Funny, now, wasn't it, that Horace should put on the last straw that broke the camel's back? I don't think that quite fits the case, but you know what I mean. I'm glad it was so, too; for I'm as fond of that lad as if he were my own. I knew he had good in him, all the time, even when he was a bit frisky. I felt sure he was right at heart, and I'm not often mistaken in people, or I might say never."

Mrs. Penthurst uttered the words—"Budd Wakestaff, for instance."

"Now that's too bad," replied Mr. Tollingwood, "too bad. That young serpent did take me in a bit. I'd give twopence halfpenny to have the chance of dressing his jacket with a good ash stick. He's made a poor job of it, he has. I didn't know that Scobley was related to the Wakestaffs. They'll not cheat him much; if they do, they may rest on their honours—for awhile."

"Dora was the best in the lot," said Mrs. Tollingwood. "I am sorry she married Bart Howardson. He is not the kind of man who is likely to help a woman to follow her best nature."

"Talking about women," said Mr. Tollingwood, "it's my opinion, and will be, that if Mrs. Ingleton had not been such a dismal body, and had not had so much to say about wishing herself in heaven, her husband would have done a great deal better than he ever has done. This book of his which is coming out is really good. I have seen parts of it. But when a man has a wife——"

"Hush!" said Mr. Penthurst, who, with the quick ears of the blind, heard footsteps approaching.

Annie and Horace were returning from a ramble, and they walked across the lawn towards the open window. They had lingered awhile amongst the flowers, and had gathered several of their favourite kinds.

"I like the flowers which I always liked," said Annie: "the sweet homely ones which I grew in the little garden at the Lodge, when father and I were visitors there."

"I remember," said Horace; "and I was your head gardener; do you remember? and we pretended that the other gardeners were at home ill."

"I remember quite well," Annie replied, "and you pretended that you did not need any wages, because a fortune had been left you. That was very fortunate for me, because I had nothing to pay with."

"You were not an inventor, and an heiress, and I don't know what besides, in those days."

"Nor am I yet. Dear father studied all the plan, except the last important step, and that you supplied."

Horace shook his head. "But for you," he said, "the great work would never have been done. You were born to do it, as you were born to be a blessing to all who ever trusted you."

"Now, Horace, why will you talk such nonsense?"

"Nay, my dear, it is not nonsense, and even you must not say that it is. See what a blessing you have been to me; and when we are married——"

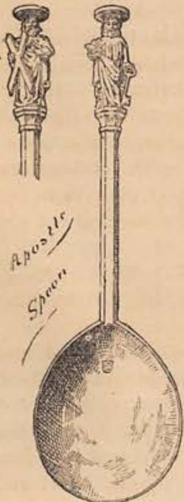
"Our friends will think we are lost," she said, starting towards the house, and talking to Horace about the flowers.

When Mr. Tollingwood saw them, he said in a low voice—

"They were made for each other, those two were. You know what I think about Annie; and I'm as fond of that lad as if he were my own."

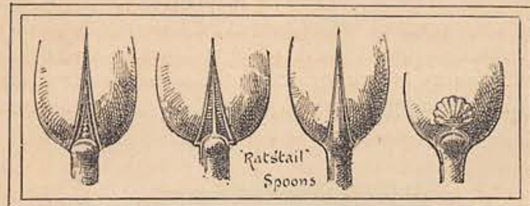
THE END.

SPOONS.



THERE is probably no greater index of the degree of civilisation and refinement to which a race has arrived, than the manner of food that they eat, the way it is dressed and eaten, and the implements used in those processes.

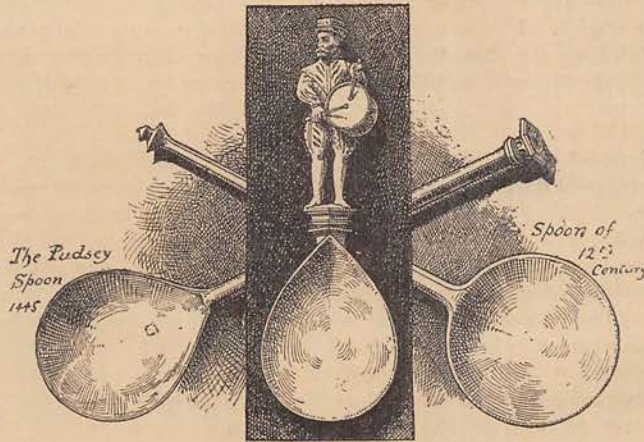
Every one knows that it is the habit of the archæologist to divide the various periods, and to determine the approximate age of the history of man, by the material of which his implements were made, and the degree of care and skilled labour bestowed upon their manufacture. Accordingly, we are led back by these patient explorers to days long anterior to the earliest page of history, when men were but a little higher than the brutes, living in caves, clad in skins, eating with their hands, like monkeys, and using implements of chipped flint and stone. That



genial essayist, Charles Lamb—in his disquisition on the popular fallacy, "that we should lie down with the lamb"—in praise of candle-light, "kindliest luminary," draws an amusing picture of society previous to the introduction of "long sixes."

