

THE HISTORY OF HOME OR DOMESTIC WAYS SINCE THE TIMES OF HENRY VIII.

By NANETTE MASON.

PART I.

THE REIGNS OF HENRY VIII., EDWARD VI., AND
MARY I.

N the following articles we propose to treat of home life in bygone days.

That being the case, our net will be spread wide enough to catch a very miscellaneous collection of facts. Nothing will come amiss to us that in any way illustrates the domestic existence of our

ancestors, and every reader, whatever her turn of mind, will be sure to find something worth taking note of.

It will be a different sort of narrative from the history of great men, or a tale of battles, sieges, and such-like imposing circumstances. We shall speak of houses and furniture, food and clothing, etiquette and good manners, wages and prices, education and superstition, household industries and household amusements, old recipes and domestic medicines, the ways of the poor and the ways of the rich. We shall make as much of needles and pins as ordinary history-books do of swords and guns, and a girl singing an old song will have more attention than they give to an ambassador negotiating a foreign treaty.

The worst of it is that the subject is long, whilst our space is of necessity short. We shall try, however, to change that disadvantage into an advantage, by giving only those facts that appear most interesting. There is a pleasure, too, when reading about a subject, to know that the half has not been told, and that to all who care to pursue it on their own account a rich harvest remains yet unreaped.

We are not going to begin with the time "when wild in woods the noble savage ran," and homes were in caves and under the shade of green trees; our starting-point is to be the reign of Henry VIII., and our first article will embrace that reign and the reigns of Edward VI. and Queen Mary—in other words, from 1509 to 1558.

In those far-back days many things were different from what they are now. There has been a great advance in material comfort. Our forefathers, no doubt, had just as much wit and wisdom as we have; but we can boast an advantage over them in possessing more of the conveniences of life. In that respect, at least, we are lucky to have been born so late.

Let us not imagine, however, that they had a bad time of it, or were discontented or miserable because they had not everything just like us. People do not sigh after what they have never either seen or heard of. We really find happiness in our affections—not in our material surroundings, which are of secondary importance; and it is not unreasonable to conclude that, as human nature is al-

ways the same, these ancestors of ours enjoyed life in their way quite as much as we do.

We start with the subject of houses and furniture. When Henry VIII. began to reign, well-to-do people in towns lived, as a rule, in houses built principally of timber, the fronts being often ornamented with rich carvings of fanciful and grotesque objects. The upper storeys projected; so much so, indeed, that in a street people in the attics on either side could almost shake hands. There was a reason for building in this way. As the houses were of perishable material, each storey gave protection from the weather to the storey beneath it.

Such a quantity of timber being used, there was a great danger of fire, and the warning of the bellmen who proclaimed the hours of the night in London was certainly needed, when, to their instructions to "be charitable to the poor, and pray for the dead," they added, "Take care of your fire and candle."

The labouring people in the country lived in houses constructed of the first things that came to hand—often nothing but wattle and mud or clay. When the mud or clay cracked, under the influence of summer's heat or winter's frost, it was a simple matter with the same material to "stop a hole to keep the wind away." Ventilation was very defective, and Erasmus attributes the frequent sicknesses with which England was then visited in a great measure to the want of fresh air in the dwelling-houses.

The ideas that regulated the furnishing and decoration of the houses of the upper classes form a marked contrast to those prevailing nowadays. The furniture was more massive, and there was less of it. The bed-chamber of Henry VIII. contained only a couple of joint cupboards, a joint stool, two hand-irons, a fire-fork, a pair of tongs, a fire-pan, and a steel mirror covered with yellow velvet.

Carpets came into use before the reign of Henry VIII. far advanced, though in the reign of Queen Mary rushes still strewed the floor of the presence-chamber. Feather beds were used in Henry VIII.'s reign by the upper classes. When they went travelling, they were no longer content with the floor or a hard bench at halting-places, but generally carried portable beds (packed in leather cases) with them on horseback. In the lower ranks of life straw pallets, or rough mats with a round log for a pillow, formed the ordinary provision for sleeping.

Ladies' dresses amongst the nobility in Henry VIII.'s reign had a certain formality, but in many points were elegant and becoming. Early in the sixteenth century they were made low and cut square about the neck: the sleeves were tight at the shoulder, but suddenly became very large and open, showing the puffed sleeves of the under-dress. The long skirts were worn open in front to the waist, showing the kirtle or petticoat. Sometimes, however, dresses were worn high, with short waists and a small falling collar.

At a little later date the sleeves of dresses were puffed at the shoulders, and when the dress was made open above the girdle, what was called a "partlet"—a kind of habit-shirt—was worn beneath it, and carried up to the throat.

Sleeves were one of the strong points of the ladies of those times. They were independent

articles of clothing, and were attached at pleasure to the rest of the costume. "Much splendour," says Mr. J. R. Planché, "was lavished on this part of the dress, and its various fashions were singularly quaint and elegant. Amongst the inventories of Henry VIII.'s reign we find "three pair of purple satin sleeves for women; one pair of linen sleeves, paned with gold over the arm, quilted with black silk, and wrought with flowers between the panes and at the hands; one pair of sleeves of purple gold tissue damask wire, each sleeve tied with aglets of gold; one pair of crimson satin sleeves, four buttons of gold being set on each sleeve, and in every button nine pearls."

Necklaces and other ornaments of jewellery were much worn. No dress was complete without a girdle, and from the girdle was suspended by means of chains such articles as tablets, knives and purses. Sometimes, in place of the chains, the girdles themselves had a long pendant, which was elaborately decorated.

We get a glimpse of the style of dress amongst commoner folk, in the history of a famous clothier known as "Jack of Newbury." When Jack was married, the bride, in her wedding costume, must have cut quite a picturesque figure. "The bride," we read, "being dressed in a gown of sheep's russet and a kirtle of fine worsted, her head attired in a *billiment* (habillment) of gold, and her hair, as yellow as gold, hanging down behind her, which was curiously combed and plaited, according to the manner of those days, was led to church by two boys with bride laces, and rosemary tied about their silken sleeves."

Mrs. Jack became a widow, and after she had laid aside her weeds she is described as coming one day out of the kitchen "in a fair train gown stuck full of silver pins, having a white cap on her head, with cuts of curious needlework under the same, and an apron before her as white as driven snow."

The ordinary costume for men of the upper ranks in the time of Henry VIII. was a full-skirted jacket or doublet, with large sleeves to the wrists, over which was hung a short cloak or coat, with loose hanging sleeves and a broad, rolling collar of fur. To these articles of dress was added a brimmed cap, jewelled and bordered with ostrich feathers; stockings and square-toed shoes.

A sumptuary law was passed in 1533, limiting the use of certain expensive stuffs and valuable personal ornaments to certain classes. Common people and serving men, for example, were confined to the use of cloth of a fixed price, and lamb's fur only, and they were forbidden to wear any ornaments or even buttons of gold, silver, or gilt work, excepting the badge of their lord or master.

The apprentices of London wore blue cloaks in summer, and in winter gowns of the same colour. Blue cloaks or gowns were a mark of servitude.

Fourteen years before the beginning of Henry VIII.'s reign wages were settled by Act of Parliament. A free mason, master carpenter, rough mason, bricklayer, master tiler, plumber, glazier, carver or joiner, was allowed from Easter to Michaelmas to take 6d. a day, without meat or drink. Suppose he had meat and drink, he could only charge 4d. A master having under him six men was allowed a penny a day extra. From

Michaelmas to Easter a penny a day was taken off these prices. Wages, however, gradually rose all through the sixteenth century.

In 1511, in the household of the Earl of Northumberland, the principal priest of the chapel had £5 a year; a chaplain graduate £3 6s. 8d.; a chaplain not a graduate, £2; a minstrel, £4; a serving boy, 13s. 4d. These payments were over and above food and lodging.

When wages and salaries were so low, compared with those of our own day, we must expect to find a corresponding difference in prices. In 1541 a hundred eggs sold for 1s. 2d., a dozen pigeons cost 10d., a good fat goose cost 8d., and you could buy a fat sheep for from 2s. 4d. to 4s., and an ox for about £2. In 1533 an Act was passed by which the price of beef and pork was fixed at ½d. a pound, and veal at ¾d.

Of the state of learning, in the houses at any rate of the upper classes, much is to be said that reflects credit on our ancestors. The royal court of Henry VIII., whatever might be its faults, did not neglect study. In the case of Prince Edward, afterwards Edward VI., devotion to his books no doubt had an injurious effect on his health, and there is no saying what might have been the result to England had he had less learning and more exercise. Bishop Burnet tells us that he was so forward in his education that "before he was eight years old he wrote Latin letters to his father, who was a prince of that stern severity that one can hardly think that those about his son durst cheat him by making letters for him."

Mary had a good knowledge of classic authors, and wrote good Latin letters. Elizabeth began every day with an hour's reading in the Greek Testament, the tragedies of Sophocles, and the orations of Isocrates and Demosthenes. She also was a good Latin scholar, spoke French and Italian as fluently as English, had a smattering of Dutch and German, and was a devourer of works on history.

These two princesses were the highest in station of the accomplished women of the time, but there were many who equalled, and some who surpassed, them in learning. The most remarkable of all for accomplishments was certainly Lady Jane Grey, afterwards the unfortunate queen of a ten-days' reign. Lady Jane took so kindly to study that she became the marvel of the age for her acquisitions. She excelled in needlework and in music, and, aided by her tutor, Dr. Elmer, or Aylmer, afterwards Bishop of London, had thoroughly mastered Latin, Greek, French, and Italian, and knew something of at least three Oriental tongues—Hebrew, Chaldee, and Arabic.

One of the most interesting passages—and a touching one it is, too—in the writings of Roger Ascham is that in "The Schoolmaster," in which he describes a visit he paid to the home of Lady Jane's parents in Leicestershire in 1550. She was then little over thirteen years old. It gives us a glimpse of the girl-life of the period in a high rank of society, and deserves to be quoted in full.

"Before I went into Germany," says Ascham, "I came to Broadgate, in Leicestershire, to take my leave of that noble Lady Jane Grey, to whom I was exceeding much beholden. Her parents, the Duke and Duchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber, reading Phædon Platonis, in Greek, and that with as much delight as some gentlemen would read a merry tale in Boccaccio.

"After salutation and duty done with some other talk, I asked her why she would leave such pastime in the park?

"Smiling, she answered me, 'I wis all their sport in the park is but a shadow to that

pleasure that I find in Plato. Alas, good folk! they never felt what true pleasure meant.'

"And how came you, madam,' quoth I, 'to this deep knowledge of pleasure, and what did chiefly allure you unto it, seeing not many women but very few men have attained thereunto?'

"I will tell you,' quoth she, 'and tell you a truth which perchance you will marvel at. One of the greatest benefits that God ever gave me is that He sent me so sharp and severe parents, and so gentle a schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing anything else, I must do it as it were in such weight, measure, and number—even so perfectly as God made the world—or else I am so sharply taunted, so cruelly threatened, yea, presently, sometimes, with pinches, nips, and bobs, and other ways which I will not name for the honour I bear them; so without measure misordered that I think myself in hell, till time come that I must go to Mr. Elmer, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing whiles I am with him. And when I am called from him I fall on weeping, because whatsoever I do else but learning is full of grief, trouble, fear, and whole misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, that in respect of it all other pleasures in very deed be but trifles and troubles unto me.'

"I remember this talk gladly," Ascham adds, "both because it is so worthy of memory, and because, also, it was the last talk that ever I had and the last time that ever I saw that noble and worthy lady."

However learning might flourish in the upper circles of society, it seems to have languished in the schools and among the people. But efforts were made in the direction of popular education, and more grammar schools it is said were founded in the latter part of Henry VIII.'s reign than in the three hundred years preceding.

Music was practised by all classes. Erasmus, who saw much of England in the beginning of the sixteenth century, speaks of the English as the most accomplished in the skill of music of any people. "It is certain," says Mr. Chappell, "that the beginning of the sixteenth century produced in England a race of musicians equal to the best in foreign countries, and in point of secular music decidedly in advance of them."

