Jabez laughed at the memory of his boyish days, with their scant allowance of schooling and large one of comparative freedom.

Cartwright's views were more advanced.

"After all, there's a deal to be said for new-fangled things; though you would never have missed or wanted most of 'em, Jabez," said Cartwright. "Look at the telegraph bringing word about Master Burford's illness, and taking a message back to say that his father and mother would be there the same night! He might have been dead under the old ways of doing things before they could have heard that aught was amiss with him."

"There's another side to look at," persisted Jabez, who was inclined to dispute whatever might be said in favour of modern inventions. "If there hadn't been a tallygraft, Mr. and Mrs. Burford might have stayed at home in peace, instead of driving off post haste last night, and not getting to their journey's end till after twelve o'clock. Master Magnus had fainted over his books, and no wonder, seeing the weather is so warm and the holidays just at hand. He came to again, by all accounts; but before there was time to see what was amiss with the boy, schoolmaster must send that

message. If he hadn't tallygrafted, Mr. and Mrs. Burford wouldn't have been frightened out of their wits almost, and the young ladies left by themselves with a weight of trouble on their backs, wondering what word would come next. I say, 'Bad news always travels too fast, and good news always comes at right time, without tallygrafting.'"

Jabez looked round triumphantly, and as no one thought fit to contradict him, felt that he had quite the best of the argument this time.

"To think that Mr. Burford was in here only yesterday afternoon, taking a cup of tea with our Mr. John, and looking better and younger than I've seen him for years," said Betsy, proudly.

"Did he tell you Miss Nelly was back home?" asked Jane.

"No need to tell, and for why? Miss Nelly came with her father. She's prettier than ever, and she's not a bit proud or stuck up because she's been so long in foreign parts and can speak in foreign tongues."

"Well, you do astonish me!" exclaimed Jane, after a brief pause, for this piece of news had for the moment deprived her of the power to reply. "When the cat's away"—

Jane did not complete the old proverb, but nodded significantly at Betsy.

"Aye," said the latter, "you are about right, Jane. Mr. Burford is a kind gentleman, and has stood up well for Mr. John, but he would never have dared to come here and bring Miss Nelly if his lady had been at home or expected there so soon."

"I'm inclined to think that they were out for a walk, and they just dropped in here quite promise'us, and did not think

of coming here when they started," remarked Jabez.

"I make no doubt Miss Nelly knew, whatever Mr. Burford did," said Betsy, with a knowing look, and as if surprised at her partner's obtuseness.

She was mistaken. Our meeting was a glad surprise alike to Nelly and myself, though in the kindness of his heart Mr. Burford must have planned it.

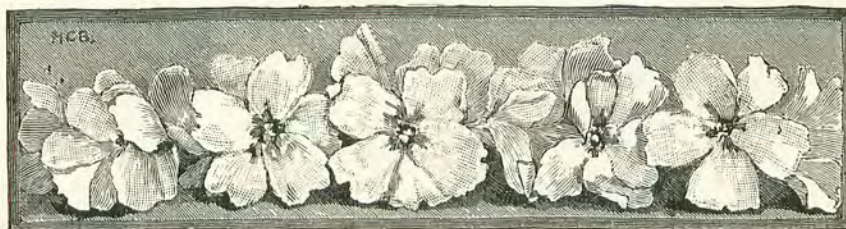
Betsy's pride on my behalf, however, induced her to put another construction on the affair, and she took the first opportunity of imparting it to the Cartwrights.

Had I been present during the conversation I should have promptly contradicted such an assumption, but I came in later. I had carefully abstained from naming my visitors even to the Pritchards, who were most in my confidence, as I was not anxious for Mrs. Burford to hear that Nelly and I had met again on the old friendly terms. My mind was sufficiently exercised as to the possibility of future interviews, and I asked myself how I should act if my girl friend and I were to meet when she was with her mother.

After the manifestation of friendliness on Mr. Burford's part I neither could nor would avoid Nelly. Surely the father had an equal right with the mother, and though I would not have acted clandestinely for the world, neither should I have any qualms of conscience about meeting Nelly in future, when circumstances might permit me that happiness.

As to times and seasons, these mattered little in comparison. Nelly was within reach, and whenever we might meet I could be sure that the pleasure would not be one-sided.

(To be continued.)



ORDERS FOR WOMEN.

By SOPHIA F. A. CAULFEILD.

PART III.

BEFORE entering on the subject of foreign distinctions, two more medals, instituted by H.M. the Queen, may have some notice, for which there was lack of space in my second article. I know that I am digressing from the primary subject of this series, that of "Orders," in entering on that of simple decorations bestowed for merit, and good service of special kinds. I trust, however, that the digression, by adding to the interest of these articles, may be excused, and that it may cause no misapprehension nor confusion in the minds of my readers. I would therefore point out the wide distinction between the admission to membership of a Royal Order, conferring (it may be) precedence and other privileges, and the simple bestowal of a star, a cross, or medal, however great a distinction and creditable to the recipient.

One of these decorations of honour is known as "the Albert Medal," instituted March 13, 1866, and specially inaugurated as a distinguishing badge, conferred on those (male or female) who, at their own peril, endeavour to save life at sea. For a maritime country such an order of merit was particularly desirable and well devised. The monogram is composed of an anchor and the two letters "V. and A."; also the coronet surmounting the initials was that of the Prince Consort. This design is executed both in silver and in bronze, and conferred respectively with reference to the merit to be rewarded.

The "Jubilee Commemoration Medal" is the last instituted by our Empress-Queen, and though not the badge of an Order, it is one of distinction to the recipient. All who read these articles will know as much about it as I could tell them; but all did not see the return

of that excellent lady, worn and weary, from her many-hours' progress through this enormous city. To the extreme East-end she slowly travelled to show her appreciation of her subjects' loyalty, bowing right and left all the way, to and fro. Her self-control is well known; yet, under the protracted strain of the nerves, agitated by powerful emotions combined with great fatigue, by the time she reached home in the evening, her physical strength broke down and she wept.

The medal is not alone historically interesting as an heirloom to future generations, but specially as a memorial of one who has not only cared for the welfare of her subjects, but set an example of personally doing what she would inculcate to others. I refer to her having trained a large family to devote themselves to the encouragement of every good work. Time, personal exertion (with great

fatigue), as well as private means, have been perpetually at the service of the public, and devoted to *homes, hospitals, schools, recreation grounds*, and to the furtherance of the noble work of countless institutions for the benefit of trade and the arts and sciences; thus setting a splendid example to the Royal families of all Europe.

We must now pass on to orders of foreign origin, in the honours of which women have been thought worthy to participate. Some of these may be obsolete; but as connected with the history of the great and good, or at least of women of note, they must be included amongst those in present use. In so doing I shall not give precedence to those amongst the great nations, because I wish so to arrange my little histories as to divide their interest between the several articles as evenly as possible, there being but little to say about many of them.

The first I shall select is of special historical interest, though instituted for one particular locality, and in commemoration of a particular act of extraordinary heroism. I allude to "The Order of the Torch," which was amongst the earliest conferred on women, and exclusively created for them. It dates back to the year A.D. 1149, when Don Raymond of Barcelona took the city of Tortosa from the Moors. The latter very shortly recovered from their defeat and expulsion, and laid desperate siege to the city. The consequence was that the inhabitants were reduced to the severest extremities, and under this pressure, and the apparent hopelessness of holding out successfully to the end, the men convened a council of war, and deliberated over the terms on which they should surrender to the enemy. Seeing the miserable turn that events had taken, and in the face of all present suffering, and all future cruel retribution taken by the invaders in case of defeat, the women of the city rose *en masse*, and not only opposed such a project on the part of the men, but combined to take practical action in the matter themselves. So they exchanged their female attire for that of the stronger sex, and fought shoulder to shoulder with the soldiers, giving such material assistance, and stimulating their fading hopes so much by their zeal and heroism, that their besiegers were actually defeated, and gave up the apparently hopeless enterprise, unknowing of the desperate condition in which the gallant defenders were already reduced.

It was little to be wondered at that Don Raymond should have instituted an Order of high distinction, in honour of such service, rendered by those untrained to the science of war or practical deeds of arms. The conduct and gallant self-devotion of the women were regarded as a sort of beacon light to show the stronger sex the way of duty and honour, and so these heroic women were made members of the Order of the Torch, with the hereditary right of transmission of the honour to their descendants. Thus the memory of their splendid devotion was perpetuated. This honorary reward, however, the grateful Raymond did not regard as a fair and sufficient recompense for the service rendered, both morally and practically; so he ordered that these distinguished women should be awarded precedence of the men on all public occasions; that they should be exempt from taxes; and that all *apparel* (probably of a costly nature) and all jewels left by their husbands at their death should be their own exclusive property.

It is said that this was the first Order of knighthood conferred on women, and certainly in this instance most appropriately awarded.

According to the family traditions of the House of Hapsburg, a small piece of the supposed "true cross" has been in its possession from time immemorial. Enclosed in one of

gold, this imaginary relic was worn by the Emperors Maximilian and Frederick III., and after the death of the latter was presented to the widowed Empress (daughter of Duke Charles of Mantua) by the successor to the throne, Leopold III. This was designed as a kindly act, with the idea that it would afford her consolation in her bereavement. Carefully treasured by her, she provided for it a beautiful enamelled casket, adorned with crystal, secured by lock and key, and covered with a wrapping of silk. But a fire broke out one night in the Imperial Castle at Vienna, and it would seem that, barely escaping with life, the Empress either forgot or was unable to save it, for the conflagration took place just under her sleeping apartment. A search was made the next day to rescue (if even but a few charred cinders) her treasure. Wonderful to relate, it was found, and although the gold was partially melted, the wood itself was in perfect preservation. So great was the joy of the Empress that, as an act of gratitude, she founded an Order for Women who should devote their lives to works of charity and religious exercises in general; and the Emperor Leopold confirmed the statutes of the new institution, which received the name of "The Starry Cross," from the constellation in the Southern Hemisphere. This was in the year 1668. The badge has passed through some variations since then, and at the present time consists of an oval medal, with a broad blue enamelled edging, enclosing an Austrian eagle, sable, with gold claws, upon which there is a green enamelled gold cross, mounted on brown wood or enamel, to represent the wood saved from the fire. Upon it is the motto of the order, *i.e.*, "*Salus et Gloria*," in black letters on a gold ground. The Order is worn on the left side, suspended to a bow of black silk ribbon.