"This [candle-light] is our peculiar and household planet. Wanting it, what savage, unsocial nights must our ancestors have spent, wintering in caves and unillumined fastnesses! They must have lain about and grumbled at one another in the dark. What repartees could have passed, when you must have felt about for a smile, and handled a neighbour's cheek to be sure that he understood it?"

We may not challenge comparison with the inimitable writer by treating our subject similarly; but a dinner without knives, and forks, and spoons, must have been a trying necessity to be speedily despatched, a mere scramble for sustenance against a more active neighbour, more like a banquet of wolves than a social meal. If "jokes came in with candles," surely it was not until the introduction of spoons that dinner became a leisurely and conversational episode.

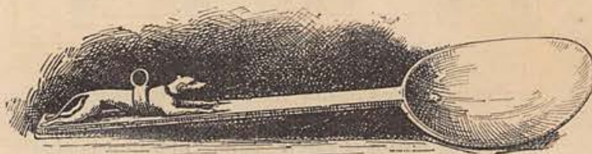


Wooden Spoon of 16th Cent.y

The earliest spoons were doubtless made of wood, a hollowed improvement upon John Chinaman's chopstick. These, in their turn, were supplemented and displaced by spoons of bone and horn, from whence we get the proverbial expression as to making the spoon or spoiling the horn. Then came spoons of tin or iron, of rough and inelegant shape, and hammered by hand, such as may still be seen in many a humble, rural kitchen. In the prosperous Tudor times the precious metals became more plentiful, and gold and silver plate was in such demand that every great family had its own goldsmith. Of this there is abundant mention. The will of Katherine of Arragon bequeaths to her goldsmith a year's wages, while Cardinal Wolsey's goldsmith, Robert Amadale, as became that ostentatious gentleman, was a famous craftsman. In a "Description of England," by one William Harrison, who was chaplain to Lord Cobham in 1586, prefixed to Hollinshed's *Chronicles*, is given a graphic picture of the increase and spread of wealth in the country, which speaks of the exchange of "treene [tinned iron] platters into pewter, and wooden spoones into silver or tin;" and concludes with a list of the plate usually possessed by a yeoman, consisting of "a silver salt, a bowle for wine (if not a whole neast), and a dozen of spoones to finish up the sute." There can be little doubt that, at the close of this century, silver plate among the wealthy classes was comparatively plentiful.

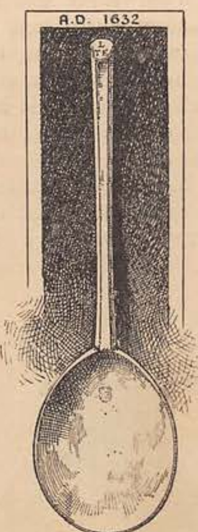
In the following century came the Great Rebellion, that epoch which wrought such havoc among the mediæval art treasures of England; and to none of them was it so disastrous as to the plate of the period. For, as the struggle dragged its weary length, and men and money were sadly in need, the partisans of King and Parliament flung their silver plate—spoons, cups, salvers—into the melting-pot, to provide bread and equip troops. Thus spoons antecedent to this period are extremely rare. There is a coronation spoon preserved in the Regalia in the Tower, the date of which is said to be early in the thirteenth century; but this appears to be somewhat doubtful, for, curiously enough, the goldsmith's charge for remaking it at the coronation of Charles II. is still preserved. Another historical and even more famous spoon is known as the "Pudsey" spoon, date 1445, of which we give an engraving above. It derives its name from the fact that it was given by Henry VI., together with his boots and gloves, to Sir Ralph Pudsey, with whom that unhappy king took refuge, at his seat, Bolton Hall, after the disastrous battle of Hexham.