Henry VIII. was a great patron of music, and, more than that, he was himself a composer and performer. He played well on both the virginals and the lute, and could sing at sight. But to sing at sight was a common accomplishment amongst gentlemen; so common, indeed, that inability to do so was looked on as a serious drawback to success in life. Homes were rendered cheerful by the singing of madrigals and other part music. The first collection of songs in parts that was printed in England belongs to the year 1530.

Besides music, many other recreations were indulged in. These were the days of archery, casting of the bar, wrestling, and such martial sports as fighting with swords and battle-axes. For rural pastimes there were hunting and hawking—and in these the ladies were often as enthusiastic as the gentlemen. Card-playing was highly popular, and in the reign of Henry VIII. a prohibitory statute was found necessary to prevent apprentices from using cards, except in the Christmas holidays, and then only in their masters' houses. The same statute forbade any householder to permit card-playing in his house, under the penalty of six shillings and eightpence for every offence.

May Day was a general holiday, and Maypoles were set up in every town and village. The observance of May Day differed no doubt in minor particulars in different places, but in general it consisted in people of all ranks going out early in the morning into the "sweet meadows and green woods," where they broke down branches from the trees, and adorned them with nosegays and crowns of flowers. "This done, they returned homewards with their booty, and made their doors and windows triumph in the flowery spoil." The Maypole was set up, and the rest of the day was spent in dancing round it, and in sports of different kinds. When evening came, bonfires were lighted in the streets. Even the reigning sovereign joined in these amusements. On May Day, 1515, Henry VIII. and Queen Katherine, his wife, rode a-Maying from Greenwich to the high ground of Shooter's-hill, accompanied by many lords and ladies.

There was a famous London Maypole in Cornhill before the parish church of St. Andrew, which thus got the name of St. Andrew Undershaft. The pole or shaft, Stow tells us, was set up by the citizens "every year, on May Day, in the morning, in the midst of the street, before the south door of the said church; which shaft, when it was set on end and fixed in the ground, was higher than the church steeple." When its annual day of usefulness was over, the pole was taken down again and hung on iron hooks above the doors of the neighbouring houses.

This pole was destroyed in 1550, the fourth year of Edward VI.'s reign, in an outburst of Puritanism, after a sermon preached at St. Paul's Cross against May games. The inhabitants of the houses against whose wall the pole had found shelter sawed it in pieces, and every man took a bit and made use of it to light his fire.

Mingled with the festivities of May Day there was a distinct set of sports, very popular in the early part of the sixteenth century, intended to represent the adventures of the renowned woodland hero, Robin Hood. The enthusiasm with which the common people entered into these sports may be seen from the reception Bishop Latimer met with when he once proposed to preach in a town on the 1st of May. He tells the incident himself in a sermon he preached in 1549 before Edward VI.

"I came once myself," he says, "to a place, riding on a journey homeward from London, and I sent word overnight into the town that I would preach there in the morning because it was holy day, and methought it was an holy day's work." (It was the Feast of the Apostles Philip and James.) "The church stood in my way, and I took my horse and my company and went thither. I thought I should have found a great company in the church, and when I came there the church door was fast locked.

"I tarried there half an hour and more. At last the key was found, and one of the parish comes to me and says, 'Sir, this is a busy day with us. We cannot hear you. It is Robin Hood's Day. The parish are gone abroad to gather for Robin Hood. I pray you forbid them not.'

"I was fain there to give place to Robin Hood. I thought my rochet"—or bishop's surplice—"should have been regarded, though I were not; but it would not serve; it was fain to give place to Robin Hood."

How did stay-at-home people amuse themselves then in the long winter evenings? No doubt they either made time seem short by going to sleep, or they sat by the fireside singing songs or telling oft-told stories, or exercising their wits by asking each other riddles or conundrums. Some of their fireside riddles are preserved in a little book called "Demands Joyous"—in modern English

Merry Questions—which was printed by Wynkyn de Worde in 1511.

The following are a few of the conundrums contained in this work, and at some of them the reader, who is well acquainted with the conundrums of the present day, will be tempted to exclaim with Solomon, that there is nothing new under the sun.

"What is it that never freezeth?—Boiling water.

"What is it that never was and never will be?—A mouse's nest in a cat's ear.

"How many straws go to a goose's nest?—Not one, for straws, not having feet, cannot go anywhere.

"How many calves' tails would it take to reach from the earth to the sky?—No more than one, if it be long enough.

"What man getteth his living backwards?—A ropemaker.

"Why doth a dog turn round three times before he lieth down?—Because he knoweth not his bed's head from the foot thereof.

"Why do men make an oven in a town? Because they cannot make a town in an oven.

"How may a man discern a cow in a flock of sheep?—By his eyesight.

"What is the worst bestowed charity that one can give?—Alms to a blind man; for he would be glad to see the person hanged that gave it to him."

An industry of considerable interest from a domestic point of view came to the front in 1542; this was the manufacture of pins. These useful articles were originally made abroad, but the English pinners took to making them, and on their engaging to keep the public well supplied at reasonable prices, an Act of Parliament was passed in the year just named, forbidding the sale of any sort of pins excepting "only such as shall be double-headed, and have the heads soldered fast to the shank of the pin, well smoothed, the shank well shaven, the point well and round filed, canted and sharpened."

The English pinmakers, however, either proved unable or unwilling to keep their part of the bargain, and complaints were so loudly made that the pins were not what they should be, that in 1545 the Act was declared

"frustrate and annihilated, and to be repealed for ever." Pins of good quality were of brass, but unscrupulous makers made pins of iron wire, blanching, and passed them off as brass ones.

People who went from home then had no choice—they must either ride or walk. Kings, queens, and gentlefolk all mounted to the saddle, the ladies being accustomed to ride on pillions fixed on the horse, and generally behind some relative or serving-man. Rude carriages, however, made their appearance in England in 1555.

Before the Reformation there were no poor's rates. The poor had their wants supplied by charitable doles given at religious houses, and by contributions placed in the poor man's box which stood in every church. In all parishes there was a church house supplied with dishes and cooking utensils. "Here," says John Aubrey, "the housekeepers met, and were merry and gave their charity."

Begging, under certain conditions, was regulated by an Act of Parliament passed in 1530. By this Act justices of the peace were required to give licences under their seals to such poor, aged, and impotent persons to beg within a certain precinct as they thought had most need. If anyone begged out of the district assigned to him he was to be set in the stocks two days and two nights; and if anyone begged without first obtaining a licence he was to be put in the stocks three days and three nights, and be fed with bread and water only.

Vagrants were very sternly dealt with; but in this Act, and in subsequent legislation on the same subject, we see that our sixteenth-century forefathers had an honest desire to do their duty in relieving such as were in "unfeigned misery." In an Act passed in the first year of Edward VI.'s reign we find the curate of every parish required, "on every Sunday and holiday, after reading the Gospel of the day, to make (according to such talent as God hath given him) a godly and brief exhortation to his parishioners, moving and exciting them to remember the poor people, and the duty of Christian charity in relieving of them which be their brethren in Christ,

born in the same parish and needing their help."

One of the interesting households of the period was that of Sir Thomas More, the famous Lord Chancellor who was executed in 1535. More lived at Chelsea, and of his happy home there Erasmus, who knew him well, has given the following charming account:—"More," he says, "has built, near London, upon the Thames, a modest yet commodious mansion. There he lives, surrounded by his numerous family, including his wife, his son, and his son's wife, his three daughters and their husbands, with eleven grandchildren. There is not any man living so affectionate to his children as he, and he loveth his old wife as if she were a girl of fifteen. Such is the excellence of his disposition, that whatsoever happeneth that could not be helped, he is as cheerful and as well pleased as though the best thing possible had been done.

"In More's house you would say that Plato's Academy was revived again, only whereas in the Academy the discussion turned upon geometry and the power of numbers, the house at Chelsea is a veritable school of Christian religion. In it is none, man or woman, but readeth or studieth the liberal arts; yet is their chief care of piety. There is never any seen idle. The head of the house governs it, not by a lofty carriage and oft rebukes, but by gentleness and amiable manners. Every member is busy in his place, performing his duty with alacrity; nor is sober mirth wanting."

Speaking of More's home life in his "Short History of the English People," Mr. J. R. Green says:—"The reserve which the age exacted from parents was thrown to the winds in More's intercourse with his children. He loved teaching them, and lured them to their deeper studies by the coins and curiosities he had gathered in his cabinet. He was as fond of their pets and their games as the children themselves, and would take grave scholars and statesmen into the garden to see his girls' rabbit-hutches or to watch the gambols of their favourite monkey."

(To be continued.)

THE SHEPHERD'S FAIRY.

A PASTORALE.

By DARLEY DALE, Author of "Fair Katherine," etc.

CHAPTER XIV.



WHEN Jack was gone, Mrs. Shelley insisted on Fairy's going to bed, for the child was worn out with fatigue and excitement, and she and John watched by Charlie's couch

in turns through the short summer night, which, short as it was, seemed all too long when spent in anxiously watching for a change which did not come. Once, and once only during the night, did Charlie open his eyes and murmur, "Where am I?" but before the shepherd, who was sitting by him,

had time to answer, he had again relapsed into unconsciousness.

From the first John Shelley had taken a hopeful view, and even this momentary return to consciousness filled him with hope; the next interval might be longer perhaps; at any rate, it was a favourable sign in the shepherd's opinion. At four o'clock Mrs. Shelley came to take her husband's place, and then, to her surprise, he told her he was going to walk to the nearest point where the London coach passed and give Jack the latest bulletin before he started.

And so, to Jack's joy and amazement, the first time the coach paused to take up the Lewes letters, there stood his father by the inn door, waiting to speak to him. In a moment Jack, who, with Mr. Leslie, was occupying the boxseat,

was down on the ground grasping his father's hand and eagerly asking what news.

"No worse, Jack; if anything, a trifle better; he was conscious for a few moments last night; just opened his eyes and said 'Where am I?' but I knew you would like to hear the latest news, as you can't have a letter till you get to New York, and I don't know how long that will be after you arrive there."

"Oh, I'll let you know all about the mails, shepherd, when I come back. Come, Jack," called out Mr. Leslie, from the box.

"God bless you, my boy, and grant we may meet again some day," said the shepherd, wringing Jack's hand, and then the lad, with tears in his eyes, jumped back to his place, the coachman

THE HISTORY OF HOME.

OR,

DOMESTIC WAYS SINCE THE TIMES OF HENRY VIII.

By NANETTE MASON.

PART II.

THE REIGN OF ELIZABETH.



HE reign of Queen Elizabeth is, perhaps, the most picturesque period of English history. Vigorous national life and increased wealth, refinement, and leisure expressed themselves then in many original ways.

In few things were the progress of the country and its growing riches more clearly seen than in the changes effected in dress. The fashion of ladies' dress in the upper ranks, on its reaching its full development in the latter part of the reign of Elizabeth, is well known to us from the portraits of that illustrious queen. The body was imprisoned in whalebone to the hips; the partlet—a covering to the neck and throat previously worn—was done away with, and its place was taken by an enormous ruff, which, "rising gradually from the front of the shoulders to nearly the height of the head behind, encircled the wearer like the nimbus or glory of a saint." Then came a long peaked and tight stomacher, on each side of which jutted out horizontally a farthingale of enormous dimensions. The dresses were of rich and showy fabrics, worn with the additional finery of lace, feathers, and embroidery.

A round bonnet, like that worn by the men, sometimes took the place of the cap or coif; or the hair was dressed in countless curls, and adorned with ropes and stars of jewels, bugles and beads, and at the close of the reign with feathers.

Ornaments of every kind abounded, and great liking was shown for colour and display. The demand for gems reached an extraordinary height. A writer of the day, who thought it his duty to rebuke the extravagance of ladies who were his contemporaries, tells us that "their fingers must be decked with gold, silver, and precious stones, their wrists with bracelets and amulets of gold and costly jewels, their hands covered with sweet-washed (*i.e.*, perfumed) gloves, embroidered with gold and silver; and they must have their looking-glasses carried with them wheresoever they go;" and he is specially severe on those who "are not ashamed to make holes in their ears, wherewith they hang rings and other jewels of gold and precious stones."