In the year A.D. 1662, under the quaint-sounding title of "Ladies, Slaves of Virtue," an order was instituted by the Empress Eleanor, at Vienna. The name shows it to have been distinctly for women, and the object which the good Empress had in view was the promotion of piety and strict morality amongst the ladies of her court. So far at least as the highly respectable character of those brought under her immediate influence, we may conclude that the good Queen's most laudable efforts were rewarded with success; and the example she set still lives on for the benefit of long after generations in the historical record of this Order, of which I now give my readers the benefit.

In the same year which saw the institution of the Austrian Order, above described, one, with a title more gruesome than quaint, was created by Silvius, the Duke of Wurtemberg (A.D. 1652). It was designed for both sexes, and with an equally moral and religious intention, for the worthy Duke was minded to restrain all those whom he distinguished with the Order from every description of evil-doing. *Teste Morte*, or "The Death's Head," was the title which he conferred upon it, and I cannot but remark, in passing, that with the best intentions he mistook the nature of the motive power which should lead the aspirant to virtue and holiness. He bade them wear the badge, with its motto, "*Memento Mori*," to frighten them from sinful ways, by reminding them of the certainty of death. Better to have sought to restrain them from evil, through motives of love and of gratitude, to that Divine Master to whom they owed everything in this life, and all their hopes for the life to come.

There was an Order of the same name instituted upwards of some fifty years later, specially for women, by the widow Louisa Elizabeth, of Sax Masburg, A.D. 1709.

There were two "Orders of St. Anne";

that of Wurtzburg, founded in 1683, and that of Munich, founded in 1784. The former was instituted by the Countess Anne Maria of Dernbach, *née* Baroness Voit von Rieneck, designed for single women of the Franconian nobility, who were required to live in a convent under an abbess. Sixteen generations of nobility were essential to render the proposed lady eligible, *i.e.*, eight on the paternal and as many on the maternal side. All the members were to be Roman Catholics. "Adoration of God, celebration of the memory of the foundress, education in all noble virtues and spiritual sciences" (what this last clause in the requirements meant I am unable to explain), were the objects specially in view.

The second Order of the name, founded by Anne Maria Sophia, widow of Maximilian III., Elector of Bavaria, was, like its predecessor, designed for single women, sixteen generations of noble descent being essential to membership. In the first instance they were obliged to live in community under an abbess, and bound by certain rules, which were afterwards remitted. Great changes were made, and King Max Joseph IV. was induced to decree the abandonment of the conventual life—the benefices and pensions allotted to them being still continued—with permission to contract eligible marriages.

When Wurtzburg lost its independence and was incorporated with Bavaria, the Elector Joseph IV. first abolished this Order, and then after a few months united it with that of Munich, and allowed the combined branches of the Order a certain revenue. When the independence of Wurtzburg was restored, and it became a Grand Duchy under its sovereign, Prince Ferdinand, Archduke of Austria, the Order was re-established as an independent society, under new statutes; and though the Duchy fell again to Bavaria, that independence of the Order was retained. Pensions were granted to the members of the Wurtzburg Order until marriage (as they were not required to be nuns), with the Royal consent, and one year's pension was allowed them as a dower. The form of the badges of these Orders was the usual one of a cross, but the mottoes were not the same, and the medallions in the centre of each respectively bore different devices. Also the colours of the Wurtzburg Order were red, white, and gold, sky-blue and white being those of the Order of Munich.

Before proceeding further it may be well to observe that a considerable proportion of the Orders anciently instituted for ladies of the aristocracy were designed for their personal protection, quite as much as to promote charitable work and religious feeling, according to their lights in those days. There were no police to whom single women could appeal for aid; no telegraph communication by which evil-doers and aggressors might be arrested in their flight, and the helpless abducted from their homes might be rescued. Even postal service was wretchedly carried out. And so, in lawless times, when highway robbers and outlaws infested the land, and fathers and brothers were out on military service, it became a matter of necessity that a considerable proportion of the young women of the nobility should be banded together, and placed under guardianship, directly under the eye and the patronage of the Crown. That the days of the Reformation had not dawned at the time of the institution of many of these Orders is also a fact that should be remembered by the reader.

Another point which may have attracted the notice of some of them is that the majority of the badges of Royal Orders are crosses of the Maltese shape, with sometimes slight variations. Why so? Simply because it is the oldest chivalric type; and according to Major J. H. Lawrence Archer, in "The Orders

of Chivalry," this had its apparent origin in the *Lychnis chalcidonica* of botanists, a flower of Palestine, doubtless familiar to the Crusaders, and like the naturalised Derbyshire plant, believed to have been introduced by a Crusader-Knight of that county.

With far less of religious advantages and of religious light than we are privileged to enjoy in these modern days, we may still take

example from the grave and pious feeling which was in some respects very remarkable in those less-favoured days.

Like the bee that flies from flower to flower, seeking to gather the honey-drops wherever she can, and rejecting the poison with an instinct not to be misled by attractive appearances and brilliant hues, so in the reading of historic events and institutions, and of the

people of an age gone by, we should do so with careful discrimination. Clear-sighted to note, and quick to repudiate the ignorance or the wrong-doing they exhibited, we should be equally so to profit by any example afforded of devout aspirations after personal holiness and active self-devotion for the good of others.

(To be continued.)



OUR EXAMPLE.—No woman is so insignificant as to be sure her example can do no hurt.—*Lord Clarendon.*

A WOMAN'S ARGUMENT.

Lady lawyer: "I demand the discharge of my client, your honour."

Counsel for plaintiff: "May I ask on what grounds?"

Lady lawyer: "Well—because."

THE MOTHER-IN-LAW.

Julia (with a dreamy look in her eyes): "Can you guess of what I am thinking, George?"

George (taking her hand tenderly): "No, dearest Julia; but I hope it is of me."

Julia: "Well, partly. But I was thinking of the cosy little room we will fit up for mother after we return from our wedding trip."

George didn't look so pleased.

THE RIDDLE OF THE YEAR.

There is a father with twice six sons; these sons have thirty daughters a piece, part-coloured, having one cheek white and the other black, who never see each other's face, nor live above twenty-four hours.

This riddle is attributed to Cleobulus, one of the seven wise men of Greece, who lived about 570 years before the birth of Christ.

"OLD CROME."

John Crome, the landscape painter, familiarly known as "Old Crome," who died in 1821, used to teach in the open air, although he generally painted his pictures in his studio. Once a brother painter met him in a field surrounded by a number of young people, and remarked, "Why, I thought I had left you in the city, engaged in your school!"

"I am in my school," replied Crome, "and teaching my scholars from the only true examples. Do you think," pointing to a lovely distant view, "that either you or I can do better than that?"

On the day of his death he charged his eldest son, who was sitting by his bed, never to forget the dignity of art.

"Johnny, boy," said he, "paint, but paint for fame, and if your subject is only a pigsty, dignify it."

THE WORTH OF RANK.

"Honours," says Sterne, in "Tristram Shandy," "like impressions upon coin, may give an ideal and local value to a bit of base metal, but gold and silver will pass all the world over without any other recommendation than their own weight."

Burns expressed the same idea in the lines—

"The rank is but the guinea stamp,
The man's the gowd for a' that."

But these writers only adopted without improving the fair saying of one of the characters in an old English drama. "I weigh the man, and not his title. 'Tis not the king's stamp can make the metal better or heavier."

TWO IN ONE.

In the cathedral of Vienne in France on the united tomb of two friends are inscribed these words—

Mens una, cinis unus.
One mind, one dust.

IDLE FEARS.

"If evil come not, then our fears are vain;
And if they do, fear but augments the pain."

Sir Thomas More.

"THE STOLEN ROPE."

In a music-seller's. Claribel: "I'd like a copy of 'The Stolen Rope.'"

Assistant: "I don't know of any such song."

Claribel: "Why, it goes 'Tum, tum, tumty-tum'" (hums the air).

Assistant: "You mean the 'Lost Chord'?"

Claribel: "Oh yes; that's it."

OURSELVES AND OTHERS.

"O wad some power the giftie gie us
To see oursels as ithers see us!"
But how much better if by spells,
Others could see us as we see oursels.

EXPENSIVE RIGGING.—A lady asking a sailor why a ship was called "she," the son of Neptune ungallantly replied that it was "because the rigging cost so much."

PROUD OF THEIR BEAUTY.

They course the glass, and let it take no rest,
They pass and spy who gazeth on their face;
They darkly ask whose beauty seemeth best;
They hark and mark who marketh most their grace;

They stay their steps, and stalk a stately pace;
They jealous are of every sight they see;
They strive to seem, but never care to be.

George Gascoigne.

TO WHAT END?—If we wish to test the merit of an action or a line of conduct, we must ever ask ourselves, To what end?

GOOD WOMEN.—A good woman is the loveliest flower that blooms under heaven.—*Thackeray.*

HOME, SWEET HOME.

Cling to thy home! if there the meanest shed
Yield thee a hearth and shelter for thy head,
And some poor plot with vegetables stored
Be all that Heaven allots thee for a board;
Unsavory bread and herbs that scattered grow

Wild on the river bank or mountain brow—
Yet e'en this cheerless mansion shall provide
More heart's repose than all the world beside.

From the Greek.

THE BRIGHT SIDE.—Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud that makes the flower. The sky is blue ten times when it is black once. You have troubles; so have others. None are free from them. Trouble gives sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. What though things look a little dark, the lane will turn, and night will end in a broad day. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom.