According to Mr. Cripps — whose book upon "English Plate" is a standard work on the subject, and to whom we gratefully acknowledge our indebtedness—spoons continued this curious shape from the middle of the fifteenth century until the Restoration, when it was superseded by another pattern. The stem and handle, no longer cubicular, became quite flat, and broad at the end, which divided into three points slightly turned up. The bowl was changed into a regular oval and was strengthened by a tail, a kind of continuation of the handle, known as the "rat's-tail," which ran down the back.


English Spoon 1632 (Silver)

This shape continued in vogue until about the reign of George I., when a third fashion was introduced. Mr. Cripps seems to think it probable that a change of dynasty caused a change in the fashion, the Court bringing into this country the shapes prevalent in others; and

it is certainly curious that the first change in form took place at the Restoration, and the third at the accession of the House of Hanover. In this stage of spoon-evolution, the bowl became more elongated, the end of the handle lost its point and became quite round and *turned up*, with a high sharp ridge down the middle. This form remained until about 1770; but not to the exclusion of other shapes, for towards the end of the reign of George II. a new fashion came in, which has continued to the present time. In this the bowl is more pointed and egg-shaped, the end of the handle *turned down* instead of up, and a sharp, angular shoulder introduced on either side of the stem just above the bowl; whilst the "rat-tail" is shortened and broadened into a drop or flap. The familiar "fiddle-head" pattern came into vogue in the early part of this present century.



The "rat-tails" were of many varieties, according to their period, some long and fine, some more pronounced, others were dotted down their length; while others terminated in a fan or shell pattern. A few characteristic specimens are given on page 747.

Perhaps the most curious, and certainly the most singular, variety of spoon is that known as the Apostle spoon. These are to be found, a trap for the unwary, exhibited in many old bullion dealers' windows; but, alas for their honesty! are very rarely genuine. An original Apostle spoon is so rare that it needs small advertisement, and can be readily disposed of without the aid of public exhibition. They are so well known that it is unnecessary to further describe their appearance.

The first mention of a spoon ornamented by a figure occurs in a will dated 1446, this one having the image of the Virgin. These became common in the sixteenth century, and were known as maiden-head spoons.

Apostle spoons are very seldom found before 1500, but they were very popular for a century and a half after. It was the custom for sponsors to present them to their godchildren, a wealthy person giving a complete set; others, one or two; and the poor, a single spoon. The particular saint represented would be either the "patron saint" of the donor or the namesake of the child. Mr. Cripps tells us that fair specimens readily fetch from £4 to £8 each, while a complete set is so rarely met with that if put up to auction it would probably realise from £800 to £1,000! In the *Quarterly Review* for April, 1876, is mentioned the sale of a set some twenty years ago belonging to a member of the Tichborne family, which sold for nearly £400.

Only two sets of thirteen are mentioned by Mr. Cripps. One of them is in the possession of Corpus Christi College, Cambridge, and is of the year 1566–7. The thirteenth spoon represents St. Paul, and is the oldest, being of the year 1515–16. The other set is the property of Mr. Geo. Lambert, F.S.A., and represents our Lord and His twelve apostles, Matthias taking the place of Judas Iscariot. These are somewhat more modern; but, on the other hand, they are all of one year, 1626, and by the same maker, which renders them, of course, more interesting and more valuable.

Another set, forming a complete series of the eleven apostles, was secured by the Rev. T. Stainforth at the Bernal sale, and is of much value from its great age, having been made in 1519. That gentleman is also the fortunate possessor of the most ancient *hall-marked* spoon known, it bearing date 1493! It may interest our readers to give a list of the emblems to be found on Apostle spoons, as a means of identifying the apostles represented.

