

Some years ago it fell to my lot to live in a quaint old-fashioned house-old-fashioned at least for America-in a pleasant suburb of New York.
The house faced a large open space, carpeted with green turf, and fringed with birdhaunted English elm trees, making an ideal playground for children the year round, but especially so during those summer months of sultry heat, when the sun had parched and baked the grass to one monotonous shade of dusty yellow-brown everywhere, save under the shade-giving branches of the old elms. Nor were the village children blind to its manifest advantages; and during their holidays their voices echoed from early morning until the gathering darkness-which in that latitude descends with a mere glimpse of twilight-dispersed them to home and supper.
At first, I must own, I somewhat regretted the propinquity of my study to this playing.
field, for the constant babble of shrill childish voices, rising at intervals into a piercing yell of defiance, delight, or consternation, was not the most fitting accompaniment one could desire to one's literary occupations. By degrees, however, I began to grow accustomed to it, until at length, so far from looking upon the merry chatter as an annoyance, I began to miss it, and felt as though something were wanting, when for one reason or another, such as a rainy day and so forth, the children were unable to enjoy themselves in their wonted fashion. Not only this, but I often found myself leaning out of my open window, lazily watching the circling round or little stationary groups of girls and boys, and trying to puzzle out the intricacies of the games they were playing. With the boys I had but little concern, for their games were few and simple, and consisted mainly of the one national American game of base-ball, a form of glorified rounders, which,
as a rival, and a triumphant one, of our cricket, I could not but, as a patriotic Englishman, frown upon and hold in modified contempt.

It was otherwise, however, with the games played by the girls, little and big. Here I found not only novelty, but interest, and it was not long before I had solved the mystery of a majority of the games which made up the round of the day's employment of these young petticoated personages. In this self-constituted task I was aided not only by my wife, who had not left her playing days so far behind but that she was able to remember very clearly the fashions of her childhood in relation to games, but also by a junior member of the household, who was a not inactive participant in the games that went on daily under my study windows. At times even I was dragged from my honourable and professional seclusion, made to lay aside such poor shreds of dignity as I flattered myself on possessing, and forced, not much against my will, to join the romping ring of bright-eyed touzle-headed girls.

Thus it is that I speak, if not as an expert, at any rate as a somewhat earnest student of the outdoor games of American girls, such as "Tag," " Pots," " Jacks," "Huckerybuck," "Jennie O'Jones," "Chase the Fox," "Colours," and the various "Ring" games. Some of them, doubtless, are played by English girls; others are held in local esteem only; while others are variants, or, as botanists would say, "sports," from the parent game across the Atlantic. All of those to which I shall refer,

however, can claim at least one generation in antiquity, and are played by American children in all parts of the United States, from Maine to California, and from Illinois to Florida. It would be strange if, in a country so vast as the United States, there were not minor points of difference to be met with in various localities in regard to children's games ; but so inherently conservative are youngsters of every nation and of every epoch, that I think these differences are due principally to the greater prevalence of various foreign elements here and there, and the consequent slight alterations of rules to suit the Teutonic or Gallic fancy, as the case may be.

I have referred to the conservatism of children. Nothing, I think, illustrates this more effectively than the study of the so-called "counting-out" rhymes, or as they call them in Scotland, " chopping-out" and "tiltingout " verses. It happens that in more than one outdoor game played by boys, as well as girls, one of the number has to take a part which is either one of honour, or is somewhat undesirable. Instead of drawing lots to determine who shall bear the burden on the one hand, or be exalted on the other, a method is adopted which arrives at the same result in a similar fashion, but by more interesting means.
In America, when a group of girls have decided, after much chattering argument, to play a certain game, their natural leader, who is either the oldest girl or she who has proposed the game and gathered the others together to play at it, proceeds to " count-out." Ranging the others either in a circle or a straight line, she proceeds to recite a certain set form of words, and as each word falls from her lips, she lightly touches one of the girls, including herself, with her forefinger, passing quickly down the line until the last word of the rhyme, if rhyme it be, is reached, when the girl whose
fortune it is to be touched at that point steps aside-she is " out "-and the process is begun once more until another girl is " out," and so on until only two are left, one of whom may be the girl who is "counting out," unless she happens to have counted herself out earlier in the proceedings. The same words are repeated, and the girl who is not set free by being touched in consonance with the magic last word, is "it."