LIVING PLEASANTLY TOGETHER.—Nothing hinders the constant agreement of people who live together but vanity and selfishness. Let the spirit of humility and benevolence prevail, and discord and disagreement would be banished from the household.—*Colton.*

AN INFALLIBLE SIGN.

"I wonder," said he, "which of those two young ladies is his sister?"

"Why," said she, "the brunette, of course. Didn't you notice that she had to put on her wrap herself?"

TRUE TO SELF.—By the side of "Know thyself" should be written "*Be thyself.*"

TIME THE DESTROYER.—People sometimes talk of Time as Time the healer. It is a very old commonplace, and it is not at all true. Time cannot heal anything; Time can only destroy. Time destroys regret and remembrance and kindness and affection, just as the dentist deadens the nerve.

finely; nevertheless, Belle was ever the home bird, and Flo the migratory.

At this moment, while Belle was shelling her peas, she broke out into song. She had a clear pleasant voice, and was wont to sing by ear many of the old Jacobite ditties. Her special favourite was "Charlie is my darling," because it spoke her feelings towards her brother; and her father and sister failed not to amuse themselves at her expense. Rover knew the air well, and pricked his ears as the words and their refrain echoed across garden and meadows.

" 'Twas on a Monday morning,
Right early in the year,
When Charlie cam' to our town,
The young Chevalier.

" As he cam' marching up the street,
The pipes played loud and clear,
And all the folk cam' running out
To meet the Chevalier.

" Wi' Highland bonnets on their heads,
Wi' bright claymores and clear,
They cam' to fight for Scotland's
right,
And the young Chevalier.

" They've left their bonnie Highland
hills,
Their wives and bairnies dear,
To draw the sword for Scotland's lord,
The young Chevalier.

" Oh, there was mony a beating heart,
And mony a hope and fear,
And mony were the prayers put up
For the young Chevalier.

" Charlie is my darling, my darling, my
darling;
Charlie is my darling, the young
Chevalier."

(To be continued.)



ORDERS FOR WOMEN.

By SOPHIA F. A. CAULFEILD.

PART IV.



BADGE OF THE ORDER OF "THE AMARANTH."
Drawn from the original. (Sweden.)

My last article on this interesting subject concluded with two Orders of St. Anne, one at Munich, the other at Wurtzburg. Before passing on to those of other nationalities, either ancient or of the present day, I will name two more of Bavaria—the Orders of St. Elizabeth and of St. Theresa. The first-named was instituted by the wife of the Elector, Charles Theodore, at Mannheim, 1766. Sixteen quarterings of nobility were generally essential to membership, although the Grand Mistress reserved the power of appointing six ladies of noble, though not ancient, descent. It was composed of three classes, and was a purely charitable institution, designed for the relief of the poor. The badge bore a representation of St. Elizabeth dispensing alms, and on the reverse the initials of the foundress; and the wearing of it on all appearances in public was compulsory, under a fine of one ducat for every omission. The Grand Mistress was authorised to assemble the Ladies-Companions for divine worship and processions "tending to the honour and glory of the faith,

and the edification of the faithful." In the early days of the institution the badges were conferred with a special religious service, the members or their proxies receiving them on their knees, prayerfully resolving to be faithful to the engagements they had made as members of such a community. The state observed on such occasions was very imposing. The badges were placed on a large salver, and carried by the Treasurer of the Order to the Great Master of the Household, then received on a smaller one, and presented by him to Her Most Serene Highness the Grand Mistress, for distribution. These religious ceremonies were in the course of time dispensed with, but the rule held good that proscribed the admission to membership of any persons not belonging to the Roman Communion.

The fourth Order of Bavaria for women was that of St. Theresa, inaugurated by Queen Theresa in 1827. It was designed, in the first instance, for noblewomen of that nationality only, and the members were granted pensions, with the understanding that their private incomes did not exceed a certain amount. The Royal foundress endowed the Order from her own fortune, and afterwards extended the original very strict limitations, admitting noblewomen of all Christian denominations, which was a change much for the better. It was, however, a fixed rule that the reigning Queen should be the "Grand Mistress" of the Order even in her widowhood, or might appoint a substitute of her own choice amongst the princesses of the royal house. The pensions conferred ceased with marriage.

It will be observed that the good Queen's design was to extend her benevolence to noblewomen in straitened circumstances, who found it difficult to meet the expenses inseparable from their position and attendance, it might be, at Court. But as a general rule these Orders of the ancient aristocracy were not designed for personal benefit nor exaltation; the desire in view was to make a sacred use of that high position in which a Divine Providence had placed them,

by banding themselves together for the succour of the needy, the protection of the widow and the stranger, and the persecuted for their Christian faith. In former times there were no parish unions nor societies formed for every imaginable ill, not to speak of recreation grounds, free homes of rest, and free hospitals. In the days of Henry VIII. and Elizabeth, vagrancy and idleness were summarily dealt with by means of the public "whipping post," without regard for sex, youth, or age. Now, the idle, together with the unfortunate, can find night shelters and soup kitchens for nothing; cheap food depôts, a good meal for a halpenny, enough for a child for a farthing, and "the Don" and "the Donna" are ever at their convenience, with the gratuitous attendance of devoted ladies. All these and a legion more of practical forms of benevolence, in lieu of the whippings, are for the most part provided out of the private purses of those in the highest social positions, and supplement the Government grants very largely. Money was scarcer in the olden days, and England was much in the social position, as regards the upper and lower classes, that our Continental neighbours now are. Still, many steps were taken in Christian benevolence, and in the effort to live up to the light of those times in personal purity and self-abnegation. To this end they banded themselves together for mutual support in the vocation they adopted. Some of the Orders, however, were rewards of merit, as I have observed, but these were in the minority.

To exemplify what I mean, as to the religious and benevolent character of such institutions, I will quote the five vows of the "Order of the White Falcon" (of Saxe-Weimar), one inaugurated for men only.

2. Each knight shall be faithful to God, his Almighty Creator. 2. Must bind himself, as much as in him lies, to practise every virtue and to avoid all manner of vice. 3. Must endeavour to promote the prosperity and glory of the Emperor, and, if indispensable, must

sacrifice even his blood and fortune to that end. 4. The Knights-Companions shall live together in peace, harmony, fraternal concord, and unceasing amity, and administer due assistance to each other. 5. And shall not neglect the poor and helpless, particularly distressed officers and soldiers, who are in a state of indigence. The feast day of this Order was the birthday of the reigning Sovereign, which they were bound to observe "by a performance of such works as tend to the 'Glory of God in the Highest,' and on Earth of Peace and Goodwill towards Men." With reference to this Order of the "White Falcon," "so circumspect have been the reigning dukes in conferring it, that no one has ever been invested therewith, unless he answered in all points to the description specified in the statutes."

I have digressed a little from my subject by bringing an Order instituted for men only before your notice; but I may be excused, as it serves well to exemplify the statement made as to the main object for which these illustrious Orders were generally instituted. Having given a sketch of the Bavarian Orders for women, I will lead my readers back in the history of European institutions of the kind to the year 1653.

The Order of "The Amaranth" was inaugurated by Christina, Queen of Sweden, about a year before she abdicated. It was an exception to the general rule, and was only one of distinction, instituted with the purpose of binding those of both sexes on whom it was conferred to absolute and unchanging fidelity to her as their Sovereign.

It was (and, I believe, still continues) customary to hold a festival or day of rejoicing, called the "Wirthschaft," at the time of the Epiphany, or "Old Christmas Day," at which time diversions, consisting of games and masquerading, took place, and persons of high position mixed with the people under some disguise. On one such occasion the Bavarian Queen arranged that the festival should be of unusual display and importance, and commanded that the nobility of both sexes, native and foreign, should be disguised as the ancient fabulous deities, who were to be served by young people dressed as shepherds and nymphs, the Queen herself assuming the name of Amarantha—"the immortal."

Such festivals were very common in England in the olden days amongst the lower orders, notably that of Hoke or Hoek-tide, a fortnight after Easter. On one such festivity, it is said that Queen Elizabeth, then at Kenilworth Castle [1575], "laughed well, and gave a present to the performers, a buck and five marks of money," for the spectacle of a battle between the English and the Danes. The fête of "St. George and the Dragon," the "Morris dancing," with hobby-horses, derived through Spain from the Moors—*Morisco*, denoting a Moor—were as popular as the "Mummers," a name corrupted from the Danish *Mumme*, or masker, whose performances and processions resembled mediæval pageantry, the pagan mythology, and sundry popular legends. Another was the pretty "May Queen" festival, which is still held at Knutsford, Cheshire, and probably elsewhere. The last of these national feasts that need be mentioned is the "Mayor's Show," which last year was more gorgeous than ever. Such fêtes are common on the Continent, and notably remarkable the beautiful *Fête des Vignerons*, which took place in the Pays de Vaud last autumn, when the ancient Swiss costumes, military and civil, and the gods and goddesses of heathen mythology, were admirably represented.

After this little digression and retrospect of the kindred festivals of our own country, we may continue our brief sketch of the Swedish fête, that brought about the institution of a royal Order.