A small looking-glass was a common companion with fashionable people of both sexes. By the ladies it was carried either in the pocket or hanging at the side, or it was inserted in the fan of ostrich or other feathers. Masks were frequently worn by ladies; they are said to have been introduced in this reign. The author we have just quoted has a hit at them: "When the ladies," he says, "used to ride abroad, they have masks and vizors made of velvet, wherewith they cover

their faces, having holes made in them against their eyes wherewith they look; so that if a man knew not their guise he would think that he met a monster or devil."

As at other times, the general fashions for women's dress in the Elizabethan era were just a modification of the style of the court, varying more or less according to the circumstances and position of different classes and individuals.

The Elizabethan costume for men had also marked features, the most noticeable being the large trunk hose and the long-waisted doublet. Of both the hose and the doublet there were many varieties. Doublets fitted the body very closely from the commencement of the reign, and the waist gradually lengthened to its conclusion. Over the doublets were worn coats and jerkins, cut in various fashions. Then there were "cloaks of white, red, tawny, black, green, yellow, russet, violet, &c., made of cloth, silk, velvet, and taffeta, and cut after the Spanish, French, and Dutch fashions."

Silk stockings were a great rarity when Elizabeth came to the throne. "In the second year of her reign," says Stow, the historian, "her silk-woman, Mrs. Montague, presented Her Majesty with a pair of black, knit-silk stockings for a new year's gift; which, after a few days' wearing, pleased Her Highness so well that she sent for Mistress Montague, and asked her where she had them, and if she could help her to any more; who answered, saying—

"I made them very carefully, of purpose only for your Majesty, and seeing these please you so well, I will presently set more in hand."

"Do so," quoth the Queen, "for, indeed, I like silk stockings so well, because they are pleasant, fine, and delicate, that henceforth I will wear no more cloth stockings."

And from that time to her death the Queen never wore cloth hose, but only silk stockings.

Soon after this, says Stow, a London apprentice seeing a pair of knit-worsted stockings at an Italian merchant's, brought from Mantua, borrowed them, and having made a pair like them, presented them to the Earl of Pembroke, which was the first pair of worsted stockings knit in this country.

A useful invention of this reign was that of the stocking-frame, which had its origin in 1599. We are indebted for it to William Lee, a fellow of St. John's College, Cambridge. "Tradition," says Mr. Planché, "attributes the origin of his invention to a pique he had taken against a townswoman with whom he was in love, and who, it seems, neglected his passion. She got her livelihood by knitting stockings, and with the ungenerous object of depreciating her employment, he constructed this frame, first working at it himself, then teaching his brother and other relations." Stow says that Lee not only manufactured stockings in his frame, but "waistcoats and divers other things."

Houses built in the Elizabethan era are the earliest houses, great or small, in which a modern Englishman of any class can live with any degree of enjoyment. "It is from the period of good Queen Bess," says Mr. J. R. Green, "that we can first date the rise of a conception which seems to us now a peculiarly

English one, the conception of domestic comfort. The chimney corner, so closely connected with family life, came into existence with the general introduction of chimneys, a feature rare in ordinary houses in the beginning of this reign." The lofty houses of the wealthier merchants, with their parapeted fronts and quaintly figured gables, broke the mean appearance which till then marked English towns. In the case of the dwellings of the gentry, gloomy walls and serried battlements gave place to the pomp and grace of the Elizabethan hall. "We still gaze with pleasure on their picturesque line of gables, their fretted fronts, their gilded turrets and fanciful vanes, their castellated gateways, the jutting oriels from which the great noble looked down on his new Italian garden, its stately terraces, and broad flights of steps, its vases and fountains, its quaint mazes, its formal walks, its lines of yews cut into grotesque shapes in hopeless rivalry of the cypress avenues of the South."

In the furnishing and decoration of house interiors a great advance took place. In houses inhabited by the upper classes the prevailing taste showed itself in richly ornamented staircases, costly wainscoting, quaintly carved chairs and cabinets, and huge chimney pieces adorned with fawns and cupids, and with fantastic interlaced monograms. The floor of rushes became a thing of the past, and carpets came everywhere into use. The wooden trenchers of the earlier yeomanry gave place to pewter; there were even yeomen who owned a fair show of silver plate.

The London of Queen Elizabeth's time was strikingly unlike the metropolis of the present day. The crowded neighbourhood of St. Giles's was then a village in the fields; Covent Garden was an open field or garden; Leicester fields was Lammas land. Moorfields was drained and laid out in walks in this reign. At Spitalfields crowds used to assemble on Easter Monday and Tuesday to hear the Spital sermons preached from the pulpit cross. Cockneys went to Holborn and Bloomsbury for change of air; and houses were there prepared to receive children, invalids, and convalescents.

"In the north," Mr. H. B. Wheatley remarks, "were sprinkled the outlying villages of Islington, Hoxton, and Clerkenwell. The Strand was filled with noble mansions washed by the waters of the Thames, but the street, if street it could be called, was little used by pedestrians. Londoners frequented the river, which was their great highway. The banks were crowded with stairs for boats, and the watermen of that day answered to the chairmen of a later date and the cabmen of to-day."

The rapid growth of London attracted considerable attention and caused considerable alarm. It was thought that moderate dimensions were best, and no doubt they were, in an age when sanitary arrangements were defective, and facilities in obtaining food supplies far from satisfactory, whilst many difficulties of which we can now form but a faint idea existed in connection with labour, the protection of life and property, and many other matters.

The Queen issued a proclamation in 1580 forbidding the erection within three miles of

the city gates of any new houses or tenements "where no former house hath been known to have been." In a subsequent decree she ordered that only one family should live in one house, that empty houses erected within seven years were not to be let, and that unfinished buildings on new foundations were to be levelled with the ground.

Music was popular in the last reign, as we mentioned in our first article, but it was even more so in this.

"During the long reign of Elizabeth," says Mr. Chappell, "music seems to have been in universal cultivation, as well as in universal esteem. Not only was it a necessary qualification for ladies and gentlemen, but even the City of London advertised the musical abilities of boys educated in Bridewell and Christ's Hospital, as a mode of recommending them as servants, apprentices, or husbandmen . . . Tinkers sang catches; milkmaids sang ballads; carters whistled; each trade, and even the beggars, had their special songs; the base-viol hung in the drawing-room for the amusement of waiting visitors; and the lute, cittern, and virginals for the amusement of waiting customers were the necessary furniture of a barber's shop. They had music at dinner; music at supper; music at weddings; music at funerals; music at night; music at dawn; music at work and music at play.

"He who felt not in some degree its soothing influence was viewed as a morose, unsocial being, whose converse ought to be shunned and regarded with suspicion and distrust." Tusser, writing in 1570, recommends the country housewife to select servants that sing at their work as being usually the most painstaking. He says:

"Such servants are oftentimes painful and good
That sing in their labour, as birds in the wood."

The ordinary routine of a young lady's education was "to read and write; to play on the virginals, lute, and cittern; and to read prick-song—that is to say, music written or pricked down—at first sight." Whenever the abilities of a gentlewoman were praised by a writer of that age, her skill in music was sure to be mentioned.

The most common musical instrument of the time was the cittern, which received most attention, perhaps, because it was the most easily played. It was an instrument of English invention, shaped something like a lute, but differing from the lute in being strung with wire instead of catgut strings, and played on with a plectrum of quill instead of with the fingers.

The lute was also much in use; indeed, though now obsolete, being superseded by the guitar, it was once the most popular instrument in Europe. It was a large and beautiful stringed instrument, with a long neck and fretted finger-board. "The tender charm and colouring of the lute-player's tone," says Mr. A. J. Hipkins, "can in these days of exaggerated sonorousness be scarcely imagined."

The worst of the lute seems to have been the troublesomeness of keeping it in tune. One writer on the subject says that a lutenist of eighty years old had certainly spent sixty in tuning his instrument, and that the cost in Paris of keeping a horse or a lute was about the same. On this another authority remarks that the horse would soon be like one of Pharaoh's lean kine.

Lute-strings were very often given to ladies as new year's gifts.

In both the sixteenth and the seventeenth centuries, lutenists, or, as they were sometimes called, "luters," or "luters," always formed part of the musical retinue of kings

and princes, and one at least was ordinarily included in the households of nobles and landed gentry.

The virginals was an instrument with a keyboard, in which strings of brass wire were twitched by small pieces of quill. Some have thought the instrument was named after the queen, but it is more likely that it was so called because chiefly played upon by young girls.

Queen Elizabeth, however, was a skilful performer upon it. Sir James Melvil, in his "Memoirs," tells how one day, about 1564, "after dinner my lord of Hunsdon drew me up to a quiet gallery that I might hear some music (but he said he durst not own it), where I might hear the Queen play upon the virginals. I ventured within the chamber and stood a pretty space, hearing her play excellently well; but she left off immediately as soon as she turned her about and saw me. She appeared to be surprised to see me, and came forward, seeming to strike me with her hand, alleging that she was not used to play before men, but when she was solitary, to shun melancholy."

Popular sports in Elizabeth's day were often of rather a barbarous nature, and the court did not set an example in the way of refinement by the encouragement it gave to bull and bear baiting. On the 25th of May, 1559, the French Ambassadors came to dine with Queen Elizabeth, and after a splendid dinner they were entertained by the baiting of bears and bulls with English dogs. The Queen and the Ambassadors stood looking on till what was then held to be a late hour of the evening, and the foreigners expressed their gratification in such glowing terms that Her Majesty seldom failed in future to provide a similar show for any visitors she wished specially to honour.

In the festivities of Kenilworth Castle, given in 1575, in honour of Queen Bess, part of the programme provided by the Earl of Leicester consisted of a series of bear and dog combats. There were no fewer than thirteen bears assembled, and these had to do battle with what were known as ban-dogs, a small kind of mastiff.

It was in Queen Elizabeth's reign that the first royal licence for a theatre was issued. It was granted in 1574 to Master Burbage, and four others, servants of the Earl of Leicester, authorising them to act plays at the Globe Theatre, on the Bankside. This was the theatre at which Shakespeare and his companions acted.

In those times London was so often visited by the plague that people were afraid of the gathering together of any large assemblages. This dread of pestilence, and a puritanic hatred of plays as well, made the citizens do all in their power to discourage theatrical entertainments. The Queen acknowledged that the first reason was a good one, but she had no objections to plays in themselves, provided proper care were taken to allow only such to be performed as "were fitted to yield honest recreation and no example of evil."

On the 11th of April, 1582, the lords of the council wrote to the Lord Mayor, saying that as "Her Majesty sometimes took delight in those pastimes, it had been thought not unfit, having regard to the season of the year and the clearance of the city from infection, to allow of certain companies of players in London, partly that they might thereby attain more dexterity and perfection, the better to content Her Majesty."

When theatres were established the city authorities took care to have them built without the city bounds.

Prices of almost all articles steadily advanced during the reign of Elizabeth. In a

dialogue published in 1581 we find one of the characters thus addressing another:—"Cannot you, neighbour, remember that within these thirty years I could in this town buy the best pig or goose that I could lay my hands on for 4d., which now costeth 12d., a good capon for 3d. or 4d., a chicken for 1d., a hen for 2d., which now costeth me double and triple the money. It is likewise in greater ware, as in beef and mutton. I have seen a cap for 13d. as good as I can get now for 2s. 6d.; of cloth you have heard how the price is risen. Now a pair of shoes costs 12d., yet in my time I have bought a better for 6d. Now I can never get a horse shod under 10d. or 12d., when I have also seen the common price was 6d."

In 1572 legislation took a vigorous turn for the punishment of vagabonds and for the relief of the poor and impotent. Persons above fourteen being rogues, vagabonds, or sturdy beggars, were on conviction to be "grievously whipped and burnt through the gristle of the right ear with a hot iron of the compass of an inch about, manifesting his or her roguish kind of life, and his or her punishment received for the same." A third offence was punished with death. Offenders under fourteen were whipped or put in the stocks. By the same act charitable provision was made for the poor, aged, and infirm, and the duty of the community was fully recognised in regard to its suffering members. There was more legislation in the same praiseworthy direction in the reign of Elizabeth.

