

the milk, and flavoured with a little cinnamon, lemon-peel, or cloves. That made with plums or bilberries is of a beautiful rich red colour. If apples are used, they must be rather sharp, and while they are stewing the peels and cores have been cooking separately, and are poured through a strainer on to the apples. This soup is flavoured with sugar, grated lemon-peel, and pounded almonds and cinnamon, and thickened with a little potato flour.

Miss Down had a habit, which the girls thought very unpleasant, of perceiving everything that went on around her, even though she appeared to be gazing absently in the opposite direction. She always knew in a moment if anyone was not attending to what she said. Such an one might fix her eyes ever so firmly on the teacher, and stare most unwinkingly, but if her thoughts were away Miss Down seemed to know by instinct, and would suddenly ask the delinquent a question, to her great confusion. On this occasion, the moment Narcissa had ceased speaking Miss Down rose and said, as their time was not quite up she wished to finish what she had been telling them the previous week about steaks.

"Annie Black, do you know what different sorts there are?" she asked, suddenly.

Annie Black had been engaged in drawing an elaborate sketch of a lady in full evening dress in her note-book, a vision of herself in the golden future, perhaps, and weakly imagined that the lecturer would believe that the rapidly moving pencil was jotting down her words of wisdom. Perhaps a lurking smile or a look of interest greater than Annie usually evinced at her lessons betrayed her, but as the last fascinating twist was being given to the ringlets of the lovely being, Miss Down's sharp voice roused the artist, who blushed and stammered, and answered not.

"Can no one tell me anything about steaks?"

"Yes," answered a voice from the back row; "rump steaks are the tenderest and the dearest. Beef steaks are three or four pence a pound cheaper, but are generally tough and hard."

"Then you would always buy rump-steak, would you, Janet?"

"No, if I only wanted it for mincing, or stewing, or any dish where it would be cut very small, I should buy ordinary beef-steak; but if it was for boiling I should have rump-steak; unless I was poor," she added, thoughtfully, which raised a laugh amongst the girls, as Janet was famed for her cautiousness.

"Can anybody think of anything else Janet might try, if she could not afford rump-steak?"

"Yes, I should buy fillet steak," answered Ruth Stanley. "It is quite as tender, but has not quite so good a flavour, and does not look quite so nice, but it is at least a penny a pound less than rump-steak, and very few people would know the difference. That was fillet we had yesterday, Janet, and nobody ever suspected it was not rump-steak."

"Please, Miss Down, what is Chateaubriand? Isn't that a sort of steak?" asked another voice. "While I was away with my aunt we had it at a restaurant, and it was tenderer than any steak I ever tasted."

"Chateaubriand is a dish you do not often get in private houses in England," replied Miss Down, "though it has the best flavour of any kind of steak. It is really the undercut of the sirloin, consequently it is expensive, and many butchers object to cut it, as it spoils a favourite joint. In large households, where a sirloin of fourteen or fifteen pounds weight can be used, people sometimes take out the undercut and broil it as a steak, so as to avoid paying the exorbitant price charged for it alone; but you cannot get a sufficiently large piece unless you buy a very large sirloin."

This ended the day's instructions in cookery, and they soon dispersed, to assemble again shortly for more intellectual pursuits.

(To be continued.)

THE GIRL'S OWN HOME.

TO OUR READERS.—The Editor, in presenting the following additional subscription list, just sent to him by Mr. Shrimpton, wishes to express his great dissatisfaction at the lack of enthusiasm shown by his readers in collecting money for the establishment of their home, which is intended for the poor work-girls of London. It has taken fourteen months to collect £630—only half the amount required. The readers of *The Girl's Own Paper* collected more than £1,600 in less time. Surely the girls will not allow such a disgraceful contrast to the generosity of the masculine gender to remain, but will prove their sincere Christian sympathy with their sisters in a humbler station by doing all in their power this glad Christmastide to raising them from miserable lodgings, and from a highly dangerous condition of life, to the brightness and comfort of a GIRL'S OWN HOME.

Do, dear readers, for the love of the Holy Child and the poor, come forward to the rescue—send for collecting cards to Mr. Shrimpton, of the Homes for Working Girls, 32, Lincoln's Inn Fields, London, or to the Countess of Aberdeen (the originator of the movement), Haddo House, Aberdeen, and thus interest your friends in the work, that the home may become a reality during the coming year.