The entertainment given by the Queen lasted, as usual, till daybreak. Then, suddenly, she changed her attire, and ordered the nobility present to do the same, and appear in their ordinary court dress (probably worn underneath the fancy garments in which they had been masquerading). Seated on a throne, she caused the Knights whom she designed to honour to approach her, accompanied by sponsors; and, when kneeling before her, she took each severally by the hand and caused him to take an oath of allegiance, then placed a mantle of *Armoisine* on his shoulders, with a badge in gold, enriched with precious stones. It represented a garland of laurel, bound with white ribbon, on which was the motto "*Dolce nella memoria*" in gold letters. Within the garland were two large "A's," one erect, the other crossing it, and interlaced, formed in diamonds. This was placed in the centre of the wreath, while the fillet with the motto encircled or filled up the rest of the badge. She also gave to each a jewel of gold and diamonds, to be worn round the neck, pendant from a crimson ribbon shot with blue. Fifteen Knights, and as many Ladies, of the Order were thus enrolled and decorated; and all of these were granted the privilege of dining at her table every Saturday, in a favourite pavilion of hers in the suburbs of Stockholm. A scroll was also delivered to each of them, containing the constitutions of the Order, and the oath they had to take, which included a vow of celibacy for the Knights, or, if married men already, of never marrying again. Whether the Ladies of the Order were placed under similar restrictions I am unable to say. Sir Bulstrode Whitlock, Bart., then ambassador from the Protector, Oliver Cromwell, was one of these Knights of the "Order of the Amaranth"; but the stern old Protector did not act with the same rigour as did Queen Elizabeth. He deemed it expedient that Christina should be an ally, and desired to make a commercial alliance with Sweden; so he allowed this bold and unwarrantable departure on the part of his ambassador, taken without his concurrence, to pass uncensured, and the pledge of allegiance to a foreign potentate unrevoked. It would have been otherwise had the ambassador been under the rule of Elizabeth, or indeed under a sovereign any less autocratic. Under very different circumstances Henri IV. of France conferred the Order of St. Michael on Nicholas Clifford and Anthony Shirley, no claim of allegiance being thereby implied, being only retrospective, that is, for services already rendered; for the Queen commanded them to send back their orders, and regarding it in some sense as a claim on future service, she sent them both to prison. "I will not allow (said she) that my sheep be marked with a stranger's mark, nor that they follow the whistle of a foreign shepherd."

In the present day, and under a far milder rule, a British subject may receive a foreign decoration (without becoming a member of an Order and subject to alien rule), but must obtain his own Sovereign's permission to wear it, and this I believe has never been refused.

The next Order which may be recorded, being *epicene*, that is, instituted for both sexes, is that entitled "The Bee." Louisa de Bourbon, Baronne de Sceau, Duchess of Maine, was the foundress, at Sceau, in the year 1703. Her portrait appeared on the badge, and a bee on each side respectively, the motto—which rather takes one unpleasantly by surprise—i.e., "*Je suis petite, mais mes blessures sont profondes*." The Society formed was a literary one, and was entitled *L'ordre de la Mouche à Miel*. Dr. Watts speaks of the "busy bee" to the little ones, as an example of industry, and so does Mrs. Sherwood. One of the German poets gives her as one possessing remarkable powers

of sagacity, visiting many most beautiful flowers containing a deadly poison, and leaving the noxious sweetness in the *calyx* untouched. Again, many of you may be acquainted with the verses by Virgil, and the story connected with them, i.e.—

"*Sic vos non vobis*," etc.

"Thus, not for yourselves" (Oh, bees!). The idea is a beautiful one; the bees gathering the nectar in their long summer's rambles from flower to flower, some so weary and heavy-laden, they often fall exhausted on their way, consume but a tiny portion of their store themselves, their time, their strength, and their skill expended for others. The bee has earned a name of special honour amongst the insect tribes, and has been adopted from the earliest times as an emblem and badge, but certainly not with such a sinister signification. Louis XII., in his expedition against the Genoese, was arrayed in white vestments covered with hives and bees of gold, and his horse was similarly decorated, wearing also the motto, *Non utitur aculeo Rex*, "The king does not use a sting." It is said that Louis marked the names of his enemies with a red cross when he came to the throne, that he might make them the special objects of his benevolence, and a panic resulting from this suspicious act, he had a medal struck with the inscription, *Rubra Crux salutis signum, albaque Francorum* (the red cross is the sign of salvation, the white of France). And thus the bee was a suitable emblem for such a monarch, for though provided with a weapon like her enemy, the fierce and aggressive wasp, she only employs it in self-defence.

Returning to the subject of the Order "*de la Mouche à Miel*," the initiatory oath taken by the Knights was thus expressed:—"Je jure, par les abeilles du Mont Hymette, fidélité et obéissance à la Directrice perpétuelle de l'Ordre; de porter toute ma vie la médaille de la Mouche; et d'accomplir, tant que je vivrai, les statuts de l'Ordre; et si je fausse mon serment, je consens que la Miel se change pour moi en fiel, la cire en suif, les fleurs en orties; et que les Guêpes et les Frelons me percent de leurs aiguillons." I am not acquainted with any Order, but that inaugurated by the Duchesse de Maine, exacting an oath under such penalties as the above-named. Whether the ladies of the "*Mouche à Miel*" were compelled thus to bind themselves to their allegiance to the foundress my authority has omitted to say.

The last Order that can be included in this part of the series is that with a name most creditable to the imperial lady who founded it—"the Order of Neighbourly Love." The Empress Elizabeth, born Princess of Brunswick-Wolfenbüttel, instituted the Order, previously to her journey into Spain, whither she was bound for the celebration of her marriage with Charles III. Subsequently she became Empress of Germany. I will not enter further into the particulars of this Order, because now extinct; but it could not have been denied a brief notice, more especially as its object was so distinctively of the character that I have attributed to the majority of these Orders of the nobility. The title of that with which this part of my series concludes recalls the Divine words of Him who "spoke as none other man spake," "Which, now, of these three was neighbour unto him that fell among thieves?" "He that showed mercy on him," was the lawyer's reply. And what was the summing up of the question, based upon it, indicating the crucial test of true discipleship? From the day when the God-Man pronounced the decisive conclusion of the matter, and down through the long centuries that have followed, the unalterable mandate is still recorded for our learning—

"Go, and do thou likewise."

ORDERS FOR WOMEN.

By SOPHIA F. A. CAULFEILD.

PART V.



Order of St. Joachim has much affinity with those of the Order of Knights Hospitalers of St. John of Jerusalem, the Teutonic Knights, and the Knights Templars. It was instituted A.D. 1755, and was of German origin. The princes, nobles, and military men of high distinction who were the first enrolled in its ranks were called "The Knights of the Order of Jonathan, Defenders of the Honour of Divine Providence," and the first Grand Master was His Serene Highness Christian Francis, Duke of Saxe-Coburg, an elder brother of the celebrated Duke Field-Marshal. He was elected and installed on June 20th, 1756, the anniversary of the day of foundation. The fact that this illustrious Order was *epicene* entitles it to a place amongst Orders conferred on women; and it is pleasant to record that, like most of such institutions, it was religious in feeling and confession, and practical in its works of benevolence, and in carefulness in seeking out and succouring those in need of assistance. Moreover, the children of the whole British Empire must feel some additional regard for this Order, inasmuch as that, on the 4th of September 1801, the entire chapter of this European Order unanimously elected our own Lord Nelson to be a member, the approbation of his own sovereign being afterwards accorded to his acceptance of the honour. That he was gratified by such a distinction, received from the hands of foreigners, there could be no doubt, for his great appreciation of the orders and medals conferred on him as marks of approbation was manifested by his habitual wearing of all he received—a circumstance which made him an object of notice, and, unhappily, of personal attack. Thus we find that he was always amongst the wounded in the great actions in which he was engaged, and the childlike pleasure he had in covering his breast with them, reckless of all danger to which they exposed him, was amongst those personal characteristics which so much endeared him both to those who served under him and to the whole Empire.

Only persons of hereditary nobility, titled or untitled, were eligible for election as members, or being married to a gentleman whose birth and conduct were unexceptionable. But a particular class was founded for the distinction and benefit of women, who, without such hereditary descent as to render them eligible for membership of the first class, might receive the decoration as a recompense of honour, conferred for actions of merit. The members of the first class were Ladies Grand Crosses; of the second, Ladies wearing the Small Cross; the third, Lady Novices. And now, for the benefit of my young readers,

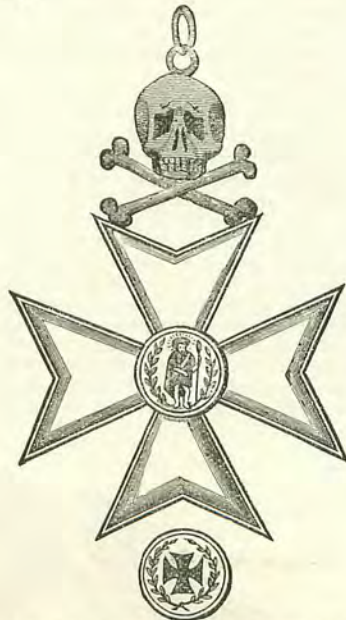
I will give an abridgment of the three vows which the members were required to take.

First—Both single and married women should "educate children as true mothers ought to do, whether their own or children confided to their care, endeavouring to make them useful members of the state to which they severally belong; and that they should, further, promote the education of other young people."

Secondly—"That each Lady of the Order must distinguish herself with respect to her apparel, by wearing none but honourable and decent dresses." "Honourable," I suppose, meant suitable to their position, not shabby, nor in any way derogatory either in quality or condition. By employing the word "decent," it is obvious that the exhibitions of the person, such as we too often see in the present day, were prohibited. I refer to the evening dresses, cut exceedingly low and sleeveless—to say the least of it, in very vulgar, bad style.

Thirdly—The playing of games of hazard was altogether forbidden, and even in those of skill the play might "not be deep," because, "resulting too frequently in the ruin of families."

The Ladies Grand Crosses wore the cross of the Order attached to a ribbon, the width of three fingers, hung round the neck, so that the cross should lie in the centre of the chest, and on the left breast the silver star. The Lady Novices wore a knot of ribbon on the left breast, on which the word "Virtute" was embroidered in silver. Fines, and even forfeitures, were the results of neglecting to wear the insignia constantly. The reception of a Lady into this Order was one of great and imposing ceremony; and she had to make a solemn vow to fulfil the obligations she had taken upon herself—"to the glory of God, to the honour of herself, and to the benefit of society."



LADIES' BADGE OF THE ORDER OF ST. JOACHIM.