People still moved from place to place with difficulty. There were few wheeled vehicles; everybody who wanted to travel had either to walk or ride on horseback. Ladies, as we mentioned in our last article, rode on pillions fixed on the horse, and usually behind some relative or serving man. In this way Queen Bess, when she rode into the City from her residence at Greenwich, placed herself behind her lord-chancellor.

But a change was at hand. According to Stow, a Dutchman called Guiliam Boonen became the Queen's coachman in 1564, and was the first to bring the use of coaches into England. Stow is incorrect in attributing the introduction of coaches to the time of Elizabeth—they had been in use before; but there is no doubt that at the time he speaks of the employment of wheeled vehicles began to be so common that it then became a prominent public fact. "Little by little," he again states, "they became usual among the nobility and others of condition, and within twenty years became a great trade of coach-building."

By the close of Elizabeth's reign the use of coaches had increased to such an extent that the attention of Parliament was called to it, and a bill "to restrain the excessive use of coaches" was introduced in 1601. It was not passed, however. The employment of coaches in London was a severe blow to the Thames watermen, and Taylor, the poet and waterman, dipped his pen in gall when he wrote early in the next reign against the new-fangled practice, complaining that

"Against the ground we stand and knock
our heels,
Whilst all our profit runs away on
wheels."

The custom of making presents on New Year's Day by people of all classes to each other was in full force during this reign. A present of some sort was an Elizabethan form of New Year's card. Tenants in the country gave their landlords a capon; an orange stuck with cloves was another common present. Some people gave pins, when ladies were in the case, and very customary New Year's gifts were pairs of gloves. These were much dearer than they are now, and occasionally a

sum of money was given instead, which was called "glove-money."

Many of these presents were no doubt in recognition of favours to come. We conclude that this was the case with a large proportion of the extravagant New Year's gifts made to Queen Bess herself. An exact and descriptive inventory of these for several years has been preserved. They were made to Her Majesty by all sorts and conditions of men and women—great officers of state, peers and peeresses, bishops, knights and their ladies, gentlemen and gentlewomen, physicians, apothecaries, and others of lower grade, even down to the Queen's dustman. The presents consisted of "sums of money, costly articles of ornament for the Queen's person or apartments, caskets studded with precious stones, valuable necklaces, bracelets, gowns, embroidered mantles, smocks, petticoats, looking-glasses, fans, silk stockings, and a great variety of other articles."

Lotteries, so far as can be ascertained, were first started in England during the reign of Elizabeth. The first lottery began to be

drawn on the 11th of January, 1569, at the west door of St. Paul's Cathedral, the drawing continuing day and night till the 6th of May. It was composed of 400,000 lots of ten shillings a piece. The shares were occasionally disposed of in halves and quarters, and these again were subdivided for "convenience of poorer classes."

The prizes consisted of money, plate, and goods of various kinds. The highest prize was estimated at £5,000, of which £3,000 was to be paid in cash, £700 in plate, and the remainder in "good tapestry meet for hangings and other covertures, and certain sorts of good linen cloth."

The reason given by the Government for starting what proved to be a long series of legalised swindles was that money was required for repairing harbours and fortifications, and for other public works. The object was praiseworthy enough, but a demoralising means was taken to attain it. Few things can be imagined more harmful to public morals than lotteries.

This first lottery was followed very shortly

afterwards by another "for marvellous, rich and beautiful armour," which was also drawn at the west door of St. Paul's.

Alchemy and astrology were practised and believed in. Dr. Dee, a famed astrologer, and professor of the black art, who claimed to hold communication with the world of spirits, was asked to name "a propitious day" for the coronation of the Queen, and the same impostor encouraged Her Majesty to hope that she might obtain from him the elixir of life.

Belief in witchcraft was a growing superstition; it was to reach its height in the days of James I. Penal laws were passed against witches, and many unhappy persons were put to death in consequence of the popular delusion. During the reign of Elizabeth the Anglican divines of what would now be called the high church party steadily resisted the increasing belief in possession and witchcraft, and "by their influence the national liturgy was saved from the disgrace of having a form of exorcism introduced into it."

(To be continued.)

THE SHEPHERD'S FAIRY.

A PASTORALE.

By DARLEY DALE, Author of "Fair Kathleen," etc.

CHAPTER XXIV.



FAIRY was soon as important a person in the château as she had been in the shepherd's house; the only one who saw any fault in her was Père Yvon, and he was obliged to confess she certainly was a very good little thing, though a Protestant.

Her faith was the only thing that troubled the baron about her, for Père Yvon, who had baptised her before she was taken away from the château, was always urging her father to let him instruct her in the Catholic faith and prepare her for confirmation by a Roman bishop; but on the other hand Rex had agreed to wait patiently for one whole year on condition that Fairy was allowed to remain in the faith in which she had been brought up, and the baron had not the heart to throw any hindrances in the way of a marriage that was so acceptable to both families, as well as purely a love match on the part of the people concerned. And Rex frankly owned he thought no marriage could be perfect where the husband was of one faith and the wife of another. Unity of thought on the subject of religion was, in his opinion, the best and surest foundation for a happy marriage, and the baron was so pleased with the young man for thinking so, that he vowed all Père Yvon's entreaties should not induce him to interfere with Fairy's faith.

Fairy had been christened Marie Rose,

but at her own request she was still called Fairy, Rex declaring he should never know her by any other name, and all agreeing that none suited her so well as her own.

The year which the baron had bargained for fled all too quickly for his liking, and at the end of it preparations were made for Fairy's marriage with Rex, which Mr. Leslie was invited over to perform, Maud Leslie coming with him to act as one of the bridesmaids, and afterwards to carry a faithful report of the wedding to the Shelleys, to whom every little detail would, as Fairy knew, be welcome.

But on the morning of her marriage Fairy found Rex, who had been over to England on some mysterious visit, had prepared a surprise for her, and when she opened her eyes on her wedding morning, who should be standing over her bed but Mrs. Shelley.

"Mother," exclaimed Fairy, "am I dreaming; where did you come from?"

That old familiar word "mother," which rose spontaneously to Fairy's lips, was sweet indeed to Mrs. Shelley.

"God bless you, my pretty one," exclaimed Mrs. Shelley, kissing Fairy again and again, "you are not a bit changed. No, my dear, you are not dreaming; it is all Mr. Rex's doing; he said no one should dress his bride but me, for no one could fix that pretty hair as I can; and so as it was not to cost me a penny, John said I must come. And oh! child, how ill I was in the boat; and he has given me the most beautiful silk dress I ever saw; and I am to go to the church with Madame de Courcy's English maid, who is to fetch me after I have dressed you. But there, I am talking of myself instead of seeing after you. Will you get up at once, or

will you have your breakfast first, child?"

"I don't want any breakfast; I am so happy. Sit down on the bed and tell me all about everything. How is John, my dear old John, and poor Jack? Have you heard from him? I expect he is rich Jack now; and is Willy at home still? and Charlie, how is he? And the sheep—John's sheep—how are they?"

"Lor' bless the child, she is the same as ever. Won't John be pleased when I tell him she asked after the sheep on her wedding morning," exclaimed Mrs. Shelley, wiping away some tears of joy at seeing how Fairy remembered them all.

"Of course, mother, I remember our sheep with their hornless heads and white faces; but tell me about them all, please; I need not get up just yet."

"Then you must have your breakfast in bed while I talk. It will take me an hour or two to dress you, so I'll ring and you'll please to tell the servant what you wish for, as I can't speak French."

"Oh! how funny it is to have to do as you tell me again; I do as I like here; but you were always strict with me, weren't you?"

"And a good thing for you I was, or you would not have won such a husband as you have, perhaps, if I had spoilt you as everyone else did," replied Mrs. Shelley.

Fairy laughed; and while she ate some breakfast Mrs. Shelley told her all the home news, the principal piece being that Jack was engaged to be married to someone out in Canada, and from what he said Mrs. Shelley thought he was fond of her though not desperately in love. She was the daughter of a surgeon and had a little money, and it was plain enough Jack's mother was

VARIETIES.

A TALE OF A CRUEL WOMAN.

In days of old, the daughter of a lord of Kienast Castle, in Prussia, named Cunigunda, who was as cold and hard-hearted as she was beautiful, made a vow to accept no one as a lover who should not previously ride round the castle on the top of the outer wall. Now, Kienast is perched on a rock detached from the main body of the mountains, and its walls rise from the brink of almost perpendicular precipices, so that it is accessible only on one side by a drawbridge.

Cunigunda had many suitors, but on this announcement being made, the greater number retired, a few made the attempt and were dashed to pieces in the terrible abyss. The lady showed no signs of pity; she desired to remain single and was glad to be relieved from the importunities of so many lovers, all of whom were equally indifferent to her.

At last a knight presented himself to try the perilous adventure, whose manly beauty and

engaging manners interested her so much that she repented of her vow, and with fear and trembling beheld him mount the wall upon his steed. To her great joy he performed the exploit in safety; but to her surprise when she advanced to throw herself into his arms as her destined bridegroom, instead of a kiss he gave her a box on the ear and a smart reproof, and then, leaping on his steed, left her in shame and amazement.

It was the Landgrave, Albert of Thuringia, a married man, who, in order to punish Cunigunda for her cruelty, had previously practised his steed in this dangerous exercise.

A DEFINITION OF MAN.—The question has often been asked what man is principally made of. Some say a bucket of water and a few pinches of phosphorus, but other observers hold that in nine cases out of ten he is principally made of brass.

WOMAN IN FICTION.—Mrs. Hannah More's dull novel of "Cecels in Search of a

Wife," issued in 1808, contained, perhaps, the first argument in fiction that a ninny is not necessarily an ideal wife, or a knowledge of the Latin grammar incompatible with a turn for housekeeping.

WELL-DESERVED PRAISE.

Of all the boasted conquests man has made
By flood or field, the gentlest and the best

Is in the dog, the generous dog, displayed,
For ah! what virtues glow within his breast.

Through life the same, through sunshine
and in storm,

At once his lord's protector and his guide;

Shaped to his wishes, to his wants conform;
His slave, his friend, his pastime, and his pride!

EASILY-FORGOTTEN CRIMES.—We easily forget crimes that are known only to ourselves.
—*Rochefoucauld.*

THE HISTORY OF HOME;

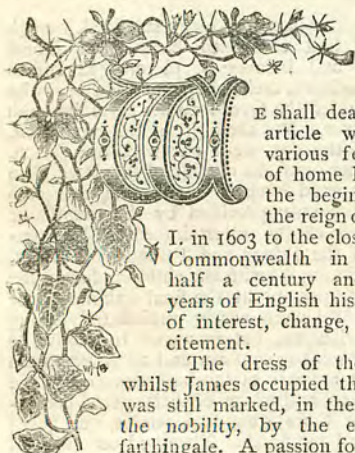
OR,

DOMESTIC WAYS SINCE THE TIMES OF HENRY VIII.

By NANETTE MASON.

PART III.

JAMES I., CHARLES I., AND THE COMMONWEALTH.



WE shall deal in this article with the various features of home life from the beginning of the reign of James

I. in 1603 to the close of the Commonwealth in 1660—half a century and seven years of English history full of interest, change, and excitement.

The dress of the ladies whilst James occupied the throne was still marked, in the case of the nobility, by the enormous farthingale. A passion for foreign lace sprang up, pearls were the favourite jewels, and the ruff maintained its sway.

The prevailing freaks of woman's taste are glanced at in a sermon preached before the King at Whitehall in 1607 as "her French, her Spanish, and her foolish fashions; her plumes, her fans, and a silken vizard, with a ruff like a sail, yea, a ruff like a rainbow, with a feather in her cap like a flag in her top, to tell which way the wind will blow."

Such pulpit criticism, however, had no effect. Anne of Denmark, James's queen, was Elizabeth over again, with the farthingale, if anything, intensified. When Lady Wych had an interview with the Sultanness—Sir Peter Wych at the time being ambassador at Constantinople—she and her waiting-woman went in all the glory of Court dress. The Sultanness looked at the huge farthingale, and seriously inquired if that was the natural shape of Englishwomen, and Lady Wych was forced to explain the whole mystery of the dress, in order to convince her Highness that

she and her companions were not really so deformed as they looked.