It is not unworthy of notice, by-the-way, and has, indeed, been pointed out by a wellknown American philologist, who has taken a scientific view of these apparently trivial "counting-out" rhymes, that the word "it" is always used by children in the sense of denoting the one subject to the disagreeable duty, or bearing the highest honour in the game; no child ever questions its meaning, nor is there, so far as can be learnt, any equivalent for the significant monosyllable, generally carrying with it the force of a military command, which it would be the rankest mutiny to disobey

As to the "counting-out" rhymes themselves, almost a book might be written. Mr H. Carrington Bolton has collected, so he avers, more than eight hundred examples of these from every quarter of the civilised and semicivilised world ; for it is a curious fact that the children of India and Arabia, Turkey and Armenia, Japan and Hawaii, Greece and Sweden, the Basque country and PlattsDeutschland, use similar forms of words to
attain a similar end. Whatever the language, the genius of the verse is essentially the samea collocation of words more or less meaningless, and consisting of pure gibberish as well as words of known meaning, but employed with no real relation thereto. Rhyme is usual but not invariable, but rhythm is essential, the accent as a rule falling on the first syllable of polysyllabic words. As in the following in-stance-

> "One-ery, two-ery, ickery, Ann,
> Fillisey, fallasey, Nicholas, Jan,
> Quiver, quaver, English knave-a,
> Stringelum, strangelum, Jericho Buck,"
the last word in this, as in all other rhymes, being delivered with double emphasis. This particular piece of doggerel is peculiarly interesting for more than one reason. In the first place, it is perhaps the most, widely disseminated of any "counting-out" rhyme throughout the United States; and in the second, I have it on the authority of Mr. Leland, the famous student of Romany, or gipsy, lore, that among that strange and ancient people an almost precisely similar form of words is used as an incantation with perfectly serious intent. It is not improbable that other rhymes, in daily and innocent use by children, might be traced back to some such source, and that the youngsters of to-day are playing their games with the assistance of verses that centuries ago were heard with shudders of awe ; for sortilege, or choosing by
lot, was used by nations who flourished thousands of years ago, and even by the Israelites, as in the story of Achan related by Joshua.

It may be placed at the head of those rhymes which, in one way or another, are variants on simple enumeration, such as the familiar (on both sides of the Atlantic) -
"One, two, three, four,
Mary at the cottage door ;
Five, six, seven, eight, Eating plums off a plate."
One American form of this is-
"One, two, three,
Mother caught a bee;
Bee died, mother cried, Oh, dear, me!"
Or,
"One, two, three, four, five, six, seven, All good children go to Heaven;"
while I have heard the children of German immigrants, playing in the New York streets, sing-

| " 1, | 2, | Polizei; |
| ---: | :--- | :--- |
| 3, 4, Officier; |  |  |
| 5, 6, Alte Hex; |  |  |
| 7, | 8, Gute Nacht, |  |
| 9, IO, Auf Wiedersehen; |  |  |
| 11, I2, Junge Wölf; |  |  |
| 13, I4, Blaue Schürzen: |  |  |
| 15, I6, Alte Hexen; |  |  |
| 17, I8, Madle Wachsen; |  |  |
| 19, 20, Gott verdanzig." |  |  |

the numerals, of course, being given in German, as "Ein," "Zwei," and so forth.
Another popular American rhyme, which I fancy is based on a Low German verse be-ginning-"Ene, bene, dunke, funke," is-

> "Ana, mana, mona, mike,
> Passa, lona, bona, strike,
> Hare, ware, frow, frack,