Collected by Miss G. Christian, £1 15s. 6d.; Collected by Miss Flowers, 13s. 6d.; Collected by Miss G. Hall, 10s.; Collected by Mrs. G. Hope Murray, 16s. 6d.; Collected by Miss Unwin, £1 3s. 6d.; Collected by Miss Ina Holme, 5s. 6d.; Collected by Miss A. Booth, 14s. 6d.; Collected by Mrs. Soden, 1s.; Collected by the Residents of Garfield House, 10s. 2d.; Collected by Miss Florence Middleton, 9s. 10d.; Collected by Miss A. G. Watts, 10s.; Collected by the Misses Shaw, 5s. 6d.; Collected by Miss Ailie Lugar, £1 3s. 6d.; Collected by Miss Maggie Dalton, 10s. 9d.; Collected by Miss Deane, £2; Collected by Miss Radcliff, 5s. 11d.; Miss Edith Laws, 5s.; The Old Pupils Working Party of the Burlington Middle Class Schools, £1 12s. 10d.; Collected by the Residents of Morley House, £5 2s. 1d.; Collected by Miss Winifred Wood, 6s. 6d.; Collected by Miss Marie C. Sturgeon, £1; Collected by Miss Maggie E. Coe, £2 11s. 6d.; Collected by the Residents of Victoria House, 17s. 4d.; Collected by Miss Rose Hardeman, 7s.; Collected by Miss Agnes J. Newham, 4s. 8d.; Collected by Miss Blanch Gunn, 8s. 8d.; Collected by the Residents of Norfolk House, £3 5s. 7d.; Collected by Miss Strachan, £1 3s. 6d.; Collected by Miss Ethel Peters, 3s. 6d.; Collected by Miss A. Stirk, 11s. 6d.; A Friend of the G. O. P., 2s. 6d.; Annie, 1s.; Linda, 5s.; Collected by the Residents of Alexandra House, £2 5s.; Collected by Miss M. Sharp, 14s.; Collected by Miss Jessie Offin, 7s.; Collected by Miss Rose Hardeman, 2s.; Miss J. M. Stevenson, 3s.; B. T., 2s.; A. L. D., 1s.; Collected by Miss Mary Maggs, 7s. 6d.; Marie, 2s. 2d.; Collected by Miss Alice Currie, 12s.; Collected by Miss Grace Ling, £1 15s.; Miss Magdalene Scott, 2s.; Little Emily, 3s.; Miss S. Silke, 5s.; Collected by Miss Mary K. Keeling, 11s.; A. P., 5s.; Collected by Miss Gertrude Peel, £4; L. F., 2s. 6d.; Sandown, 3s.; Miss M. Tarrant, 5s.; Miss Cunningham, 1s.; "Every Little Helps," 3s.; A Sympathiser, 2s.; E. O., 5s.; Wynnefrede, 1s.; J. A. G., 1s.; Collected by Black Bess, 3s. 6d. Total, £43 7s. 6d. Total amount received to October 30th, 1883, £632 7s. 6d.

THE ORNAMENTS WORN IN MANY LANDS.

By RUTH LAMB.

CHAPTER I.

"CAN a maid forget her ornaments, or a bride her attire?" is the question asked by one of the greater prophets in Holy Writ. I was reminded of it when, at the Crystal Palace a number of years ago, I witnessed a little scene which made an interesting comment on the text quoted above.

I was standing with my friends in such a position that I could distinctly see one of those mimic groups which represent the natives of far-away and still savage lands. Each figure in the group wore, as an ornament, a large ring through the nose. Whilst glancing towards it, I noticed two well-dressed females, one of whom was talking and gesticulating with much animation. She pointed towards the savage group, evidently in much displeasure, whilst her companion, a gentle-looking lady, whose face was turned in our direction, endeavoured to pacify her indignant friend.

At a loss to understand this little scene, and wondering at the loud tones and excited gestures of the one speaker, we drew a little nearer, so as to catch a glimpse of her face. To our astonishment, we saw that the woman, though neatly dressed in the English fashion, was evidently a native of the land which had furnished the original types of the mimic group before us. Features, complexion, and hair were identical, and in addition there was the large, plain gold ring in the nose of the angry woman.

Her story was subsequently told to us. She was a convert to Christianity and a person of great intelligence, who had come to England with the lady who was with her at Sydenham, a missionary's wife. Her indignation had been aroused by the scene presenting her countrymen in all their native barbarism of dress, which was almost undress, and it required all the eloquence of her friend to pacify her. At length, by much talking, in what was to all beside an unknown tongue, the lady explained that these groups had been formed for the instruction of those who could not travel in far-away lands and see for themselves how the inhabitants looked and lived when at home.

The sight of the nose-ring brought the text to mind.

The young woman had given up her idols, left her country and her father's house, and adopted a different dress, but even when amongst strangers she clung to her nose ornament, and could not be induced to lay it aside.

We are very apt to laugh at the idea of putting a ring through the nose, yet make no objection to hanging the most elaborately wrought gold and the most costly jewels through the ears; yet the one is quite as ancient an ornament as the others. It is thought that the ornament called an earring of gold, which Abraham's servant gave to Rebekah, was really a nose-ring, though in the margin it is translated "a jewel for the forehead." One learned Roman writer in the fourth century translates the words, "an ornament for the nose." Whether correctly or not in this case, we have abundant evidence in the Bible that nose-rings were worn by the Jewish and other Eastern ladies.

Isaiah gives a list of the ornaments of which the daughters of Zion were so proud in his day.

There were "tinkling ornaments about their feet" which made a noise as they walked, cauls for the head, and round tires like the moon, probably crescent-shaped semicircles of gold and precious stones which

spanned the head. The list given by Isaiah includes chains, bracelets, mufflers, bonnets, ornaments of the legs, head-bands, tablets, earrings, rings, and nose jewels.