Less fashionable ladies between 1615 and 1625 left off wearing the tight and pointed stomacher and farthingale, and wore over an easy jerkin and ample petticoat a loose gown open in front, and made high to meet the ruff. It had long, hanging sleeves, through which the tight sleeves of the jerkin were shown.

In the reign of James's successor a gradual change was seen. Gowns with close bodies and tight sleeves were worn, but the farthingale and the French hood were still in fashion. The hair was worn in small curls, and hoods of all colours were fastened under the chin with curious effect. From the hoods descended long veils, often of such ample proportions that they looked like mantles. Earrings, necklaces, and bracelets were the ornaments of all who could afford them, except among the Puritan party. The Puritans forbade their wives and daughters to wear lace, jewels, or even braided hair.

Before the close of the reign of Charles I. the farthingale had disappeared, and with it the yellow starched ruffs and bands. The wearing of yellow starched ruffs had declined from the time that Mrs. Turner, a physician's widow, who had taken an active part in the poisoning of Sir Thomas Overbury, was executed. She went to the gallows with a yellow ruff round her neck (she claimed, by the way, to have been the means of introducing yellow starch into England from France), and association with the hangman soon made this article of dress unfashionable.

During the Commonwealth the ladies of the Roundhead section of the community were chiefly distinguished by the plainness of their attire and their adherence to some of the more sober articles of the old dress, such as the hood and the high-crowned hat.

Patches, with a view to heightening the brilliancy of the complexion, made their appearance in England in the reign of Charles I., and notwithstanding "their intrinsic absurdity and their strange faculty for disfigurement,"

continued in fashion throughout the century. The fops of Elizabethan England had occasionally decorated their faces with black stars, crescents, and lozenges; but the earliest mention of the adoption of the practice by ladies occurs in Bulwer's "Artificial Changeling," published in 1653:—"Our ladies," he complains, "have lately entertained a vain custom of spotting their faces, out of an affectation of a mole, to set off their beauty, such as Venus had; and it is well if one black patch will serve to make their faces remarkable, for some fill their visages full of them, varied in all manner of shapes."

A favourite patch was one in the shape of a coach and horses; but the cheeks and forehead of a fashionable beauty often formed quite an exhibition of ingenious devices. In "Wit Restored," a poem printed in 1658, we have a lady thus described:—

"Her patches are of every cut
For pimples and for scars;
Here's all the wandering planets' signs,
And some of the fixed stars,
Already gummed to make them stick;
They need no other sky."

Painting the face—a practice of much greater antiquity—was also fashionable in the time of Charles I. Bulwer, in his "Artificial Changeling," besides telling us of the ladies' patches, says, "Sometimes they think they have too much colour; then they use art to make them pale and fair. Now they have too little colour; then Spanish paper, red leather, or other cosmetical rubrics must be had." Overbury describes a lady of the period, not satisfied with "a woman's face, by Nature's own hand painted," reading her countenance in the glass every morning, while her maid stands by, ready to write "red" here and blot out "pale" there, till art had done its best or worst. Court ladies continued to wear artificial white and red till the Court itself was for a time banished from England. Whilst the Commonwealth lasted, however, no respectable woman dared to paint her cheeks.

The close of the Commonwealth period

was signalled by an event that has had a wonderful influence on our fireside happiness. This was the introduction of "the cups that cheer, but not inebriate." The exact date when tea was first brought into England from China is involved in some obscurity. The earliest advertisement in which it is mentioned is the following, which appeared in the *Mercurius Politicus* on the 30th of September, 1658:—"That excellent, and by all physicians approved, China drink, called by the Chineans *Tcha*, by other nations *Tay*, alias *Tee*, is sold at the Sultaness Head Coffee House, in Sweeting's Rents, by the Royal Exchange, London." Previous to this date it had been supplied to the nobility at £6, and sometimes at £10, a pound. Such was the high-priced beginning of that delightful beverage, at the mention of which we may well exclaim with the lady in the play, "Thou soft, thou sober, sage and venerable liquid! thou female-tongue-running, soul-smiling, heart-opening, wink-tipping cordial, to whose glorious insipidity we owe the happiest moments of our lives!"

It is a curious fact that coffee was introduced into England about the same time as tea. It, however, came to us from quite a different district of the world. It was first sold in London in 1652, in which year a coffee-house was opened in London by a Greek, Pasqua Rossie.

Rossie had come from Smyrna with a Mr. Edwards, a Turkey merchant, and in the capacity of servant he prepared coffee daily for his master and his master's visitors. So popular did the new drink become with Mr. Edwards's friends, that their frequent visits uninvited caused him great inconvenience, to obviate which he set up Rossie in a public coffee-house. The original establishment was in St. Michael's-alley, Cornhill, over the door of which Rossie erected a sign, with his portrait, subsequently announcing himself to be "the first who made and publicly sold coffee drink in England."

Before the introduction of tea and coffee into this country, our forefathers were in the custom of using different kinds of infusions, which were drunk warm, just as we do with these two popular beverages. Sage was at one time extensively employed as a drink in England, and its leaves were actually taken by the Dutch to China as an exchange for tea.

The best cookery book of the period we are now speaking about was written by Theodore Turquet de Mayerne, a Frenchman by birth, but long resident in England, where he practised as a fashionable physician. Mayerne's cookery book bears the high-sounding title of "*Archimagirus Anglo-Gallicus*," and the following specimen of its contents is given by Dr. Robert Chambers, to show that it well merits its appellation of "*Archimagirus*," or the Master Cook:—"The jolly physician," says Dr. Chambers, "often participated in the hospitalities of my Lord Mayor and the great commercial guilds and companies; so as a fitting token of his gratitude he named his *chef d'œuvre*, the first and principal recipe in his book—

"*A City of London Pie*.—Take eight marrow bones, eighteen sparrows, one pound of potatoes, a quarter of a pound of eringoes, two ounces of lettuce stalks, forty chestnuts, half a pound of dates, a peck of oysters, a quarter of a pound of preserved citron, three artichokes, twelve eggs, two sliced lemons, a handful of pickled barberries, a quarter of an ounce of whole pepper, half an ounce of sliced nutmeg, half an ounce of whole cinnamon, a quarter of an ounce of whole cloves, half an ounce of mace, and a quarter of a pound of currants. Liquor when it is baked with white wine, butter, and sugar."

Dr. Robert Chambers mentions that he

had a pie made from this recipe, with slight alterations—adopted, after deep consultation, to suit the palates of the present day—and it gave complete satisfaction to a party of connoisseurs in culinary matters.

An interesting book for housekeepers, which first appeared in 1631, and went through many editions, was Markham's "*English Housewife*." The full title of this work is "*The English Housewife, containing the inward and outward Virtues which ought to be in a complete Woman, as her skill in Physic, Surgery, Cookery, Extraction of Oils, Banqueting Stuff, Ordering of great Feasts, preserving of all sorts of Wines, conceited Secrets, Distillations, Perfumes, ordering of Wool, Hemp, Flax, making Cloth, and Dyeing, the knowledge of Dairies, Office of Malting, of Oats, their excellent uses in a family, of Brewing, Baking, and all other things belonging to a household.*"

The reference here to oats and their "excellent uses in a family" suggests the remark that at that time oatmeal was a regular article of diet in England, just as it is at the present day in Scotland. Markham gives a whole chapter to the subject, and, after furnishing many useful particulars and practical directions, winds up with an outburst of enthusiasm. Oatmeal, he says, "is the very crown of the housewife's garland, and doth more grace her table and her knowledge than all grains whatsoever; neither can any family or household be well and thriftily maintained where this is either scant or lacking."

The most original example of the cooking of Charles I.'s reign was a cold pie which was served up at a banquet given to the King and Queen by the Duchess of Buckingham. Out of this pie stepped Jeffery Hudson, the first English dwarf of whom we have any authentic history. He was a youth then of only eighteen inches high; but he afterwards grew to the stature of three feet nine inches, though never beyond that. Such shrunken specimens of humanity being at that time regular institutions at Courts abroad, if not in England, Hudson was presented by the Duchess to Queen Henrietta.

Tobacco had been introduced into England in the reign of Queen Elizabeth, and its use had spread with wonderful rapidity. The commencement of the seventeenth century may, indeed, be called the golden age of tobacco. It was in favour with everybody, and many virtues were imputed to it which it never possessed. Even the ladies sometimes took to smoking. Mr. Fairholt, in his "*Tobacco: its History and Associations*," gives a copy of a curious portrait, painted about 1650, representing a lady who has a tobacco-box in her hand and is indulging in the solace of a pipe. She is shown wielding the pipe in a very graceful and ladylike manner.

Prynne, the well-known Puritan writer against stage plays, tells us that in his time ladies at the theatre were sometimes "offered the tobacco-pipe" as a refreshment, instead of apples, which appear to have been the staple commodity.

Music continued to flourish during the reigns of James I. and Charles I. "The most distinguishing feature of chamber music in the reign of James I., compared with what was in fashion during the reign of his predecessors," says Mr. Chappell, "was the rapidly increasing cultivation of instrumental music, especially of such as could be played in concert, and, coevally, the incipient decline of the more learned but less melodious descriptions of vocal music, such as madrigals and motets." During the greater part of the reign of Elizabeth vocal music had held an almost undivided sway, and the practice of instrumental music in private life had been generally confined to solo performances and to accompaniments for the voice.

Amongst the musical instruments in common use at this time were the lute, viol, gamba, cithern, pandore, theorbo, gittern, kit, cornet, fife, hautboy, sackbut, recorder, flute, shawm, cornamute, bagpipe, tabor, and pipe.

Many of the eminent composers of Elizabeth's time lived to embellish the reign of James. Amongst them were Ford, Ward, Weelkes and Orlando Gibbons. The first three were noted for madrigal writing, Weelkes excelled in ballads, and Gibbons' genius shone both in madrigals and cathedral music.

The popular music of the time of Charles I. very much resembled that of James. The King himself helped to keep the art in fashion. He was not only fond of it, but played with considerable skill on the viol da gamba. Unfortunately, he encouraged foreign musicians rather than English, and with his reign native talent ceased to have the fair play necessary for its development.

A more serious blow to music in England was the rise of the Commonwealth. Puritanism had no sympathy for the art; indeed, by many Puritans it was denounced as profane. Not only were organs banished from churches, but every effort was made to discourage the most innocent musical relaxation in private houses. At a convocation in Bridgewater in 1655 the question was proposed "whether a believing man or woman, being head of a family, in this day of the Gospel, may keepe in his or her house an instrument of musick, playing on them or admitting others to play thereon?" The answer was, "It is the duty of the saintes to abstaine from all appearance of evil, and not to make provision for the flesh to fulfil the lusts thereof."

In these unfortunate days, however, not a few remained faithful to music, and found solace and enjoyment in its cultivation. Oliver Cromwell was a great lover of the art, and "entertained the most skilful in that science in his pay and family." An old writer of the Royalist party compares him in his love for music to "wicked Saul, who, when the evil spirit was upon him, thought to lay and still him with those harmonious charms." Cromwell engaged John Hingston, one of the best musicians of the time, and who had been in the service of King Charles, to instruct his daughters in music, and gave him a pension of a hundred pounds a year.

We get a pleasant glimpse of music as practised in an English home about this time in the life of Milton, the poet. Aubrey tells us that the author of "*Paradise Lost*" had "a delicate, tuneable voice, and good skill in music." After dinner it was his habit to "play on the organ, and either he or his wife sang. He made his nephews songsters, teaching them to sing from the time they were with him; and although towards his latter end he was visited with the gout, he would be cheerful even in his gout fits, and sing."

"Milton," says Mr. Chappell, "imbibed his love of music, in all probability, from his father, who made it the relaxation of his leisure hours, and was an excellent amateur composer. In his time the habit of singing part songs after meals was general, especially after supper, the hour of which corresponded with that of our present dinner." This, Mr. Chappell adds, and we quite agree with him, is a practice that might be revived with great advantage; for, while assisting digestion, there is no time at which music is more thoroughly enjoyable to those who can take a part.