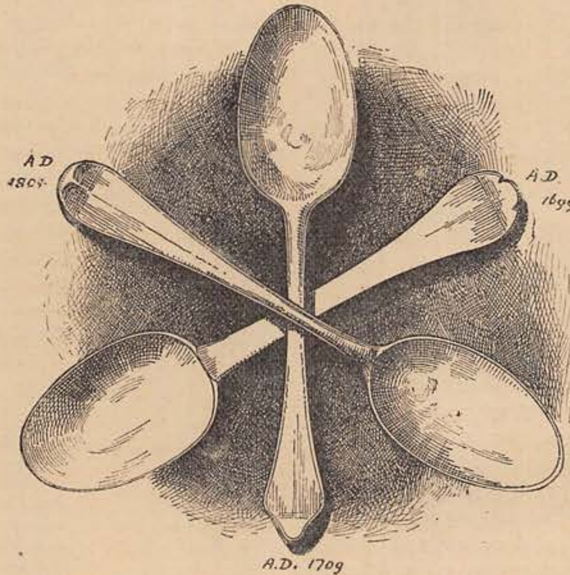
St. James the Less ... a fuller's bat.
St. Peter ... ... a key.
St. James the Greater a pilgrim's staff and gourd, bottle, or scrip; sometimes a hat with escallop shell.
St. Paul ... ... one or two swords.
St. Thomas ... ... a spear; sometimes a builder's rule.
St. Matthias ... .. an axe or halberd.
St. Andrew .. ... a saltire cross.
St. Simon Zelotes ... a long saw.
St. Matthew ... ... a wallet; sometimes an axe and spear.
St. John ... ... a cup (the cup of sorrow).
The Saviour or Master an orb and cross.
St. Philip ... ... a long staff, a double cross, or small cross, or basket of fish.
St. Jude ... ... a cross, club, or carpenter's square.
St. Bartholomew ... a butcher's knife.

Towards the end of the seventeenth century the custom of presenting these spoons died out. In "The Gossips," a poem by Shipman, published in 1666, we read :—

> "Formerly when they used to troul
> Gilt bowls of sack, they gave the bowl ;
> Two spoons at least, an use ill kept ;
> 'Tis well if now our own be left."

Ben Jonson, in his *Bartholomew Fair*, has a character who says : "And all this for the hope of a couple of Apostle spoons, and a cup to eat caudle in." In *The Chaste Maid of Cheapside*, by Middleton, Gossip inquires : "What has he given her, what is it, gossip?" To which another gossip replies : "A faire high-standing cup, and two great 'Postle spoons—one of them gilt!" In *The Noble Gentleman*, by Beaumont and Fletcher, we find :

> "I'll be a gossip, Bewford,
> I have an odd Apostle spoon!"



Hone, in his "Every-Day Book," gives an anecdote of Shakespeare, which is not only interesting in itself, but is an instance of this custom of presenting spoons. "Shakespeare was godfather to one of Ben Jonson's children, and after the christening, being deep in study, Jonson cheeringly asked him why he was so melancholy. 'Ben,' said he, 'I have been considering a great while what should be the fittest gift for me to bestow upon my godchild, and I have resolved it at last.' 'I prithee, what?' said Ben. 'I' faith, Ben,' answered Shakespeare, 'I'll give him a dozen good *latten* spoons, and thou shalt translate them.' The word 'latten,' intended as a play upon Latin, is the name for thin iron tinned, of which spoons and similar small articles of household use are sometimes made."

We have mentioned the Civil War as a great destroyer of early English spoons, but a still greater destruction occurred in the reign of William III., for at that time bullion was so scarce, and, in consequence, the price paid by Government for hall-marked silver was so high, that it actually paid handsomely to melt down plate into ingots! Sets of spoons became therefore almost unknown, and it was the custom for each guest to bring his own fork and spoon. It is probable that from hence arose the custom of the baptismal gift of a knife, fork, and spoon.

In Elizabethan times the Court gallant used a spoon to carry white meat to the mouth. In Ben Jonson's *Every Man out of his Humour*, Fallace, the citizen's wife, cries : "O, sweet Fastidius! Oh, fine courtier! . . . How cleanly he wipes his spoon at every spoonful of any white meat he eats!"

Fra Bonvicino da Riva, a Milanese friar, wrote, about 1290, a curious versified manual of "Fifty Courtesies for the Table." He gives the following instructions as to the polite use of the spoon :—

"Suck not with the mouth when thou eatest with a spoon. Keep thy spoon if thy plate is removed for the adding of some viands : if the spoon is in the plate it puts out the helper. . . . If thou art eating with a spoon, thou must not stuff too much bread into the victuals. He who lays it on thick upon the cooked meats is distasteful to those who are eating beside him." From this it is manifest that but one spoon was used throughout the meal.

In *Notes and Queries* is given a letter in full from Robert Heyricke, an alderman of Leicester, to his brother, date January 2, 1614, in which, after thanking him for his bounty, he says : "——and the same day [Christmas Day] we were busy with holding up handes and spoones to you, out of porredge and pyes, in the remembrance of youre greate lyberality of frute and spice." This is a mention — and it would not be difficult to multiply examples—of the old custom of holding up the spoon from the dish in honour to the giver of the feast, while good wishes for him were expressed : a custom similar in all respects to the still surviving one of toasting the present and drinking to the health of absent friends.