Towards the close of the eighteenth century an Order was instituted for women as well as men in Spain. It was founded by Charles IV., the reigning sovereign, A.D. 1792, and was

entitled the Order of Maria Louisa. This Order differed but little in its special design from the others which we have had in review. According to the warrant, we are told it was



LADIES' BADGE OF THE ORDER OF ST. CATHERINE (RUSSIA).

instituted "to afford the much-loved Queen an additional opportunity of testifying her gratification and good wishes to those noble ladies who distinguish themselves by their loyal services, sincere attachment, and noble virtues."

Again we find that practical benevolence was one of the grand features of the *raison d'être* of the Order, for one of the duties obligatory on the members was that they should visit a hospital or other institution for the benefit of women every month, a duty carried out by many of this Order, who kept up a succession of visitings of valuable use to these charities. The Order is supposed to be under the patronage of St. Ferdinand, and the distinction of membership only conferred on women recommended by the Cabinet Council, and nominated by the Queen. The badge consists of a gold Maltese cross, bordered with violet enamel, and bears a device consisting of castles and lions alternately between the arms, and a figure of St. Ferdinand on a medallion in the centre. It is surmounted by a large gold wreath, and it is suspended by a broad violet ribbon, having a broad white stripe in the middle, which is passed through a gold ring. This ribbon is worn across the right shoulder, passing down to the left side. The motto is "*RI, Ordo dla, Reina Maria Luisa.*" As I do not know of any histories of special interest connected with this Order, I pass on to another.

The Order of St. Isabella was founded for women only by Don John, Prince Regent of Portugal, A.D. 1801; but the promulgation of the statutes took place three years subsequently. On St. Isabella's Day the Grand Mistress, accompanied by the members, after attending divine service, visits the Foundling Hospital, but the Orphan Asylum is inspected by them every week. On gala and festival days the decoration is worn, which consists of a gold medal, bearing a representation of St. Isabella of Portugal on the obverse, and the inscription, "Comforter of the Poor" (in Latin), and on the reverse, "Royal Order of St. Isabella." It is suspended by a broad rose-coloured ribbon with white stripes, in the form of a scarf. On ordinary occasions it is fastened at left side by a bow of a similar but narrower ribbon. The number of members is limited to twenty-six, besides the Princesses

of the Royal family and of foreign reigning houses, who must have attained the age of twenty-six if *unmarried*.

Observe, again, how the element of benevolence is part and parcel of this institution also, and its practical exercise (in the devotion of strength, time, and undoubtedly of monetary offerings) is made obligatory on all the ladies so distinguished.

The Order of St. Catherine of Russia was instituted by the Czar Peter the Great in 1714. By so doing he desired to commemorate the heroism and affection of the Czarevna, his consort, on the occasion of the great battle which took place between the Russians and the Turks, on the banks of the Pruth. This dauntless woman accompanied her husband in his campaign, sharing all hardships and dangers with him, so devoted was her affection and fortitude. My readers may perhaps remember that she was not "born in the purple," and was therefore the better able to endure the trying vicissitudes of camp life and the horrors of war. Her maiden name was Martha Rabe; she was a Livonian, and she had been the wife of a Swedish dragoon. History relates that the Russian army, being reduced to great extremities for lack of provisions, Catherine privately despatched a courier to the Grand Vizier, proposing a truce, in consideration of his receiving a large sum of money. Her woman's wit made it evident to her that such a proposal would be derogatory if coming from her husband, while quite otherwise if from her, and sent without his knowledge. The money offered proved an irresistible bait to the Turk; he at once accepted the price of a truce, and sent deputies to the Russian camp, who were commissioned to request the honour of seeing her Imperial Majesty, because the Turkish commander much doubted that a princess could or would share the fatigues, dangers, and privations of war merely through love to her husband; nor to have made the enemy so large a gift from the same amiable feeling. That they were granted the ocular proof desired it is only reasonable to suppose; and it was to commemorate the devotion of the Empress and the success of her enterprise—saving the whole army, as she did, from destruction, yet sparing the honour of the Imperial Commander—that the Order of St. Catherine was inaugurated. In so doing the Czar likewise desired to stimulate the good and loyal feeling of other women, and to hold up the personal self-sacrifice and heroism which was evidenced by his Imperial consort as a noble example to all her subjects.

It seems that, in the first instance, men were admitted to membership, though later on the honour was exclusively restricted to women. Two mottoes were attached to the Order, one appearing on the broad poppy-red ribbon, adorned with silver stripes, which is worn over the right shoulder, and passed down to the left side. "For love and Fatherland," this is embroidered in Russian.

The other motto is on the grand cross

surmounting the device—i.e., "*Æquat munia comparis*." This badge consists of a circular crimson enamelled escutcheon of gold, on which there is a four-pointed white enamelled gold cross. Below the latter, and somewhat behind it, is the half of a wheel, of a brown colour, to represent wood, the spokes and nails of the same being of gold. My readers will recognise, in this latter part of the device, the instrument of martyrdom by which St. Catherine sacrificed her life for her faith in Christ. Behind, in the background, the holy martyr appears, her upper garment of rose colour, the lower of a pale blue. Rays of glory surround the head, and in her right hand she holds a palm branch, represented in green enamel. A rich band of diamonds encircles the escutcheon; above the cross there are a diamond crown and two palm branches laid crossing each other. At the extreme points of the cross are three *fleurs-de-lys*, also in diamonds, and surmounting the cross is a small, eight-pointed star formed of the same jewels. I said that the scarf from which the Order is suspended bore a motto; on the reverse side there is a curious device, an eyrie at the top of an old tower, and standing at the foot of it are two eagles in the act of carrying up serpents as food for their young. There is a special costume designed to be worn by members of the Order on special occasions. It is of silver stuff, decorated with gold embroidery. In addition to the grand cross, the ladies wear also an eight-pointed star, the rays of which are embroidered in silver. In the middle is a coloured escutcheon, upon which appear a cross in silver and the half of a wheel argent.

This Order admits women of all nationalities, but only those of the highest rank. Previously to her marriage, H.R.H. Charlotte Princess Royal of Great Britain was created a member by the reigning Empress, who is Grand Mistress of the Order. Within the last few years the honour has been conferred on three of our Princesses, their Royal Highnesses Helena, Louise, and Beatrice. I may here observe that admission into any Russian Order (and that of St. Catherine is one of the five originally instituted) is a distinction which, of itself, confers nobility. See "Nobility of the British Gentry," by James Lawrence, Knight of Malta.

It may be observed that I have somewhat exceeded the supposed limits of my subject as indicated by the title of these articles, by including medals and simple decorations amongst these great Orders, into which hereditary nobility is an essential qualification for admission. But I write for the information and the pleasure of all ranks amongst the readers of this paper, and it is only just, as well as pleasant, to give some mention of those honours which are open to all who may distinguish themselves above their fellows. Somewhat of this class is the "Maria Medal" of Russia, founded A.D. 1828, by the Emperor Nicholas, in memory of his mother, Maria Feodorowna, "for Service," and was open to all classes

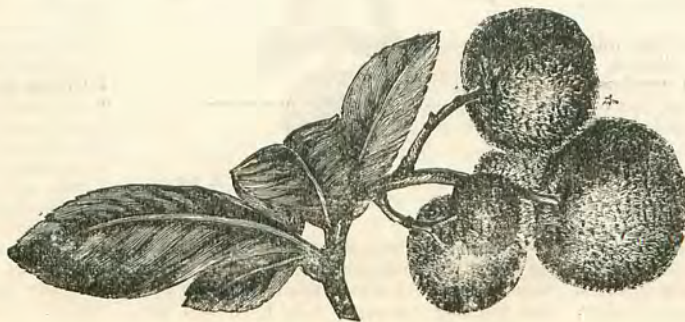
of society, the circumstance of humble birth being no impediment to eligibility. It consisted of two classes. The medal of the first is worn on a scarf laid over the shoulder; that of the second was affixed to the left breast. The ribbon is that of the Vladimir Order, striped crimson and black. It was usually granted to directors and inspectors of the charitable institutions under the immediate management of the Empress Maria. Ladies acting in such capacities were decorated after twenty-five years' service, receiving the medal of the first class; and after fifteen of the second, the candidates being examined by a board of those institutions, and then submitted for the Emperor's approval. Under no circumstances can the possessors be deprived of the medal. The badge of the first-class is a gold, blue-enamelled cross, with the name "Maria" in the centre, and a laurel branch with the number in Roman ciphers of the years of service. Of the second-class a gold medal, bearing likewise the name and ciphers.

Of the same character, in one respect, is the Order of Leopold, founded by Francis I., Emperor of Austria, A.D. 1808, in so far as it is free to all classes and both sexes, irrespective of rank. Nevertheless in this case the institution was that of a real Order, and not of a simple decoration only. All meritorious persons were eligible as members of one of the three classes which composed it. The motto explains the object of the institution, viz., "*Integritate et Merito*."

The last Order which may be included in this, the fifth part of my series, is that founded A.D. 1814, of Louisa of Prussia. Four ladies composed the chapter, and the members otherwise consisted of women distinguished for services rendered to the sick and the wounded in the wars of 1813 and 1814, as also in hospitals. Single or married women were equally eligible; and also whether Prussians or naturalised. In this Order we find another instance of a distinction free to all; personal merit, apart from rank or interest, alone qualifying the aspirant for membership. Otherwise, there were no restrictions imposed. The badge is a small gold cross, black enamelled, and in the centre (on both sides) there is sky-blue enamel. On the obverse is the letter "L," and on the reverse the dates, as given above. It was worn on the left breast, suspended by the ribbon of the Iron Cross.

We have recently had a very interesting sketch of the life of the good Queen of Prussia, the pious mother of the late Emperor William, in THE GIRL'S OWN PAPER (see vol. viii., p. 801), and those who have read it will have seen that she used to accompany her much-beloved husband to the wars with Napoleon Bonaparte. Thus the institution of an Order in commemoration of her fortitude and devotion, bearing her honoured name, was a commendable thought; and the distinction conferred by admission to membership of women who would fain "go and do likewise" was and is most suitable, and much to be commended.