Most Eastern women wore the nose-ring, and Solomon makes an allusion to it in the verse, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion," evidently not objecting to its use by women.

It is rather difficult to understand the meaning of some of the words. Mufflers were spangled articles; tablets did duty in the same way as our smelling bottles or vinaigrettes, the word translated "tablets" being literally "Houses of the soul," a poetical way of describing the case or vessel which held subtle and delicate perfume.

It must have been very early in the world's history that the use of ornaments commenced. Necessity compelled men to make tools of various kinds, or how could the earth have been tilled? A taste for the beautiful would induce them to improve upon their first inventions, and pass from matters of mere utility to the production of articles both attractive to the eye and useful in domestic life.

There is, however, no distinct allusion to any particular kind of ornament for personal decoration until late in the life of Abraham. And, though he was so rich in silver and gold, no mention is made of any such being worn by Sarah. Most likely she would possess jewels in abundance, and in accordance with her husband's great wealth and high station. It is probable that Abraham's servant would select from the stores she left behind the ornaments of gold which he presented to Rebekah at the well. The fact that he gave two bracelets, and only one of the articles translated earring, makes it the more likely that the latter was really a nose jewel.

We are apt in these modern days to associate the idea of ornaments and jewellery much more with the female sex than the male. Women in our own land have the exclusive use of many articles of adornment, but in those ancient times, and even still in some Eastern lands, the men of high rank claim their full share.

Few of us who saw the Shah of Persia when he was in England a few years ago will soon forget his barbaric splendour and the famous jewelled suits with which he dazzled British eyes, excited the envy of the fair sex, and the interest of the whole fraternity of pickpockets when'er he took his walks or rides abroad.

It has been hinted that a large number of the so-called diamonds and rubies were only glittering shams, the wily Asiatic being too shrewd to risk the loss of his real jewels by carrying them about with him from country to country. However this may be, the thing was overdone, and the effect ruined by profusion.

The glitter of one precious stone seemed to kill the sheen of its neighbour, and forced beholders to the conclusion that it is not only bad taste, but positive waste to wear many articles of jewellery at once.

Eliezer had many precious ornaments with him when he journeyed to Mesopotamia, and the presents made to Rebekah at the brink of the well were only an earnest of what was to follow when she became the promised bride of Isaac. Then he endowed her with others, "jewels of silver and jewels of gold, and raiment," beside bestowing precious things upon her mother and brother.

So we find that the custom of bestowing articles of jewellery as pledges of affection is above 3,700 years old, and may have begun much earlier still, though it is not recorded in the Bible until then.

When Jacob was returning towards Bethel by the Divine command, we find that all his

household gave up to him the earrings that were in their ears, and that he hid them under an oak. These articles—worn both by men and women—were not mere ornaments, but amulets or charms formed with superstitious ceremonies, and covered with mystical figures and characters. They were given up and buried deep in the ground, because of their connection with the worship of the "strange gods," which were put away at the same time.

Judah's "bracelets" are mentioned, and this would lead us to think that he wore such ornaments. But the word used is not the same as that translated "bracelets" in the account of Eliezer's meeting with Rebekah, and is supposed to mean a twisted girdle or collar.

A gold chain, with jewelled badge appended, is to-day a mark of official dignity, worn by mayors and others during their term of service. Pharaoh hung one round the neck of Joseph when he made him his viceroy. Belshazzar did the same to Daniel. Jewels of silver and gold were common enough amongst the Egyptians, as is shown by the ease with which the departing Israelites borrowed them in large quantities.

Whether they also obtained precious stones from them is not told us; but all the most beautiful and valuable kinds were forthcoming to complete the ornamentation of the high priest's insignia of office when the tabernacle was set up in the wilderness.

Men and women wore earrings as ornaments, and from offerings of these Aaron formed the golden calf. So did the Ishmaelites, the other descendants of Abraham; and these golden earrings were given to Gideon by the men of Israel as his reward after the defeat of Zebah and Zalmunna, princes of Midian.

These Midianites went to battle adorned with valuable ornaments, even their camels being decorated with weighty chains of gold. The value of the earrings alone was estimated at £3,300.

In later ages the Roman knights did not disdain to adorn themselves with the precious metal, for after the battle of Cannæ—fought 216 B.C.—Hannibal sent no less than three bushels of gold rings, of which he had despoiled his conquered foes, to Carthage.

In ancient times men certainly had their full share in all articles of personal adornment, as these passages testify. "No man did put on him his ornaments." The bride is said to "adorn herself with her jewels," and, in like manner, we are told the bridegroom "decketh himself with ornaments."

At the time Saul was slain he wore a royal crown on his head and a bracelet on his arm, and it is proclaimed as worthy of praise, in the beautiful lamentation of David, that the fallen monarch put "ornaments of gold" on the apparel of the daughters of Israel.

Many other passages could be quoted to show that both sexes had a passion for and wore glittering ornaments made of the precious metals and adorned with stones. But enough have been given. Turning from Eastern lands and customs to the new world, we find that when, during his first voyage, Columbus landed in one of the harbours of Hispaniola, his sailors captured a young native girl. She wore no clothing, but in her nose was an ornament of gold! Soon afterwards one of the chiefs presented the great navigator with a crown of gold, and hung plates of the precious metal round his neck.