The popular outdoor diversion of falconry, in which ladies often took part, began to decline about the middle of the seventeenth century. Up to that time it had been followed in this country with an ardour that perhaps no other sport has called forth. For King James, for instance, falconry had a fas-

cination that "seems to have thrown every other pleasure in life into the shade." The sport revived somewhat after the Restoration, but it never quite recovered its former favour. There were a number of reasons for this, such as the enclosure of waste lands, agricultural improvements, and the growing employment of firearms in pursuit of game.

A great advance was made in the first half of the seventeenth century in the decoration of house interiors. The hangings of beds and windows increased wonderfully in splendour. There was a profusion of rich velvets and silks, embroidered with gold and silver, and all of the most gorgeous hues. The walls were covered with paper and leather hangings, richly stamped and gilt, instead of with the ancient tapestry. The ceilings of the houses of the nobility were painted with historical and mythological scenes, and on the walls were hung the masterpieces of Flemish and Italian art. Superb ornaments of ivory and china were now imported from the East, and formed the choice treasures of many great houses. Furniture, however, it is to be observed, lost in the seventeenth century something of the elegance of form and perfection of detail which had distinguished it in the sixteenth. The framework became bulky and heavy, and the details coarse.

When James I. came to the throne the social life of London was confined to the City. It had not then shifted to the West End and the suburbs. The term "suburbs" had at that time an uninviting sound, as all the disreputable people who could not find shelter in the City itself settled in the outlying districts. The line of the Strand was at that time almost the only outskirts of real respectability.

Moorfields, now drained and laid out in walks, was much frequented by beggars, and travellers from the village of Hoxton, who crossed it in order to reach London, did so with as much expedition as possible. The showplace of London was Fleet-street, where were exhibited a constant succession of puppets, naked Indians, and strange fishes.

"The great meeting-place of Londoners in the daytime," we are told by Mr. H. B. Wheatley, "was the nave of Old St. Paul's. Crowds of merchants with their hats on transacted business in the aisles, and used the font as a counter upon which to make their payments; lawyers received clients at their several pillars; and masterless servingmen waited to be engaged upon their own particular bench. Besides those who came on business there were gallants dressed in fashionable

finery; so that it was worth the tailor's while to stand behind a pillar, and fill his table-book with notes."

Under James I. the theatre not only kept the firm hold on the public taste which it had acquired in the latter days of Queen Bess, but considerably increased its influence. To the entertainments given at the many playhouses may be added the masques, which were now produced regardless of expense at Whitehall and at the various inns of court. In 1613 the "Masque of Flowers" was a spectacle given by the members of Gray's Inn in the Old Banqueting House in honour of the marriage of Carr, Earl of Somerset. The entertainment was prepared by Sir Francis Bacon at a cost of £2,000.

During the reign of Charles I. the first great exodus was made of the wealthy and fashionable from the City to the West End.

The growth of London necessitated the introduction of hackney coaches, which first began to ply in 1625. Writing from London in 1634 to Lord Strafford, Mr. Garrard says:—"Here is one Captain Bailey: he hath been a sea-captain, but now lives on the land, about this city, where he tries experiments. He hath erected, according to his ability, some four hackney coaches, put his men in a livery, and appointed them to stand at the May-pole in the Strand, giving them instructions at what rate to carry men into several parts of the town, where all day they may be had. Other hackney men, seeing this way, they flocked to the same place, and perform the journeys at the same rate, so that sometimes there is twenty of them together."

In 1637 there were in London and Westminster no fewer than fifty such coaches; in 1652 they had increased to two hundred, and in 1654 to three hundred, employing six hundred horses.

A few years after hackney coaches were started sedan chairs became common objects in the streets of the metropolis. Sir Sanders Duncomb introduced the sedan chair from Naples into England in 1634, and, obtaining a patent for it from the King, prepared forty or fifty examples for public use. The first nobleman to employ this very handy and pleasant means of getting about either to a public or private entertainment greatly excited the disgust of the people, who exclaimed that he was employing his fellow-creatures to do the work of brute beasts.

Amongst the gloomy features of the social life of the period is the relentless persecution of old women, under the belief that they were witches. It is to James I. that the disgrace-

ful persecution of the pretended witches in England must be mainly attributed. He had, before becoming King of England, taken an active part in Scotland in several witch trials, and he brought with him to the South a keen sense of the duty of finding out and punishing all sorts of diablery.

The subject was brought before his very first Parliament, and in 1604 a great Act against witchcraft was passed. By this statute it was enacted that "any one who shall use, practise, or exercise any invocation of any evil or wicked spirit, or consult or covenant with, entertain or employ, feed or reward, any evil or wicked spirit to or for ANY purpose; or take up any dead man, etc., etc., etc., such offenders, duly and lawfully convicted and attainted, shall suffer death." We have here witchcraft first distinctly made of itself a capital crime.

The Puritans having got legal sanction for their zeal, urged forward their accusations against witches with great vigour during the reigns of James and his son. The Episcopal party seem to have held aloof from the prosecutions. As examples of the intemperate zeal with which their superstitious work was carried on, the following cases have been given by one who has investigated the subject. Leaving out of sight single executions, we have in 1612 twelve persons condemned at once at Lancaster, and many more in 1613, when the whole kingdom rang with the fame of the "Lancashire witches"; in 1622, six at York; in 1634, seventeen in Lancashire; in 1644, sixteen at Yarmouth; in 1645, fifteen at Chelmsford; and in 1645 and 1646 sixty persons perished in Suffolk, and nearly an equal number at the same time in Huntingdon. Under the Long Parliament, from 1640 to 1653, the mania blazed with such fierce intensity, that, according to Dr. Zachary Grey, three thousand witches were executed during these thirteen years.

The poor creatures who thus fell victims to the prejudice and superstition of the times were sometimes young and fair; but the sufferer usually, says an able observer, was "an old woman with a wrinkled face, a furrowed brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, or a scolding tongue, having a ragged coat on her back, a spindle in her hand, and a dog by her side—a wretched, infirm, and impotent creature, pelted and persecuted by all the neighbourhood, because the farmer's cart had stuck in the gateway, or some idle boy had pretended to spit needles and pins for the sake of a holiday from school or work."

(To be continued.)

WHERE THE RIVER MEETS THE SEA.

By HELEN MARION BURNSIDE.

Is the morning sun yet shining
As it shone for you and me?
Is the woodbine yet entwining
Dewy girdles round the lea?
Do the little boats yet go
Sailing, sailing, to and fro,

Past the fairy golden islets where the river meets the sea?

Aye, the tiny waves are kissing
With soft lips the shining shore;
Not one lovely touch is missing
From the well-known scene of yore.
But, oh never, to our eyes,
Could the earth, and sea, and skies

Wear again the self-same aspect which on that glad day
they wore!

Oh, the sunny sloping highlands,
Crowned with sheaves of golden corn!
Oh, the beauty of the islands,
In the soft, clear light of morn!
When we twain, who spoke no word,
That could tell our hearts were stirred,

In each other's eyes read surely that young love was newly
born.

flowers in the garden soon after I had been on my feet again, instead of holding out my hand to him in a frank manner, I dropped my scissors and fled, doubtlessly to his utter astonishment.

I could have shaken myself to pieces afterwards for my stupidity; but the thing was done, and I should have my ordeal to go through still. My only hope was that he had not been near enough to recognise me, and had taken me for one of my cousins, or perhaps for a maid-servant. Yes; he had probably thought I was aunt's maid, and had dismissed the matter from his mind. I quite persuaded myself of this.

I tried, therefore, to look unconcerned when I entered the drawing-room some time after, and shook hands with Mr. Warren as though I had not seen him before that day. He said nothing, but complimented me upon being about again; but there was a slight, a very slight, coldness in his manner, which became more apparent from his great wish to appear natural.

I felt like a guilty, shrinking thing. I knew that he pitied me, the round-backed, graceless one, and was secretly wondering how he could ever have thought anything of me—if, indeed, he remembered the fact at all.

Oh, if I could then have changed with Miss Blake, face and all, how gladly would I have done so! For—bitterest of pangs—Miss Blake had consented to sit as a model for Mr. Warren. He had chosen the dress she was to wear. It was soft and flowing, open at the sleeves, and carelessly open at the throat. A soft sash—the party sash—gathered in the folds of the dress at the waist.

These visits of Miss Blake were evidently a source of great pleasure to Mr. Warren and Matilda. She was rather an adept in oils herself, and Mr. Warren gave her many hints, which she took very intelligently. Their talk was always merry and animated, and they seemed day by day to find more points in common between them. My aunt had given up a little morning-room at the back of the house with a north aspect to Mr. Warren, by whom for the time being it had been converted into a studio.

"Now, to prove what I say, Miss

Blake," said Mr. Warren one day, "I am going to execute a series of sketches in the rough, and then I shall show them to you, and you shall tell me what they suggest to you. To make it still more complete, I shall not sketch in the face at all—simply the outline of the head, without features."

In a few minutes he brought the sketches to her one by one, and asked her what each was intended to convey.

Matilda remarked very intelligently upon them; but I do not remember sufficiently the details to repeat their conversation.

In this way they went on, doing a little every day to the chief picture, which was to be a present to Mr. Blake, and practising little odd bits of anything in between.

I was schooling myself to become indifferent. My pride came to my aid, and I resolved that I would waste no more of my time in regrets. It is easy to make a resolve, but difficult to keep it, and when the resolution is to turn the whole tenor of one's life, the hill is a difficult one to climb. Still, it is better even to turn one's face towards it than not to look at it at all, and by keeping it before one, one becomes familiarised with the thought, and more ready to seize all opportunities that will help one in carrying it into effect.

I resolved, then, that I would think no more of Mr. Warren—would not trouble my head about him. I began to realise that with me it must be one or the other. I could not lead a life such as I had been doing the last few months. In the meantime I had really become very interested in art, though my reticence forbade me from ever opening my lips about it, and I resolved that as soon as an opportunity occurred I would do all in my power to improve my figure.

A good resolve is often emphasised in some way or other. It seems as if an approval were granted it, and encourages one in its pursuit. My aunt proposed that, as the weather was very hot, and we were all suffering more or less from the effects of it, we should make our annual migration a little earlier than usual, and that this year we should make a tour in the north of Europe, visiting both Sweden and Norway. She

said this in the simplest manner in the world, but I knew she had a dear good reason for it.

Once in Sweden, it seemed the most natural thing in the world that both my cousins and I should visit the great gymnasium which was founded by the mighty Ling, and should, our wits being sharpened with the desire of becoming perfect, gather such hints for our use after we had left which would enable us to put ourselves through a regular course of exercise every day.

I shall not here describe all we did, nor the aspect of the institute itself; nor shall I tell of the alterations that were necessary in our garments—mine most especially, as our chests became expanded, our backs narrow and graced with a lovely arch. No mother ever tended her child with more care than I did my figure. It should be as perfect as possible.

I did my exercises assiduously every day, and was delighted to find that as my figure improved, so in proportion did my health. I even increased in height. I can compare myself only to some bud of a flower that had been tied up to prevent its opening. It was as if the impediment had been removed, and I was free to breathe and drink in the gracious air and light of heaven into my innermost being. I seemed more receptive to everything around me. Things that I had looked at blankly before, all at once struck me by their beauty or their quaintness. As my body was expanding, so my eyes were opening. Yes, dear reader, I was beginning to see, too. I felt so well, so full of joy, so prone to be happy and to make others happy—as hopeful and happy, in fact, as I had felt at the beginning of this year; and yet not quite like that either. I had gathered one experience into myself, and had absorbed it into my nature. The content I now felt was on surer foundations than that had been. I longed to put my newly-found energies to use—to do something good and glorious. Mr. Warren must have felt like this when he came back last January—but—I thought I had quite forgotten him—quite. What had put him into my head now?

(To be continued.)

THE HISTORY OF HOME;

OR,

DOMESTIC WAYS SINCE THE TIMES OF HENRY VIII.