(To be continued.)



talking to me; he made me tell him all about our life in the South Sea Islands, and he had once suggested that I should try to write some papers or stories which he said he should enjoy illustrating for me. Ah, how pleasant was the vision his words had opened to a somewhat lonely girl, whose experiences had been so different from those of the women he met generally in society, and who had so much quiet time for indulging in imaginations and fancies, for cherishing sweet hopes, and building castles in the air. My dear father was included in all my plans; I never dreamed of a life that should part us in this world. Now there must be an end to all that I had looked forward to with such sweet joy of late; for I believed Maurice Norton loved me, although he had never told me he did—not in words. I must banish all thoughts of love, however, from my own mind now, and avoid meeting

him again. Only once I would like to see him before we left England; just once, to say good-bye.

His was the thorough artist nature—impressionable, sensitive, and susceptible to emotion. He would not miss me long, I told myself. And to bind his future to mine when I had to go to the other side of the world, and when, as I now knew, my father could never live in England, was not to be thought of for a moment.

All this I turned over mentally in my own room, to which I had escaped after a walk beside my father's bath-chair that same evening. It was early in June, and the park had looked lovely in all the luxuriance of foliage and blossoms not yet harmed by smoke or blight. The rich joyous notes of the thrush had filled me with pain, and—shall I confess it?—with a yearning and longing for what could not

be mine. I had listened to its song a few evenings before with Maurice, whom I had met accidentally in the flower-walk in Kensington Gardens; and we had both been very quiet, one of us very happy then.

He had walked home with me afterwards, and sat for a while talking to my father about some new work he had lately been commissioned to do; work which promised to bring good remuneration, and possibly fame.

My father, unlike myself, was more cheerful than usual; he had not been off his bed or couch for several days until then, but he declared the prospect of sea air and the voyage, with employment at the end of it, had made a new man of him.

He was tired, though, when we got back to South Street, and I was able to get to my own room early.

(To be continued.)

ORDERS FOR WOMEN.

By SOPHIA F. A. CAULFEILD.

PART VI.

ANOTHER Order or Badge instituted to commemorate the patriotism of a woman is that of "The Olga," so named after a Grand Duchess of Russia, married, in 1846, to Charles XII. of Württemberg. The Order instituted in her memory was inaugurated by her husband, A.D. 1871, and was, like our "Victoria Cross," conferred for special gallantry on the battlefield; but, in the case in question, the fact of being a woman did not constitute a disability. The brilliant example set by the Queen served not only to obtain a lasting memorial of honour for herself, but also a reward of merit for those of her sex who should prove themselves worthy followers in the footprints she left "on the sands of time."

The badge consists of a dead silver cross *tréflé*, with an inner one of red enamel. On a medallion—likewise of dead silver—there is the monogram, in raised gold letters, of the King and Queen, united within a circle of burnished silver. It is suspended by a grey watered silk ribbon, having a red border, and the date of the institution appears on the reverse.

The Grand Duchy of Hesse has also a decorative badge, to reward the services of both sexes, irrespective of rank, and corresponding to the "Iron Cross" of Prussia, and the "Red Cross" of our own British Empire. It is called the "Sanatory Cross." The badge is a twelve-pointed variation of the "cross *patée*," on the arms of which is distributed the legend, "Für Pflege der Soldaten. 1870." On the reverse are the Grand-Ducal crown and cipher, and on the arms of the cross the inscription, "Den 25ten August, 1870." This decoration is suspended by a ribbon of a deep scarlet colour, having a narrow border of silver.

The "Iron Cross" of Prussia—designed, as I observed, for the same purpose as the last-named—was founded by Frederick William III., March 10th, 1813, and restricted to the campaigns of 1813 and 1815. It was again revived during the Franco-Prussian War, as a decoration of honour and reward for heroic actions in the cause of the Fatherland, both in peace and war, and conveying with it, on certain occasions, a pension. The Order was remodelled by the Emperor William I., and consists of two classes.

I feel proud to say that one of our own countrywomen was the first lady on whom the distinction was conferred, after the terrible war in question. Already distinguished as a nurse, Miss Florence S. Lees acted as Superintendent of the Ambulance of H.I. and R.H.

the Crown Princess of Germany and Prussia, for the wounded in the late French and German War. She served with the 10th Prussian Army Corps before Metz, where she had charge of the 2nd Typhus Station; and afterwards of the ambulance before-named. Miss Lees certainly worked hard for any distinctions, and they were personally many, from the Princess of whose ambulance she took charge. She is author of "A Handbook for Hospital Nurses" (Isbister and Co.), in the preface of which a further account of her studies in the various European hospitals and distinguished services will be found. Since her trying experiences of those sanguinary times, she has taken upon herself the more peaceful duties of private married life, and changed her name for that of the Rev. Dacre Craven.

Our own corresponding decoration, the "Red Cross," was instituted by H.R. and I.M. the Queen, in 1883, for services of special devotion in nursing the sick and wounded in our Army and Navy; and many have well earned the honour amongst our countrywomen. The cross is of crimson enamel edged with gold, having on the arms the inscription, "Faith, Hope, Charity," the date of the institution, and the effigy of Her Majesty in the centre. On the reverse are the Royal and Imperial cipher, and the crown, both in relief.

The "Order of Sidonia" is a decoration of distinction, founded in 1871 by King John of Saxony, in memory of the Duchess Sidonia, mother of the Albertine line. This Order is exclusively designed for services rendered by ladies in war, and consists of a Maltese cross of white enamel, edged with gold. An enamelled circular field argent, garnished with eight gold rue-leaves, is charged with the effigy of the Duchess Sidonia in gold, surrounded with a dark blue enamel fillet, inscribed "Sidonia." The escutcheon of Saxony is on the reverse, on a field argent, and beneath, on a dark blue esrol, is the date of the Order. This badge is worn on a scarf of watered violet ribbon, with two white and green stripes. It will be seen that we have in this decoration another tribute to the passive heroism and unselfish devotion exhibited whenever such attributes are called for, although but rarely brought prominently forward and held up as an example to humanity in general.

Following in the same lines, we find that both Turkey and Persia have recognised the special devotion exhibited by members of our own sex, whether in personal exposure to

danger or practical benevolence and compassion for the sufferers in war. By His Majesty the Sultan Abdul Hamid II. a special decoration of honour was instituted, entitled the "Order of Nishani Shefakat." In this case it was to acknowledge and commemorate the benevolence displayed by the Baroness Burdett-Coutts, Lady Layard, and other ladies working with them, and the name of the decoration is derived from the word *shefakat*, meaning pity, mercy, or benevolence. It seems that the Sultan sent a telegraphic message by the Turkish Minister for Foreign Affairs to his ambassador in London, saying that "being much touched by the kindness and generosity displayed by the Baroness Burdett-Coutts towards the victims of the Russian atrocities, he desires to express his most sincere thanks, not only to that noble lady, but to the other members of the committee through her initiative." This was dated "August 20, 1878." Lady Layard had the pleasure of being personally invested with the decoration by the Sultan on the spot at the time.

The insignia consist of a five-pointed star in red enamel, with golden edges and globules at the points. The cipher of the Sultan appears on the circular gold centre, surrounded by a green enamelled gold-edged fillet, charged with five gold small pentagonal stars. From the inner angles of the star issue five clusters of jewelled rays, seven in each. To the upper cluster a gold-edged red enamelled crescent is attached, with the points directed upwards, and embracing a similar red enamel pentagonal star. The decoration is suspended from a gold chain. There is a star without rays in the angles, attached to a watered white ribbon, and at about a quarter of an inch from the edges there are two stripes of red, with narrow green borders.

I said that the idea of decorating women has borne fruit in the really large and open-minded brain of the most progressive of Eastern potentates, the present Shah of Persia. The "Order of the Sun" was founded by Feth Ali Shah, 1808, and consists of two classes—a Star and a Medal. It was subsequently transformed into the "Order of the Lion and the Sun," the badge representing the sun rising behind the back of the lion, or the sun "in Leo," *i.e.*, the sun in its fullest power in the zodiac. The Shah Nasr-ed-Deen conferred this decoration on Madame la Maréchale MacMahon (Paris: August, 1878), by the hands of the Persian Minister, Nazat Agha. This was a step in the right direction,

and one can scarcely yet appreciate at its full value to Eastern women the precedent thus established.

Amongst all the Orders or decorative distinctions open to women, not many have been inaugurated in France; indeed, I believe I may say, none exclusively for their benefit and encouragement. Of course, I except the ancient order of the knights and knightly ladies, "Hospitallers of St. John of Jerusalem." The stigma resting on the gallantry of the ruling powers has at last been removed through the arbitrary action of one of the sex thus neglected. I allude to the Order of "The Legion of Honour." It was established at the beginning of the present century, and was originally composed of three classes, *i.e.*, Grand Officers, Commanders, and Legionaries; but after the coronation of Napoleon, 1804, the first class was subdivided into "Knights of the Grand Eagle," and secondly, "Grand Officers." The primary idea in the inauguration of this Order was that of establishing "Equality." Every social grade was eligible for the dignity conferred, through personal merit; and, through its means, "the First Consul desired to popularise the idea of personal distinction, and so, at the same time, pave the way" (as Sir Bernard Burke observes) "for the establishment of the Empire, and the more exclusive titles of nobility which accompanied it." This Order was first established as the "Order of the Eagle," by Napoleon, in 1802, when First Consul. Then the "Eagle" was renamed a "Cross" during the subsequent monarchy; and after that the "Order of the Holy Ghost," the effigy of Henri IV. being placed in the centre; the Fleurs-de-lys of 1816 (between the rays of the star of the Order) were substituted by double lances draped with the tricolour. Napoleon III. restored its Imperial character, and it has been since modified by the Republican Government.