The American Indian caciques, or chiefs, seem to have reserved to themselves the lion's share both of apparel and ornaments. One of these called upon Columbus accompanied by several members of his family, and we have a list of the jewellery he wore on that occasion. "On his head a band of small green stones, clasped in front by a large jewel of gold; two gold plates were suspended from his ears; his

necklace was of white stones, with a great centre-piece of gold, and a girdle of variegated stones completed his adornments.

The ladies of his family had no ornaments except girdles, with hanging plates of coloured stones; and while the standard-bearer had a comfortable mantle made of feathers, one of the chief's fair daughters was in the costume of the Garden of Eden.

Vasco da Gama gives an account of his visit to the King of Calecut, who, though wearing only a single white garment extending from the waist to the knees, had a profusion of jewellery disposed about his dark person. At the point of his robe were suspended a number of rings studded with rubies. Above the elbow of his left arm was a bracelet composed of three rings, sparkling with jewels, and hanging from the centre was a magnificent diamond of inestimable value. In his ears were golden earrings; round his neck, twice twisted, a string of huge pearls, the ends of which reached his waist. Beside this he had a neck-chain of gold, with a heart-shaped pendant composed of pearls, rubies, and a large emerald.

More pearls were twined round his knotted hair, and his shield and sword were gorgeous with gold jewels and pearls.

On one of the Philippine islands, Magellan found the inhabitants with extremely scanty clothing, but with beautiful ornaments of gold, and cotton headdresses.

A beauty of the Caroline Islands, as described by Sir Francis Drake, had the ears weighed down with heavy ornaments, a species of coronet on the head, and the body covered to the waist with tattoo marks. The teeth were dyed jet black, and the costumes of the men and women differed little, except that those of the males were more massive and elaborate. On one of the Molucca Islands Drake describes the ornaments of a native prince as consisting of massive gold chains, many rings, set with precious stones of great size and beauty, and a few encircled with sapphires.

The nose-ring was, and still is, commonly worn by the native Africans, so that I have traced this ornament through every quarter of the globe, Europe only excepted, and in our little continent I have not been able to discover any account of its existence. The Gauls and the Ancient Britons living in the southern portion of our island wore many ornaments, so did the Welsh, massive chains, bracelets, corslets, and belts of gold and silver; a gold ring invariably adorning the middle finger.

Boadicea wore a graceful dress and "torque" of gold.

Ancient Greek women wore armlets, anklets, and necklets of gold, with beautiful pins for the hair, one of which always had a head shaped like a grasshopper. The Roman ladies wore most of the golden and jewelled articles enumerated, but on one occasion in their history the contents of their caskets must have been extremely limited.

About 250 years B.C., when the Punic war was at its height, a law was passed "that no woman should possess more than half an ounce of gold, nor wear a garment of divers colours, nor drive a carriage with horses within a mile of the city, except for the purpose of attending a public religious celebration.

Thirty years later, when the war was over, and Rome flooded with Carthaginian spoils, a grand political battle was fought on the subject of the ladies' ornaments.

The sacrifice of the feminine *gauds* was no longer necessary, and two tribunes brought forward a motion for the repeal of the law. Others opposed this, and a scene of excitement, almost without parallel, distinguished the contest. The Roman matrons, we are told, crowded every approach to the forum, stopped their husbands on the way, and im-

plored that their ancient ornaments might be restored.

Cato, the stern, held out to the last, but he gave in when opposition became useless and even undignified; and the women carried the day, all the tribes voting for the restoration of the ornaments.

Only fair to the ladies. We do not hear that they had murmured at the sacrifice when patriotism demanded it, and to insist upon its continuance when no longer necessary would have been equally unreasonable and unjust.

That Roman matrons were proud of their jewellery we know from history. Who does

not remember the delightful story of Cornelia, the mother of the Gracchi? When a lady called upon her and proudly displayed her many and costly ornaments—things of which she possessed none—Cornelia succeeded in detaining her guest until the return of her children from school. Then turning to her noble sons she presented them to the lady as *her jewels*. What mother's heart does not throb with sympathy on reading this brief story?

One girl in the infant days of Rome paid dearly for her love of finery. It was strong enough to induce her to betray the rising city into the hands of its fierce foes, the Sabines,

whose golden bracelets she desired as the reward of her treachery. But in place of naming the articles, she only asked for what they wore on their left arms. They willfully misunderstood her, and, as they passed into the city, each cast his shield, which he wore on his left arm, on the young traitress, who was crushed to death by the accumulated weight.

In my next chapter I shall commence by describing ornaments of a ruder and more primitive character, and in addition say something about certain adornments which every girl will find becoming to herself and attractive in the eyes of others.

CANDALARIA.

A STORY OF THE ROCKY MOUNTAINS. FOUNDED ON FACT.

By J. A. OWEN.

CHAPTER IX.

"A WOUNDED SPIRIT WHO CAN BEAR?"