By NANETTE MASON.

PART IV.

CHARLES II., JAMES II., WILLIAM AND MARY, ANNE.

STARTING from the Restoration of Charles II., in 1660, we shall bring down our domestic history in this article to the close of the reign of Queen Anne, in 1714, thus including a period of fifty-four years. We have begun in previous articles with a few notes on dress and fashion; this time, however, we shall speak first of the progress of music, and postpone for a little what we have to say about the changes and eccentricities of ladies' toilettes.

An entire change in the style of music cultivated in England dates from the Restoration. People got out of taste gradually with the learned counterpoint and contrivance displayed in previous years in both vocal and instrumental music. Lighter and more melodious art got a lift into credit, and only those con posers were much thought of who could tickle uncultivated ears.

Up to this time the viol had been the chief instrument for chamber concerted music, but it fell gradually into the background, its place being taken by the violin. The reason why viols had hitherto been preferred to instru-

ments of the violin class, according to Mr. Chappell, was simply this: until the reign of Charles II. the music played was in close counterpoint, of limited compass for each instrument, and in from three to six parts, every visitor being expected to take a part, and generally at sight. Now, the parts on the fingerboard of the viola secured the stopping in tune, which, for amateur players on the violin, is, as everyone knows, one of the most difficult things in the world. Little wonder, then, that violins received in fireside circles no encouragement.

The guitar was brought into fashion in 1662,

and as an accompaniment to vocal music soon rivalled the lute in popularity. King Charles had a great liking for it and set the fashion, so that, says Count Grammont, "every person played upon it, well or ill; and you were as sure to see a guitar on a lady's toilette as rouge or patches."

Many interesting glimpses of the cultivation of music during Charles II.'s reign are found in Pepys's Diary. The good-natured diarist had a thoroughly musical household. He himself not only sang at sight, but played on the lute, the viol, the violin, and the flageolet. He composed music, too, in a small way, and did not think his house completely furnished till he had become possessed of an organ and pair of virginals. His wife was also musical, and he took pains, evidently, to select servants who could both play and sing. It is interesting to notice that owing to the widespread knowledge of music in those days, he had no great difficulty in procuring them.

As examples of some of his amusing passages about music, let us take the following:—

"Nov. 21, 1660. At night to my violin, in my dining-room, and afterwards to my lute there, and I took much pleasure to have the neighbours come forth into the yard to hear me."

"Dec. 3. Rose by candle and spent my morning in fiddling till time to go to the office."

"Dec. 28. Staid within all the afternoon and evening at my lute, with great pleasure."

"Sept. 9, 1664. After dinner, my wife and Mercer (the maid), Tom (the boy), and I sat till eleven at night, singing and fiddling, and a great joy it is to see me master of so much pleasure in my house. The girl (Mercer) plays pretty well upon the harpsichord, but only ordinary tunes, but hath a good hand; sings a little, but hath a good voice and ear. My boy, a brave boy, sings finely."

"May 5, 1666. It being a very fine moon-shine, my wife and Mercer came into the garden, and, my business being done, we sang till about twelve at night, with mighty pleasure to ourselves and neighbours by their case-ments opening."

Evelyn, another diarist of the period, almost as famous as Pepys, and all his family were lovers of music and well skilled in the art. He mentions his daughter Mary as having "substantial and practical knowledge in ornamental arts, of education, especially music, both vocal and instrumental."

It was about this time that the native music of Scotland was first heard of to the south of the Tweed. Pepys first speaks of Scotch music in 1666, and it would seem to have been then a novelty. In January of that year, he hears Mrs. Knipp, the actress, sing "her little Scotch song of Barbara Allan" at Lord Brouncker's, and he was "in perfect pleasure to hear her sing it." In the following July he says, "To my Lord Lauderdale's house to speak with him, and find him and his lady and some Scotch people at supper. But at supper there played one of their servants upon the violin several Scotch tunes only; several, and the best of their country, as they seem to esteem them by their praising and admiring them: but, indeed, the strangest airs that ever I heard in my life, and all of one cast!"

In "The Levellers: a Dialogue between two Young Ladies concerning Matrimony," published in 1705, we learn something of the cultivation of music among ladies at the beginning of this century. Politica, who is a tradesman's daughter, describing her education at a boarding-school, says she "learned to sing, to play on the bass-viol, virginals, spinnet, and guitar." There were many, however, in those days who thought the bass-viol "an unmannerly instrument for a woman."

The English had long been celebrated for their

dancing and their "sweetest and most perfect of human enjoyments," as Homer calls it, was pursued with energy in the latter half of the seventeenth century. The dancing schools of London are described by an Italian Count, who visited England with the Grand Duke of Tuscany, in 1669. "They are frequented," he says, "both by unmarried and married ladies, who are instructed by the master, and practise with much gracefulness and agility, various dances after the English fashion. Dancing is a very common and favourite amusement of the ladies in this country; every evening there are entertainments at different places in the city, at which many ladies and citizens' wives are present. . . . His Highness had an opportunity of seeing several dances in the English style, exceedingly well regulated, and executed in the smartest and genteel manner by very young ladies, whose beauty and gracefulness were shown off to perfection in this exercise."

Country dances, in the reigns of Charles II. and James II., were very popular. They served to heighten the merriment of an evening party or open-air gathering after the first formality had worn off. In the "Art of Wooing and Complimenting," written by Milton's nephew, we have the dancing-master saying, "Ladies, will you be pleased to dance a country dance or two, for 'tis that which makes you truly sociable and me truly happy; being like the chorus of a song where all the parts sing together."

The popular winter amusement of skating was greatly improved early in the reign of Charles II., the English taking a few hints from foreign sources. Several old chroniclers mention that the London apprentices were in the habit of tying the bones of sheep to their feet, and by that means sliding on the ice. But this clumsy apparatus was superseded by what Evelyn calls *sheets* (skates), "after the manner of the Hollanders." Their use was a perfect novelty to him in the winter of 1662, when he saw certain performers exhibit their "strange and wonderful dexterity" before the King and Queen, in St. James's Park. He was greatly amazed to see with "what swiftness they could pass," and "how suddenly they could stop in full career on the ice."

During the reign of the so-called "Merry Monarch," card-playing emerged from the obscurity in which it had passed through the period of the Commonwealth. The game of ombre was most probably introduced into this country by Catherine of Portugal, the Queen of Charles II. Waller, the court poet, has a poem on a card torn at ombre by the Queen. This royal lady also introduced to the English court the wickedness of playing cards on Sundays. Pepys, in 1667, writes: "This evening, going to the Queen's side to see the ladies, I did find the Queen, the Duchess of York, and another at cards, with the room full of ladies and great men; which I was amazed at to see on a Sunday, having not believed, but, contrarily, flatly denied the same, a little while since, to my cousin."

The familiar potato had been introduced into Ireland from its native South American ground, by Raleigh, during the reign of Elizabeth. It was so extensively cultivated there in the time of the civil wars, as to be of real service to the poor when all the grain crops had been destroyed by the soldiery. It was transplanted from Ireland to England, but was so little cultivated there towards the end of the seventeenth century as to be sold in 1694 at sixpence or eightpence a pound. It made such slow progress, indeed, in England, that not much more than a century has elapsed since its cultivation became general.

The first notice we have of the potato in Scotland is in 1701, when the Duchess of Buccleuch's household-book mentions a peck of potatoes as brought from Edinburgh and costing 2s. 6d.

Tea and coffee, the successful introduction of which we mentioned in our last article, continued to grow rapidly in popularity. In a tract, of which they form the subject, published in 1682, we are told, however, that some people made decoctions of sage, betony or rosemary, which they praised as far above both. Spenser's "wholesome sage," we may remark, was once held to be an herb of such virtue that it was asked in all seriousness how anyone who grew sage in his garden could die.

Coal, as an article of fuel, came into greater prominence, and was now the staple article for burning in London. The dealers in it, however, retained for some time the name of wood-mongers, and those who burned coal regarded the lighting of fires of wood or charcoal as a mark of respect to their guests. Billets and charcoal were used in the private apartments and state-rooms of William and Mary, and coal was chiefly employed by the household.

Rushlights were in common use all over the country. Aubrey, writing about 1673, says that at Ockley, in Surrey, "the people draw peeled rushes through melted grease, which yields a sufficient light for ordinary use, is very cheap and useful, and burns long." This economical practice was common even in the early part of the present century, and rush-holders—the utensils used for holding the rush in burning—are still to be met with in many an old farmhouse.

It had not been decided in the times of which we are speaking that slavery could not exist in England: indeed, that legal decision was not given for fifty years later. Men of colour gave fashionable variety to many domestic establishments, and advertisements such as the following, which appeared in a newspaper of 1664, were not at all uncommon:—"Lost, on the 13th inst., a little blackamoor boy in a blew livery, about 10 years old, his hair not much curled, with a silver collar about his neck inscribed, 'Mrs. Manby's blackamoor in Warwick Lane.' Whoever shall give notice of him to Mrs. Manby, living in the said lane, or to the 'Three Cranes,' in Paternoster-row, shall be well rewarded for his peynes."

Ladies' dress in the reign of Charles II. was marked, as most of us have seen from pictures of the period, by studied negligence. It was a revolt from the formality of the starched ruff, the steeple-crowned hat, the rigid stomacher, and the stately farthingale. Hoods were worn, but, as a general rule, only as a protection against the weather, the prevailing practice being for ladies to wear their own hair flowing in natural ringlets over their shoulders, and with small curls over their foreheads. False hair was occasionally to be met with worn in an extravagant fashion, but it was only occasionally.

The custom of painting and placing patches on the face, which we mentioned in our last article, became more and more common. There is a curious engraving of a lady with patches in the form of triangles, half moons, stars, and crosses, on the title-page to a sermon by Andrew Jones, entitled "*Morbis Satanicus, or the Sin of Pride*," published in 1665, in which he speaks of it as a frequent practice with our proud ladies "to spot their faces with black patches." Pepys, it appears, did not object to them: we find him declaring in his diary that his wife, with two or three patches, looked far handsomer than the Princess Henrietta.

A marked tendency was shown in those days, as it has often been since, to imitate the style of dress worn by men. This was noticed by the observing eye of Pepys, who writes in his diary on the 1st of June, 1664: "Walking in the gallery at Whitehall, I find the ladies of honour dressed in their riding garbs, with coats and doublets, with deep skirts, just for all the world like mine, and their doublets

buttoned up the breast, with periwigs, and with hats; so that only for a long petticoat dragging under their men's coats, nobody would take them for women in any point whatever; which was an odd sight, and a sight that did not please me."

With men, the most fantastic fashion was the periwig, the origin of which, according to Mr. Planché, was as follows: When Louis XIV. of France was a little boy he had remarkably beautiful hair, which hung in long waving curls on his shoulders, and the courtiers, out of respect to their young sovereign—he succeeded to the throne when only five years old—had heads of false hair made to imitate his natural curls. These got the name of perukes. When the King grew up, he returned the compliment by adopting the article himself. The fashion soon found its way across the water "to Whitehall stairs," and the perrique or peruke lodged on the heads and shoulders of all the gentlemen of England under the corrupted appellation of a periwig.

In the reigns of James II. and William and Mary, says Mr. Planché, "the perwig became more monstrous, and it was the fashion for the beaux to comb their perukes publicly, for which purpose large combs of ivory or tortoiseshell, curiously chased and ornamented, were carried in the pocket as constantly as the snuff-box, which had latterly also become an indispensable appendage to a fine gentleman. At court, in the Mall, and in the boxes of the theatre, a gallant of those days combed his peruke during a conversation or a flirtation with the same air that a modern exquisite would twirl his moustaches."

Ladies' costume in the reign of James II. remained unaltered, but some Dutch fashions made their appearance in the court of William and Mary. The formal stomacher was again introduced, and the sleeves of the gown were made tight with a cuff above the elbow, from beneath which fell a profusion of lace in the shape of ruffles or lappets. Long gloves were in fashion.