I said that it needed the decided action of a woman to obtain for the "weaker sex" the benefits monopolised by the stronger, and this work was very promptly and cleverly accomplished by the ex-Empress of the French. I cannot inform my readers as to the number of Frenchwomen who have deserved well of their country that have latterly received the reward of their merits from the grudging hands entitled to award it, but I

reply that, "as it had never hitherto been granted to a woman, they, the ministers, protested against creating a "precedent," and refused even to make an exception in compliance with her wishes. But they had to do with a stronger will and a more faithful friend



"LION AND SUN," PERSIA.

than their mightinesses imagined. The Imperial lady was prepared to "bide her time," and the very next year brought it. She was proclaimed Regent during the absence of the Emperor in Algeria, and thus she became the head and fount of all honour. Without previous notice to those who rejected her request, she paid a morning visit to the great painter's studio, and kissing her—the more graciously to enhance the value of the decoration—she pinned the Cross to her breast with her own hands.

Since creating this truly desirable precedent, a specially interesting award of the distinction has been recently made, of which perhaps some of my readers may not have seen any account. The Governor-General of Tonquin conferred the Cross, in the presence of the troops, on the head of "superior" of the Sisters of Mercy serving in the field, for her remarkable and heroic self-devotion. I think it well to give the presentation speech *verbatim*, as it relates the services of the lady in question.

"Sister Maria Theresa, you were only twenty years of age when you first gave your services to the wounded at Balaklava, and were wounded in the execution of your duty; you were again wounded at Magenta. You bravely nursed the wounded through all our wars in Syria, China, and Mexico. You were carried off the field at Wörth, and before you had recovered from your injuries you were again performing your duties. When a grenade fell into your ambulance, you, without hesitation, took it up in your hands and carried it to a distance of a hundred yards from the ambulance, when it exploded, wounding you severely. No soldier has ever performed his duty more heroically than you have done, or lived more successfully for his comrades and his country. I have the honour to present you, in the name of France and the French Army, with the Cross which is only conferred upon those who have shown remarkable bravery in action. Soldiers, present arms!"

Another decoration for women was instituted by Her Majesty the Queen, designed for the elevation of the social position of trained nurses, not necessarily for special service in

the field. I refer to the badge of St. Katharine. The appointment as a "St. Katharine's nurse" is tenable for three years, but subject to a stipulation that either incompetence or misbehaviour shall entail dismissal. Each member receives pay at the rate of £50 per annum, in addition to the salary of which she might be in receipt from the institution to which she already belonged. The "Lady Augusta Stanley Institution" furnishes the first three members, and, at the desire of the Queen, the institution receives in addition £50 per annum for the sustenance of each nurse, who, on being selected for such a distinction, wears a badge or armband with the letters "St. K." in the centre, a decoration which she continues to wear as an honorary distinction after the expiration of the three years' service above-named.

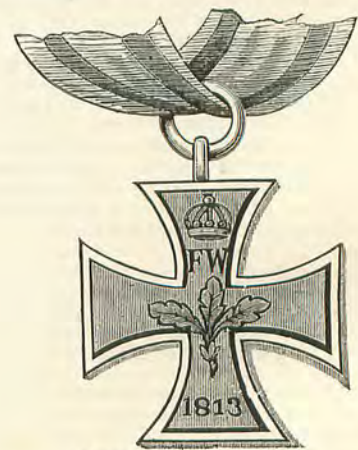
The last decoration instituted as a reward of merit which can find space in this (sixth) part of the series is that designated "The Order of Civil Merit" of Prussia. That its benevolent action and its influence for the encouragement of all services to the cause of humanity and of science is extended to women as well as men, was exemplified, amongst others, in the case of a remarkable Frenchwoman. This lady, Madame Marie A. V. Gillain Boivin, was a celebrated scholar, author, anatomist, and obstetrician of great reputation, born A.D. 1779, and died in 1841. Madame Boivin was chief superintendent of the Maternity Hospital in Paris, and was decorated by the King of Prussia, receiving from him the medal above-named. Not only so, but the University of Marburg conferred upon her the degree of "Doctor of Medicine." This talented woman distinguished herself likewise as a writer, and gave the world a medical work which has passed through several editions, and is quoted by eminent authors of the present day.

Before closing this series, as I propose, in my next (the seventh part) I have two or three additional Orders and distinctions to mention. Several more, instituted specially for women, and also for both sexes alike, might be named, but as they are now some of them extinct, while others appear to be scarcely sufficiently well authenticated, it is not worth while to occupy space even with their names. Those rewards of merit that remain to us may suffice to encourage well-doing amongst all classes, and the brief account given of the Royal Orders of the aristocracy, many of them instituted for self-



LEGION OF HONOUR, FRANCE.

can tell how the Empress contrived to create a precedent in favour of these neglected ones. It appears that she requested the conferment of the Cross on the great animal painter, Rosa Bonheur (so affirms M. Peyrol, her brother-in-law); but Her Majesty received the ungracious



IRON CROSS OF PRUSSIA.

discipline and the more efficient carrying out of practical benevolence, will, I trust, serve to open the eyes of any persons who, in ignorance of their work and origin, may hitherto have regarded them with unmerited jealousy.

(To be concluded.)

sional use, is chiefly intended for a dinner-table decoration. These baskets are very easily made, and nothing is more charming than half a dozen of them or more, in addition to a pretty table-mat. The foundation is of millboard, and they are mostly round in shape; the little design (the more simple the better for this purpose) is worked on a breadth of pongee silk of any artistic shade that will harmonise with the colour of the table-mat, if you have one; this is sewn to the foundation very full, and drawn in at the top, leaving amply sufficient for a puffed frill, of from one to two inches wide, according to the size of the basket. The handle is formed of "crinoline steel," which is slipped into a double strip of silk about three times its width, and closely gathered to each side of it; this is firmly sewn to the foundation of the basket; a tin pan is placed inside, with a wire lattice over it to support the flowers in the right position.

A number of these baskets, made of olive green silk and filled with primroses, make a most beautiful and dainty table decoration, such as would find favour amongst the admirers of these flowers "in the primrose time of the year."

Fig. 4 is a most luxurious variety of carriage

rug, which we give here because it is so easily made, not expensive, and is really so comfortable an article on a journey that we desire to put it within reach of all. The flat wedge at the bottom can even be fitted with a foot-warmer. The outside is of thick, soft serge or cloth, on which powderings of leaves are worked in coarse crewel. Supposing the material to be of dark blue cloth, the leaves might be worked in olive greens, and the ribbon knots either all in pale blue, or part might be in a light shade of terra-cotta. It is lined and trimmed with fur; an old fur cloak, which is past duty in its original form, could easily and economically be utilised for the purpose of lining such a rug, with the best bits put at the top; fur must also be introduced into the muff part in front of the rug. The whole thing should of course be made large and loose, so as to slip comfortably over the dress of the wearer.

Fig. 5 is a vase-shaped basket, which can be used either for waste paper or knitting, or it can be made on a large scale, between two and three feet high, and used as a corner vase for tall grasses and bulrushes, like the china one from which the idea is adapted. It needs patience and exactness to manipulate such a

basket; but it is otherwise quite easy. The ten pieces of millboard forming it must be cut exactly to the same size, and the material should be at least an inch larger all round. Crewels of the soft shade of blue, seen in old blue china, should be chosen for the embroidery, and Japanese gold in the outlines of the palm leaves will be an improvement; each section must be separately covered and lined, and they are then very neatly sewn together. The basket, when finished, has so precisely the appearance of a china vase that we have known such a piece of work to be invariably mistaken for one. On the basket of which we speak is embroidered so exact a copy of an old blue dragon vase, such as can be seen in the South Kensington Museum, that we marvel how—being an "all over" pattern—it has been so neatly fitted together that there is no interruption in the design.

We think these baskets might more easily be made of cretonne of some good and artistic pattern, which, if cleverly managed, would have almost as good an effect as embroidery, and a vast saving of time and expense would be accomplished in its manufacture.

HELEN MARION BURNSIDE.

ORDERS FOR WOMEN.

PART VII.



WE have now reached the last part of our series, and have but few more orders to name. The first on my list amongst these is that of the "Southern Cross" of

Brazil, instituted for the benefit of both sexes, by Pedro I., Emperor, A.D. 1822. The recent revolution in that country, and the deposition and exile of the distinguished and accomplished prince, who did so much for his ungrateful people during the many years of his Imperial sovereignty, upset all the existing institutions that derived their origin from the Crown. The Government of the new Republic has thus included this Order in the category of those overthrown, specially declaring that the dignity conferred on its recipients can no longer be legally held by right of the Imperial warrant. Of course this decree of the authorities now in power must apply to those who elect to remain subject to the new Government, but those now removed from the rule and protection of their laws, and who decline to recognise the right of a powerful faction to depose their sovereign, will continue to wear the badge which he deemed them worthy to receive. The motto of the Order was *Premium bene merentium*. The Brazilians had five Orders, and it has been stated that "nearly every scientific man of mark holds one of them." The same authority maintains that they cannot be altogether abolished by the Republic, seeing that, in connection with them, Dom Pedro was never the sole fountain of honour. He shared the position with the King of Portugal, in the case of the "Order of St. Benedict," and with the latter and the Pope in the case of the "Order of Christ." That of "the Southern Cross," named after the distinguishing con-

stellation in the Southern hemisphere, is of four classes. As my space now rapidly diminishes, I will not describe the badge.

Far away from this mighty England of ours, and very remote from the four great continents of the world, there is a wonderful little kingdom composed of several islands, eight of which are inhabited, and the chief amongst them is Hawaii, the seat of the Government. Most of my readers will recognise this group as that of the Sandwich Islands. They are very beautiful and picturesque, clothed in tropical verdure, and basking in the dazzling sheen of the Southern Ocean.