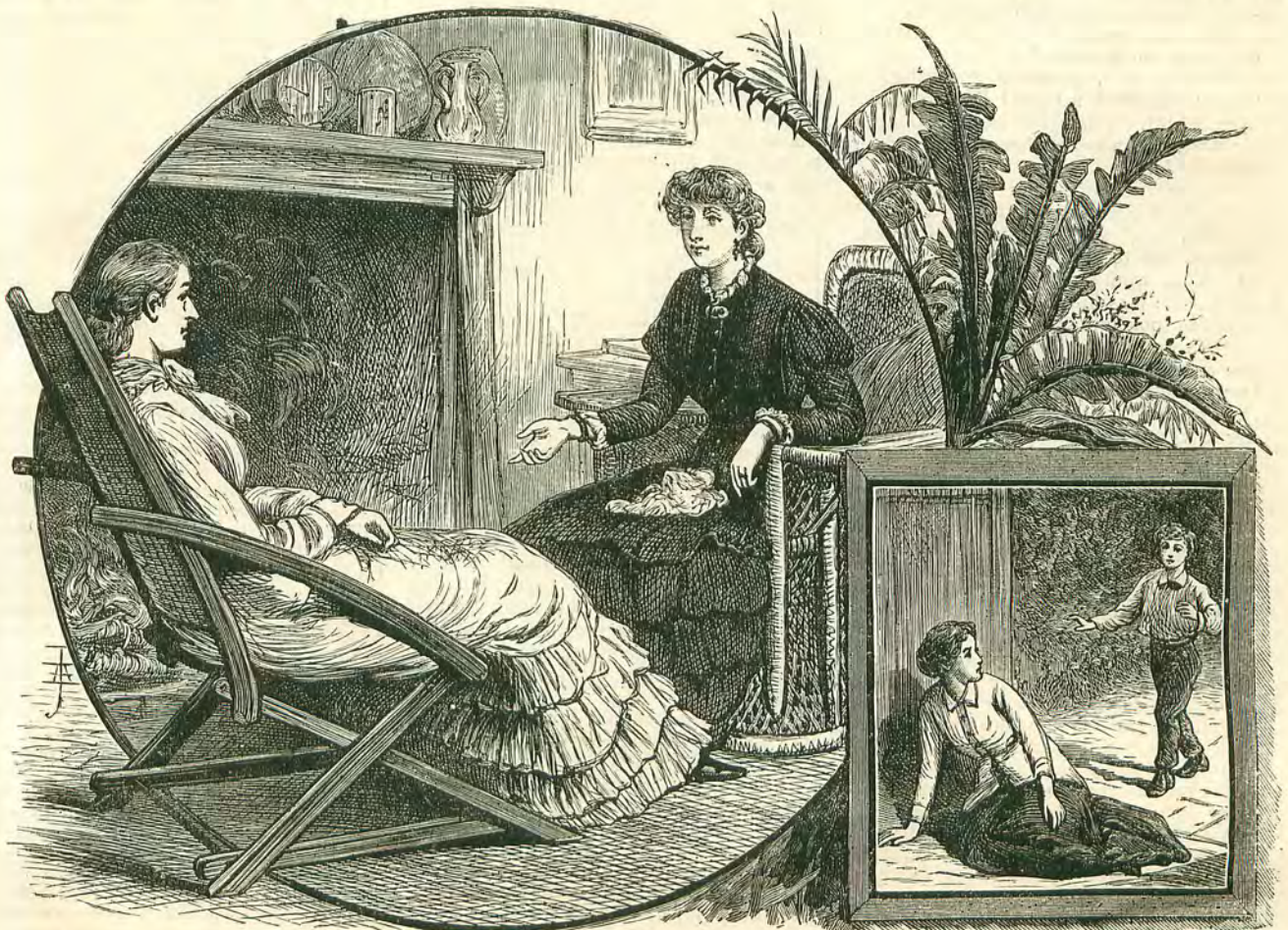
MRS. BOMBASIN justified all Carita's expectations completely. She created quite a little revolution in the internal arrangements at Elk Lodge. Her coffee she liked made only in the French fashion; the bread ought to be raised with salt instead of yeast; and she was continually in and out of the kitchen, mixing new dishes, of which the in-

gredients had to be fetched from the one general store down at Rattlesnake Bar, seven miles away, at all kinds of inconvenient hours. She declared it was delightful to have access to a kitchen again, after being so long in a boarding-house. The fact was, she cared nothing for the beauty around her, and seldom went outside, there being no desirable men at leisure to act as escort and admirers. She never read, and seldom

sewed; and as there was nothing else to do, and no one to flirt with, she tried to kill time in the kitchen, where she harassed and disturbed Carita beyond endurance.

I am anticipating, however. The morning after her arrival, as soon as Carita sat down to breakfast, Mrs. Bombasin looked fixedly at her, and said—

"Then it was you, after all, whom I saw a little way down the hill on my way



"TO HAVE A GOSSIP."

THE ORNAMENTS WORN IN MANY LANDS.

By RUTH LAMB.