The hair was combed up and with an inclination backward from the head: it looked, says one writer, like a rising billow. On the top was put a strata of ribbon and lace, sometimes intermingled with feathers, and a kerchief or scarf of some very light material was thrown over all, and sometimes hung down to the waist. "Structures so produced assumed various forms, some of them being made to project, while others either rose vertically or expanded in a horizontal direction; height, however, being the special aim: but in every case the result was the reverse of graceful or becoming." It was such a contrast to the flowing ringlets and natural gracefulness of the coiffure of the reign of Charles II.

In the reign of Queen Anne this head-dress, known as the tower or commode, was still worn. The gowns and petticoats were flounced and furbelowed, so that every part of the garment was "in curl," and, according to the *Spectator*, a lady of fashion "looked like one of those animals which in the country we call a Friesland hen."

In 1711 the towering headdress, however, was reduced in height. Addison, the famous essayist, remarks in that year that "the whole sex is now dwarfed and shrunk into a race of

beauties that seem almost another species."

"I remember," he adds, "several ladies who were once very near seven feet high that at present want some inches of five. How they came to be thus curtailed I cannot learn; whether the whole sex be at present under any penance which we know nothing of, or whether they have cast their head-dresses in order to surprise us with something in that kind which shall be entirely new, though I find most are of opinion they are at present like trees lopped and pruned that will certainly sprout up and flourish with greater heads than before."

But for what they lost in height the ladies made up in breadth. About 1710 the hoop-petticoat was introduced, this being at first worn in such a manner as to give the person of the wearer below her very tightly-laced waist a shape like a V turned upside down.

In the reign of Queen Anne, the umbrella appears to have been in common use in London as a screen from rain, but only for ladies. If men used it they were looked upon as effeminate. An umbrella, however, appears to have been sometimes kept at coffee-houses, to be lent out on special occasions. In the *Female Tatler* of December 12, 1709, there occurs the following announcement:—"The young gentleman belonging to the Custom House, who, in the fear of rain, borrowed the umbrella from Will's coffee-house, in Cornhill, of the mistress, is hereby advertised that to be dry from head to foot on the like occasion, he shall be welcome to the maid's pattens."

The most remarkable event in the home life of England during the period now under review was that which will ever live in history as the Great Plague of London. It began in December, 1664, but it was several months before alarm was excited and deaths became numerous. Pepys tells us that it was on the 7th of June, 1666, that for the first time he saw two or three houses marked with a terrible red cross, and the words, "Lord, have mercy on us!" on the doors.

From about that date, the pestilence gained ground with startling rapidity, and people began to hurry out of town in great numbers. Soon, however, it was impossible to escape, for when the plague had become general, the strictest measures were enforced to prevent any of the inhabitants leaving London, for fear of their communicating the infection to towns and villages in the country.

The state of the city in the worst period, when the grass was to be seen growing in the area of the Royal Exchange, at Whitehall, and in the principal streets, may be seen from Defoe's History of the Plague, a book which everyone should read. "London," says Defoe, "might well be said to be all in tears. The mourners did not go about the streets, indeed, for nobody put on black, or made a formal dress of mourning for their nearest friends; but the voice of mourning was truly heard in the streets; the shrieks of women and children at the windows and doors of their houses, where their nearest relations were perhaps dying, or just dead, were so frequent to be heard as we passed the streets, that it would pierce the stoutest heart in the world to hear them."

"It is scarcely credible," he adds, "what

dreadful cases happened in particular families every day. People in the rage of the distemper, or in the torment of their swellings, which was indeed intolerable, running out of their own government, raving and distracted, and oftentimes laying violent hands upon themselves, throwing themselves out of their windows, shooting themselves, &c. Mothers murdering their own children in their lunacy: some dying of mere grief, as a passion; some of mere fright and surprise, without any infection at all; others frightened into idiotism and foolish distractions; some into despair and lunacy; others into melancholy madness."

Such was the dread of infection that when people bought a joint of meat in the market they would not take it out of the butcher's hand, but took it off the hooks themselves. As for the butcher, he would not touch the money, but made his customers drop it into a pot full of vinegar which he kept for that purpose. The buyers always carried small money to make up any odd sum, that they might take no change.

The markets, however, were shut up when the plague was at its height, and the country people brought their provisions to places appointed in the fields outside the town, where the citizens went to purchase them with extraordinary precautions.

On the 4th of September, 1665, Pepys writes an interesting letter to Lady Carteret, from Woolwich. "I have stayed in the city," he says, "till above 7,400 died in one week, and of them about 6,000 of the plague, and little noise heard day or night but the tolling of bells."

The number of deaths in the week ending the 19th September was upwards of ten thousand. The weather, which had been very oppressive, then began to change, and the air became cooler and purified by the equinoctial winds. The number of deaths gradually diminished, but it took a good part of the winter to allay the plague entirely, and it was not till late in December that people who had fled began to flock back to their homes.

Counting from the 20th of December, 1664, when the first cases were met with, to the 10th of December, 1665, when the weekly return of deaths from the plague had fallen as low as two hundred and fifty, the entire number of victims swept off by the pestilence in the city of London was, according to the official returns, 68,596. Defoe and others, however, make it to be at least 100,000.

The plague was scarcely stayed before the whole city was in flames—the great fire of London breaking out on the 2nd of September, 1666, at one o'clock in the morning, at a house in Pudding Lane. About two-thirds of the city were burned down, including the Cathedral, the Royal Exchange, about a hundred parish churches, and a vast number of other public buildings, not to speak of countless shops, warehouses, and private dwellings. It was a great calamity, but much good came of it in the end: the seeds of disease were destroyed, a new London under better sanitary conditions rose on the ashes of the old; and, in consequence, the city has never since been visited by such an appalling epidemic as the Great Plague.

(To be continued.)



friend; and I can think of no more desirable prospect for a girl. Many girls are loved only as pets and playthings; but a love that is cemented by friendship and a good understanding is like a jewel that grows in lustre the more it is used.

CHAPTER IX.

OUR wedding was a very quiet one. We had a short trip on the Continent, and my husband took me to Sweden, where I showed him the famous Central Institute. I may some day tell you what we saw there. He thoroughly enjoyed his visit, and no longer wondered at the change that had been wrought in me. We have now been married ten years, and Frank has worked hard to get these scientific exercises more generally used in England. But, as he says, water is a bad conductor of ideas, and that is why we only get them after other people have had them in use for some time. But now, thanks to the united efforts of many medical men who have interested themselves in education, the Swedish "drill," as it is called, is being taught in the Board schools, and thence it is slowly creeping into use amongst other classes.

As for myself, I never left off my exercises; they are a part of my daily life, and as my husband looks at me fondly, he declares that my figure is faultless. We are both of us blessed with good,

robust health, and we need no other than our own companionship. Frank has developed a taste for landscape painting, in which he has remarkable success. We have the most delightful trips to the country, where we often camp out for days together. At other times we go on pedestrian tours, stopping at any place which seizes our fancy.

Once a week Jessie brings her children, and Charley's wife, Matilda, brings hers, and with my four a merry party is formed. Then we go on the lawn, and "do exercising" to our hearts' content. The children are as straight and sturdy as any, and enjoy the fun immensely.

My dear readers, you will have guessed why I have written this. I would have every girl and every woman as healthy and as strong as she can possibly be, and she will not be this before all the organs of her body have free play, and before all the muscles of her body are exercised for a little while every day. These grand exercises of which I have spoken, and with which at this period it will not be difficult to make yourselves acquainted, are calculated to bring all the muscles of the body into play, and the result can hardly be exaggerated. Had I married my husband when I was a poor, half-deformed miss—for now I look back to it, that is what I really was—he would probably have loved me, but we could never have

been the *friends* that we are now; and there might have come a time when he had wearied of me. For who knows but that I might not have had to spend a good deal of my time upon the sofa? I know well enough what a weak creature I was with my cold toes and hands, with my love of fires and wraps, with my interestingly (I thought it) small appetite, and my narrow range of ideas. Then, I say, regard your bodies with reverence as a gift of God, like all else we have, and we cannot glorify Him more than in fitting it to the very best of our ability for its work in life. The punishment of neglect in this respect is swift and unfailing. It is a half-developed existence, or an unproportionately developed one, with some powers exaggerated and others left quite in abeyance. It turns many of the greatest pleasures in life into toil and drudgery, and, last of all, it generates that lamentable condition which characterises so many girls and women—a chronic state of *apathy*, which is so universal as to be almost considered a desirable "ladylike" thing. Let me hope that this recital of my own experiences will lead you to give a little attention to the matter yourselves, and that the time is not very far distant when Frank's wish may be fulfilled, and that we shall not have so far to seek for the realisation of the artist's dreams.

[THE ENL.]

THE HISTORY OF HOME;

OR,

DOMESTIC WAYS SINCE THE TIMES OF HENRY VIII.

By NANETTE MASON.

PART V.

THE REIGNS OF GEORGE I. AND GEORGE II.



HE public announcements of marriages in the period to which this article is to be devoted—from 1714 to 1760—were often curious for their giving particulars of the lady's fortune. These were times when the Married Women's Property Act was not even dreamt of, and fortune-hunting brought better results to the adventurous, and more disaster, alas! to the fair sex, than nowadays.

As an example, we have the *Gentleman's Magazine* of the 15th of March, 1735, recording:—"John Parry, Esq., of Carmarthenshire (married), to a daughter of Walter Lloyd, Esq., member for that county. A fortune of £8,000."

The self-barter of a clerical fortune-hunter is announced in the same magazine in 1731 in the following terms:—"Married, the Rev. Mr. Roger Waina, of York, about twenty-six years of age, to a Lincolnshire lady, upwards of eighty, with whom he is to have eight thousand pounds in money, three hundred pounds per annum, and a coach-and-four during life only."

So common was the practice that, alluding to an intimation in the *Gentleman's Magazine* in 1735—"The Earl of Antrim, of Ireland, to Miss Betty Pennfeather, a celebrated beauty and toast of that kingdom"—one writer remarks that it is to be feared that Miss Betty was a "tocherless lass," otherwise her fortune would have been sure to have been stated, or, at least, alluded to.

One of the great scandals of the time was the readiness with which unlicensed and clandestine marriages could be contracted. The chapels at the Savoy and at Mayfair, in London, were long notorious for such weddings; but the worst place of all was undoubtedly the debtor's prison of the Fleet. Many of the early Fleet marriages were really performed at the chapel of the Fleet; but the applications became so frequent that rooms were fitted up in the taverns and lodging-houses within the Rules of the prison for the purpose of performing the ceremony.

The parsons who celebrated these marriages were clergymen of the Church of England, who had been consigned to the prison of the Fleet for debt. The cost of a wedding varied, according to the supposed wealth or poverty of the parties. Sometimes it was as low as half-a-crown. A considerable profit was in all cases made by the sale of liquors which the wedding party drank. Many marriages were performed when parson, bride, bridegroom, and all concerned were in a state of brutal intoxication.

The clergymen of the Fleet were so lost to

all sense of their holy calling, that they used to employ touters to bring to them such persons as wished their services. In his "London," Pennant, the antiquary, describes the neighbourhood of the Fleet as it was in his time. "In walking along the street in my youth," he says, "on the side next the prison, I have often been tempted by the question, 'Sir, will you please to walk in and be married?' Along this most lawless space was hung up the frequent sign of a male and female hand enjoined, with 'Marriages performed within' written beneath. A dirty fellow invited you in. The parson was seen walking before his shop—a squalid, profligate figure, clad in a tattered plaid nightgown, with a fiery face, and ready to couple you for a dram of gin or a roll of tobacco."

All classes who wished to marry in haste flocked to the Fleet, and so many abuses were the result, that Parliament took the matter in hand, and this scandalous matrimonial market came to an end in 1754.

The ingenuity of lovers is proverbial, and we have an example of it in the case of a Miss Dunck, who was possessed of the handsome fortune of one hundred thousand pounds. The Earl of Halifax married her in 1741. It appears that by the will of the lady's father she was to marry no one but "an honest tradesman"; but the earl was equal to the occasion; he became a freeman of the Saddler's Company, and exercised the trade long enough to break down any legal barriers between him and the hundred thousand pounds.