Now this little constitutional monarchy has inaugurated a Royal Order, free to both sexes, and composed of seven classes, having a "High Grand Officer" and "Lady Companions," the late Lady Brassey having been admitted into the Order. The badge consists of a Maltese cross of red enamel, edged with gold, surmounted by a regal crown of gold. The circular centre is also of red enamel, bearing the monogram "K," within a fillet of white enamel, on which is inscribed the words "Kulia i Kanuo." On the upper limb of the cross is a small medallion representing a head in gold. The reverse of the centre is plain, "Kulia" only inscribed on the fillet, and a gold regal crown fills the angles of the cross. There is also a star of the Order; the yellow watered ribbon to which it is attached has three narrow red stripes and red edges, and the name of the decoration is "the Order of Kapiolani."

I will now proceed to give a history of what I believe to have been the origin of the name bestowed on this institution, first observing that there are two remarkable mountains on the island of Hawaii. One, snow-clad, rises to a height of 13,950 feet above the sea, and is called "Mauria Kea," or "the White Mountain." The other is a continually active volcano called "Kilauea," rising to a height of 3,970 feet, with an enormous crater of nine miles in circumference, and ever sending forth flames and smoke and streams of lava. Christianity had been preached in the island, but it would seem, with very little effect; and the heathen priests maintained their own peculiar superstitions and forms of ignorant

worship. One of their deities (supposing that they believed in others) was the goddess "Pele," who, they maintained, presided over the volcano, and bathed in the seething lakes of boiling lava at the bottom of the crater, which lakes were interspersed with smoking cones. No woman might presume to touch even the base of the terrible mountain—an act of sacrilege for which the penalty was death; and it was regarded as equally such for anyone but the priests to touch certain berries dedicated to the goddess, and employed in the heathen rites. One brave confessor of the Christian faith was found amongst the handful (if as many) of converts in that idolatrous community; and that one faithful servant of God was a woman. How often we see the truth of those words of Sacred Writ exemplified: "God has chosen the weak things of the world to confound the mighty"! "Kapiolani" was the name of that woman; and to defy this false god, and prove her utter impotence—nay, even her non-existence—was the object of her zealous heart, at all risks of death on the awful mountain, or martyrdom at the hands of the priests. But she had "yielded her body a willing sacrifice" to her Divine Master; and whether in life or in death she recked not, so that she might glorify Him, and effect the conversion of her fellows. She made her confession before them all, told them the object she had in view, and to their utter bewilderment she seized a branch of the sacred berries, and fled up before them on her dangerous way. In consternation the priests made the best of their way behind her, now over streams and now among rocks of lava, lying in wild confusion around, and amidst the dull roaring of the volcano and the shakings of the ground—a scene of dread and desolation that no human foot had dared to tread before. The perilous ascent was made at last; how long it took to accomplish it I cannot say. A stream of lava might have swept her away, and the cleaving ground have swallowed her up. But strong in her belief that the inability of the false god to assert her sovereignty and avenge the insult put upon her would result in the overthrow of paganism, she gained the summit of the mountain at last. Over the awful verge she

passed, and descended into the crater. Expecting to see her swallowed up, the priests had followed hard, and with consternation beheld her unparalleled temerity. Into the boiling depths she threw their "sacred berries," and then unscathed they saw her retrace her steps. No ill awaited the "martyr in will" on her reaching the crowd that waited below; nay, more, she had broken their faith in their impotent deity, defied and defeated by a woman, and thenceforth they believed in the God of Kapiolani, and the land became a Christian kingdom. I think that in view of such a history the origin of the name of the Hawaiian Order is not far to seek. It was only natural that a grateful country should have inaugurated the institution in memory of her.

We may now pass on to a very peculiar kind of distinction, which is neither the badge of an order nor a decoration. Still, it is the highest distinction that "His Holiness" the Pope confers on the most illustrious of his female co-religionists. I refer to "The Golden Rose." It may interest some to know what it is like. Imagine a full golden branch, furnished with thorns and leaves, buds and full-blown flowers. The topmost of the latter is the largest, and there is a small receptacle for balm and musk within it, placed therein by the Pope when blessing it. This little cup is covered with a lid. The branch is planted in a vase, of which the shape is not in all cases the same, varying according to the fancy of the august donor; but his arms and name are always engraved on the pedestal. In ancient times the rose was always painted red over the metal. This mark of distinction seems to be of very early institution, and according to generally received opinion dates back as far as to the eleventh century (the Pontificate of Leo IX.). The list of recipients in the early days of its institution includes the names of men as well as of women, as, for instance, our own Henry IV., Henry VIII., and James III. of Scotland. Henry VIII. actually received it three times. Caesar Borgia was also a recipient at the hands of his father, Pope Alexander VI., and the Emperor Napoleon III. was another. Formerly it was only Royal personages who were thus distinguished, but last year this rule was broken, for Miss Caldwell's donation of 500,000 dollars to the R.C. University at Washington was acknowledged by the Pope with a similar presentation. History tells us that Pope Urban V. sent it in 1366 to Queen Johanna of Naples, and this is the earliest record of any special recipient of the honour; while Mary Tudor was our last English Queen to whom it was presented. Queen Isabella of Spain, the ex-Empress of Mexico, widow of Maximilian, the ex-Empress of the French, and the late Queen Mercedes of Spain were all thus distinguished; and it has been a subject of comment that all these Royal ladies were the victims of great misfortune, little anticipated by the donors of the rose, which was supposed to bring a special blessing to the recipient.

It may be remembered that in a former article I said that the rose was an emblem of silence, an idea that was attached to it in the

time of the ancient Greeks. Italian writers say that the phrase in common, *sub rosa*, had its origin in the presentation of consecrated roses by the Pope, to be placed over the "confessionals" at Rome, and designed to denote secrecy, A.D. 1526.

My list of orders and decorative distinctions for women is concluded, as medals (however honourable and justly appreciated) that do not emanate from the source of all honour—the sovereign, or the government in sovereign power—do not come within the limits of this series.

Since giving an account of the Order of the Amaranth, several of our country women and men have been admitted to membership. The Countess Jeanne von Rosen officiated as "Grand Mistress," and the Countess Märta Gyldenstaple as "Mistress of the Ceremonies" on the occasion, which was the annual Fête Day at Stockholm (February 18th). The wife of the British Ambassador, Lady Plunkett, and Miss Plunkett, Lady Georgina Gough, Mrs. Hay Newton, and a large number of ladies belonging to foreign Legations, besides members of the Swedish aristocracy, were those so distinguished.

Interesting as the subject of orders must be from antiquarian and historical points of view, I regret to think it possible that certain readers may feel as if "left out in the cold." Some are ambitious, and desire hereditary distinctions, and those appertaining to the nobility, which Providence has not placed within their reach. Then, as regards the rewards of merit, which are free to all classes alike, many desire them who have earned no claim to such decorations; while others really deserving them have been strangely overlooked. To those who would fain deserve well of their country I would say: take courage, and "whatsoever thy hand findeth to do, do it with thy might"; to the latter: remember that there is One who "seeth in secret," and who will hereafter, if not in this world, "reward thee openly." Another class, as yet unnamed, should not be forgotten—viz., those whose noble lives have been forfeited by acts of splendid self-devotion, and thus no laurels could be awarded them. Such ever crop up from time to time, "whose praise is not of men, but of God." Among such it may not be irrelevant to my subject to give an example. A poor French nursing sister had four or five little girls under her care, and was taking them for a walk. Suddenly she heard the cry of "Mad dog!" and there, coming at full speed towards them was the infuriated beast. Her first thought was of her charge. Bidding them run back for their lives, she sprang forwards herself to catch the dog in her arms. Close to her own body she clasped him, while he bit and tore her in frantic rage. Lion-hearted, she never relinquished her desperate hold, until men, armed with implements of attack and defence, came up and delivered her. She died in all the agonies that she knew were before her, but she knew also that the children were safe. No star ever glittered on her poor mangled breast, but she left an example of that love

which is "strong as death," and of transcendent heroism that never in the annals of the world has been surpassed.

One more case of marvellous self-devotion in one of their own sex may profitably interest my girl readers. I was at Bath, many years ago, when a terrible fire broke out in a house in the lower part of the town. So far as the firemen and spectators were aware, the occupants had all been rescued, and the flames bid fair to destroy the whole building. But before the stairway was quite unapproachable, a young dressmaker appeared in the crowd in frantic distress, assuring the firemen that there still remained a little one in an upper chamber. It was no kindred of hers, but she knew it well. Brave men, as that *class invariably* prove themselves, they regarded a rescue at that stage of the fire as out of all reasonable hope. "Then I will go!" she exclaimed (or words to that effect), and she sprang within the door of the fated dwelling. How she attained that upper floor could not be explained, but within a few minutes the eager eyes of the spectators beheld her at a window, with the infant in her arms! Whether too far for rescue from without, or that the cruel pursuing flames and smoke burst out through the open window and gave no time to accomplish it, I do not know. It was a moment of triumph, yet, quick as thought, it was changed into that of agony. Ay, here again were verified the sacred words I quoted before, for "many waters could not quench love," any more than, in a literal sense, they could extinguish the flames that enveloped her.

And now a last word before I say "Farewell." While many are too envious of the distinctions conferred on others, there are those who affect to despise them, and even go further still, and dismiss the question with the trite and self-evident statement that "people should do what is right, without looking for any reward." But far from denying the fact that a grateful and loving desire to please God and to help others might well limit our highest ambition; still, the "system of rewards and punishments" is of Divine ordinance. No reader of the Bible could ignore so patent a fact, from the promises and threatenings set forth in the Old Testament, to the sublime declarations of the Apocalypse. Who has not noted the signal award made by our Blessed Lord to the poor woman who gave practical self-denying proof of her repentance and faith by the presentation of a most costly gift! Not only did He accept her and the offering she publicly made, but He instituted a perpetual commemoration of her act. Truly, she did not look for any reward, only her Divine Master's forgiveness, and the joy of doing Him honour. But what did He say? I pray you to mark the words:—"Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—St. Matt. xxvi. 13; St. Mark xiv. 9.

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