IN a former volume of this magazine I dealt with ornaments of a costly character, and made of precious metals and stones, but in the first chapter I did not exhaust the list. Italian ladies wore caul's of golden network. The noble Danish King Canute was buried with a golden circlet round his head, a jewelled ring on his finger, and gold and silver bands round his body. Danes of all ranks wore massive bracelets, and one was either placed on the altar of their god or on the arm of the priest. This was called the "Holy bracelet," and by it the Danes swore before their conversion to Christianity.

Also, I omitted when telling of the manner in which for the sake of their country Roman matrons gave up their ornaments, to tell of another queenly lady, Isabella of Castille, who was ready to pledge her Crown jewels in order to raise money for the vessels which Columbus needed for his first voyage in search of a new world.

From very early ages it has been the custom, not only to wear ornaments of various kinds, but to use paints and pigments with a view of improving the complexion, or adding to personal beauty. Jezebel, the wicked wife of Ahab, "painted her face." And Jeremiah, addressing Jerusalem as a woman, says, "Though thou retest thy face with painting, in vain shalt thou make thyself fair," in allusion to a custom which prevailed amongst Eastern women of introducing a preparation of antimony between the eye and the lids. This was supposed to make the eyes more brilliant, and the lids were necessarily distended at the time of its introduction. So the prophet tells, that even were the quantity so overdone as to rend the eyelids it would be all in vain.

Here I may fitly introduce a word of warning against the use of powders and paints. They rarely deceive lookers on, and are always injurious. They cannot be applied without filling up the pores of the skin, the keeping open of which is absolutely essential to healthy circulation. They may give a temporary appearance of beauty, but are sure to ruin it in the long run, beside injuring the health.

I shall never forget an illustrative picture I witnessed some twenty years since, when on board a steamer bound for the Channel Islands. A young couple come on board at Newhaven, very smartly attired, and from the elegance and lightness of the girl's apparel, and sundry significant attentions paid by her companion, everyone took it for granted that they were starting on their wedding trip. The girl's complexion was something so wonderful in its pink and white perfection, that it at first excited much admiration, then doubt as to whether anything so unchanging could have been nature-painted.

We had a rough passage, and after a time many on board were ill, amongst others the young bride, who, wrapped up in rugs, was brought on deck by the stewardess, her young husband being too much prostrated to attend to her himself. What a change resulted from the contact of a handkerchief and the action of the spray upon that lovely pink and white complexion! The girl was not only looking

fearfully ill and of a yellowish hue, the result of indisposition, but her face was thickly covered with freckles wherever the paint was fully removed. The sham was perceptible to all eyes, to none more so than those of the young husband, and one could not help wondering whether he was seeing the girl's real face for the first time, and if so, what were his feelings and hers?

I would give another warning against wearing heavy earrings. I have seen more than one beautiful face disfigured by diseased and misshapen ears produced through wearing long and massive eardrops.

Our ancient British ancestors in the northern portions of the island stained and tattooed their bodies. As a rule, it is more correct to speak of stained than painted skins, as the colour was usually imparted by the juice of some plant.

Frobisher in his first voyage, 1576, describes some Eskimos whom he met with. "The women," he says, "were marked in the face with blue streaks down the cheeks and round about the eyes." North American Indians were greatly addicted to the use of paint, the warriors assuming it as an ornament essential to their warlike appearance. Indeed, amongst savages generally, feathers, paint, necklaces made of shells, the teeth of animals, and carved bones form the greater portion of their ornamental appendages.

The use of ornaments seems in some cases to have preceded that of dress. In a remarkably interesting paper which I recently read, entitled "Ancient European Savages" (*Chambers' Journal*, February, 1882), there is an account of the exploration of certain caverns and of the discoveries made therein. These prove that the caverns were the abode of prehistoric European savages, and that these dwellings lay below the stalagmite floors which have in the course of ages been gradually formed above them.

In the Kesslerlock cave in Switzerland, the removal of the stalagmite has revealed the slabs of stone which must have served as both seats and beds. There is also proof from the articles actually found, that the ladies, at any rate, adorned themselves with tastefully made ornaments—earrings, not of precious metal, but carved in bone, horn, and other substances; also with shells and teeth drilled for a like purpose. These may have been hung round the neck or suspended from the ears, but if the latter were pierced it must have been by an extremely painful operation, and the instrument used a splinter of bone, the only thing available in that very primitive time. But who shrinks from torture if connected with fashion? Savage and civilised will endure anything as its votaries.

In this cavern, beside the ornaments, samples of the rouge used are also found in the shape of red peroxide of iron, lumps of which were lying near to smooth slabs on which it had been ground, for the tops were stained with it. And this love of paints and ornaments was co-existent with tools of bone and weapons of stone!

"Can a maid forget her ornaments?"

In our land the ornaments are generally the first things to be parted with when a season of distress comes, but not willingly. Neither are they soon forgotten. In some countries the people cling to them even when in want of necessaries. The Italians are remarkable for this, many of the beautiful articles in coral and gold being heirlooms which a woman will sometimes wear when her clothing is little else but rags.

There are curious national ornaments, too, which pass from generation to generation. Some Russian women wear a sort of skull cap of gold, with lace arranged over it. In Bavaria the women go to plough similarly decorated, and with bodices embroidered with silver.

Gold and silver bodkins are used in Italy and Switzerland for fastening up the hair.

Looking at the worshippers in the church at Einseedeln, I saw an old woman, one of a crowd of pilgrims, absolutely prostrated on the ground before the glittering shrine of the Black Virgin. Poor soul! as she poured out her petitions before the senseless, wooden image, her eyes streaming with tears and apparently in an agony of prayer, she looked a strange picture. Her wrinkled face was almost the colour of leather from exposure to the weather, and she had no covering for her grey hair. It was plaited up with an extra strand of coarse cotton, like a thick round lamp-wick, and through the knot was thrust a skewer like a miniature sword with a highly-decorated golden hilt. The workmanship was both curious and beautiful, and stones were set in the gold. Everything else in the woman's appearance betokened poverty, but she clung to this one ornament.

The Hungarians wear a profusion of feathers, flowers, and silver chains and buttons; the Polish gentlemen gold chains round their necks, and brooches. In Iceland and Norway silver—a native product—is very largely used for ornamental purposes, and even the little Lapland woman has a silver clasp to her girdle.

A Greek girl surrounds her head with strings of gold coins, and each additional one that she can save she fastens to her head-dress, so that it is not difficult to guess at her probable fortune. A well-dowered lass must have an uneasy time of it, as it is painful to carry a weight on the head; only in this case she begins with a little and increases it gradually.

The Turkish ladies load themselves with jewels, decorating the person and dress with any quantity of gold and sparkling gems. The women of Lebanon arrange their veils over a long silver horn fastened to the head, or another article resembling a dice-box in shape.

Arab women still wear the gold nose ring, redden their nails and blacken the eyelids in the manner named in the Bible. The Chinese use many flowers and a jewelled bird as an ornament for the forehead.

In Thibet the women are compelled by law to daub their faces over with a species of black paste, and thus disfigured they are permitted to go about, where and when they please. The men of rank fasten up their hair with a number of golden combs.

Japanese married ladies have the eyebrows shaved off and the teeth blackened; but in this once exclusive country European customs are being so rapidly introduced that it is difficult to predict how long the national ones will be adhered to.

Cingalese women wear bangles and golden hair pins, beside other jewels, whilst the men fasten their locks with combs. The females of one Tartar tribe decorate their heads by suspending a glutton's tail amongst their own plaits, and attaching to these numbers of jingling brass rings.

Abyssinian ladies paint a blue line over the eyebrows, and stain cheeks, hands and feet red. Cranes' feathers and cows' tails are the favourite ornaments of Zulus and Caffres, with-

brass rings for the fingers. In Ashantee large masses of gold are fastened to the arms, the weight of which obliges some to have assistant bearers, boys on whose heads they rest the cumbersome ornaments.

The people of Madagascar, men and women, wear a profusion of silver trinkets, one in the shape of a crocodile's tooth being bound round the arm. They also plait shells and silver articles in with their hair.

In Captain Cook's third voyage he saw some of the people dwelling on the shores of Prince William's Sound with slits through the lower lip, in which were stuck ornaments of carved bone. They would take these out and make themselves look doubly hideous by pushing their tongues through the opening.

Many more so-called ornaments might be described, but enough has been told to prove that a fondness for such things must have been almost coeval with the existence of the first human beings; for during the life of Adam hand had become skilful artificers.

The love of ornament brought about the invention of sham jewellery, and very early in the history of the glass manufacture it was turned to account to produce imitations of the precious stones. And in the course of ages the simple-minded inhabitants of newly discovered islands were induced to exchange real gold and priceless pearls for these showy but worthless baubles.

This age of ours is notably an age of imitations; and fashions in ornaments are as changeable as those in dress. But, in spite of the temper of the age, I would advise girls, however few ornaments they may possess, to let them and themselves be what they seem.

Just a few words about the closing half of the text with which I commenced these papers, "Or a bride her attire." It would be most unnatural for a woman to forget what dress she wore on her wedding-day, the most

important in all her life. Often and often the dress, or a portion of it, is treasured as a sacred relic to old age, and even unto death. Tennyson, in his charming poem, "The Grandmother," makes the old woman, married seventy years before, say, "So Willy and I were wedded; I wore a lilac gown."

In many an old patchwork quilt an aged cottager will point to a square and say, "That was a bit of my wedding-gown, and this was off my mother's," and so on, telling the story of each pattern.

Walking to a railway station by a field road many years since, I overtook an old woman who was going in the same direction. We had then two miles to walk. It began to rain, so she came under my umbrella, and we trudged on together, she beguiling the time with many an old world story. The way had never before seemed so short, and when we reached the village I had a good half-hour to spare. The old lady insisted on my spending it in her cottage, which was close to the station, and the first thing she did after I was seated, was to drag a box from under the bed and take out of it her wedding-dress to show me!

This was meant as a mark of great favour, and she added the particulars of its cost, 3s. 6d. per yard, for it was a very fine linen print, and, though fifty years old, had never been washed or needed it.

I possess to-day one of the dresses worn by my own mother on her wedding-day in March, 1821.

It is of exquisite white Irish poplin, equal in lustre to the finest silk poplin of to-day. The sleeves are short, the waist barely a span in depth, the skirt separate from it, and very scanty. The trimmings of white satin and fine silk cord are works of art in their way, and the top of the waist and bottoms of the sleeves were edged with dainty lace. The dress is unsoiled, though a little yellow with

age; and there are some long gloves of the period, which would complete the coverings of the arms.

This wedding-dress was exhibited many a time for the gratification of young guests, and is another proof that no more than the maid can forget her ornaments can the bride forget her attire.

In conclusion, I will redeem my promise and tell you of some ornaments that will suit all ages, and are certain to render the wearers attractive in the eyes of all who see them.

To do this I must go back to the book with which I commenced. There is the teachable spirit shown in listening to the instruction of the father and not forsaking the law of the mother, described as ornaments of grace to the head and chains about the neck.

And what more beautiful than to see daughters listening with love and reverence to those whom God has given as their best earthly friends!

Wisdom is said to give an ornament of grace and a crown of glory. And does it not?

A wise reprover and an obedient ear are likened to an earring of gold and an ornament of fine gold.

And what more becoming, more calculated to win admiration, than to find one friend adorned with courage to reprove; another with the teachable spirit which is ready to hear and obey?

Then in New Testament Scripture we women—and girls are included in this—are bidden to adorn ourselves with "modest apparel" without, and a meek and quiet spirit as that inner ornament which is in the sight of God of great price.

That every young reader may possess these ornaments and be clothed with the garments of salvation and the robe of righteousness, is the wish with which I conclude this paper.

VARIETIES.

FAMILY QUARRELS.—Never take part in family quarrels, however sorely you may be tempted. The belligerents are sure to cry truce and make up their differences again, when all who have ranged themselves as partisans on either side will be sacrificed without mercy. Strict neutrality is the only safe plan, and with truth and straightforwardness, and neither fetching nor carrying, it is quite possible to be on good terms with both parties.

A POETIC CONTRIBUTION.—"I threw this off in ten minutes," softly said the poet, placing a manuscript on the editorial table. The editor said, that when it came to speed, no long-haired poet should distance him; and he threw it off in less than ten seconds—off the table into the waste-basket.

WHAT SELFISHNESS IS.—Selfishness is not an excess of self-love, and consists not in an over-desire of happiness, but in placing your happiness in something which interferes with, or leaves you regardless of, that of others.—*Whately.*

IRRESOLUTION.

Weak and irresolute is man:

The purpose of to-day,
Woven with pains into his plan,
To-morrow rends away.

—*Cowper.*

PUT OFF TILL TO-MORROW.—It is too common a practice to adjourn the reformation of our lives to a future time.

VIRTUE REWARDED.—Two monks were once outvying each other in bidding for an abbey, when William Rufus, who was king at the time, noticed a third at some distance who never said a word. The king asked why he did not make an offer like the others; the monk said he was poor, and besides, would give nothing if he were ever so rich. "Then," replied the king, "you are the fittest person to have it," and immediately gave it him.

"MOTHER" IN FIFTEEN LANGUAGES.

The relationship existing between different languages is well illustrated by the word mother, which is:

Em and *Am* in Hebrew and Arabic, *Modor* in Anglo-Saxon.

Madr in Persian; *Moder* in Swedish.

Matr in Sanscrit; *Moder* in Danish.

Meter in Greek; *Moeder* in Dutch.

Mater in Latin; *Mutter* in German.

Madre in Italian; *Mater* in Russian.

Mere in French; *Mathair* in Celtic.

AN OBSERVATION.—Everywhere I observe in the feminine mind something of beautiful caprice, a floral exuberance of that charming wilfulness which characterises our dear human sisters, I fear, throughout all worlds.—*De Quincey.*

A MIRACLE.—The greatest miracle of love is the reformation of a coquette.—*La Rochefoucauld.*

FOUR EXCELLENT THINGS.—Giving with kind words, knowledge without pride, heroism accompanied by clemency, and wealth with

liberality, are four excellencies hard to be found.—*From the Sanskrit.*

A FAITHFUL FRIEND.—The only way to have a friend is to be one.

SAVING A VIOLIN.

When the theatre was burned at Dresden some years ago, there was an honest musician who recollected that he had left his violin in the orchestra—an inestimably valuable Stradivarius, inherited from a long line of musical ancestors, and probably worth, in absolute value, as much as all the stone and wood work of the theatre. He rushed in, scrambled across the smoking stage, and found his treasure safe in its box.

While the blazing roof dropped in fragments about him, he snatched up the box, opened it, took out the violin, and with that in one hand and the box in the other, he started for the door. Ere reaching it, however, his logical German mind took occasion to ask him, first, why he had taken the violin out of the box, when, to say the least, it was quite as well in it; and second, why, since for some reason not given he had taken it out, he should deem it necessary to rescue both the violin and the box.

Though baffled by the first query, Herr Katgutt was not to be posed by the second; and so with a presence of mind which does credit to his sex, nationality, and profession, he turned once more, slung Stradivarius far into the fire, and with the empty box close clasped to his bosom, he staggered victorious forth into the open air.