Allico, ballico, we, wo, wy, wack!"
Their gibberish verses are, despite their apparent absurdity, really curious and interesting. The number used and remembered with surprising retentiveness by children is astonishing; and hardly less so is the exactness with which they have been handed down from one generation to another. Textual variations there are, naturally and in plenty, but rhyme and rhythm are faithfully adhered to. The phonetic values are roughly preserved, though the natural corruptions are indicative of the juvenile grasping for familiar words to put in place of those with which they are not acquainted. Thus the " bob-tail vinegar" of one part of the country becomes " baptist minister " in another, while in the same rhyme-
"One is all, two is all, six is all, seven," becomes-
"One-er-zoll, two-er-zoll, zikerzoll, zan."
In Rhode Island they have a verse which, while closely similar to, and probably founded upon, some others in metre, has become transmogrified as follows-
"Haley, maley, tippety, fig,
Tiney, toney, tombo, nig,
Goat, throat, country note,
Tiney, toney, tiz."
A more distinctly "Yankee" tinge is observable, however, in the following, which is to-day a prime favourite among the children of New York State-
"Ana, mana, mina, mo, Catch a nigger by the toe; When he höllers let him go, Ana, mana, mina, mo."
Curiously suggestive, too, is this-
"As I was going up the tree, All the apples fell on me; Bake a pudding, bake a pie, Did you ever tell a lie? Yes, I did, and many a timeO U T spells Out."

Only American children, I take it, could have evolved this rather plebeian strain-
" Acker, backer, soda, cracker, Acker, backer, do; If your father chews tobacco, Must you chew it too?"
Some other characteristically American strains I must reserve for another time, when also I shall describe some of the games to which " counting-out" and its requisite rhymes form merely a prelude or preliminary incantation.
(To be continued.)

## THE STUDIO MARIANO.

## CHAPTER IV.



AUD succeeded in obtaining the studio on which she had set her heart, and for the next fortnight she was engaged in the delightful occupation of furnishing it. No considerations of expense restricted the gratification of her artistic love of beautiful things. She searched the shops and sale-rooms of Rome for quaint furniture, rare tapestries, rugs, and costly fabrics of various kinds. She bought pictures, statuettes, plaques, vases, in such numbers, that Enid, accustomed to spend money carefully, was amazed at her cousin's extravagance.
" If I have a studio at all, I must have an elegant one," Maud would say. She wanted to begin where most artists finish. She was ambitious of having a studio which would compare with those of the famous painters of Rome, whose art treasures had been slowly and lovingly accumulated during many years of work.

She went about her purchases with a happy belief that she exercised much prudence, and made excellent bargains. There was an old Jewish dealer in curios in the Borgo Vecchio who found Miss Marian a very profitable customer. "It is too little, too little," he would say, shaking his head as he clinched the
bargain; "but I do not like to refuse the Signorina." Yet as he took the money Maud gave him there was a gleam in his small, cunning eyes which convinced Enid he was congratulating himself on the transaction.
"It is well your father is rich," Enid said to Maud one day, when she laughingly showed her an empty purse as the result of her morning's shopping.
"It is indeed," said Maud. "I can't think what I should have done with a poor father, or with one less liberal than mine. He never minds what I spend."
"He is very good to you," said Enid, remembering the wistful look she had seen in Mr. Marian's eyes as he parted with his daughter.
"So he ought to be," said Maud playfully. "I am his only child."
"He must miss you very much," said Enid, thinking with pity of Mr. Marian living solitary in the great house at Streatham.
"Oh, I don't know," said Maud. "I expect Sidney Althorp will often drop in upon him of an evening ; and my father likes his company."
"Which you do not," said Enid.
"Not particularly. He is very tiresome sometimes. He is so fond of telling, me of my faults, and preaching to me."
"A tiresome peculiarity certainly," said Enid. "He is surely the only one of your friends who transgresses in that way."
"You are right," said Maud laughing; " most of them seem to like me as I am-faults and all. And it is well they do, for I know I am not a model of propriety, and I don't intend to set up as one. But I can read your thoughts, Enid-you think it well I should have one friend who is kind enough to remind me that I am not perfection. Well, I will give you leave to take that duty on yourself, as Sidney is not here to act as my mentor."

Enid laughed. She did not think her cousin perfection; but neither was she inclined to judge her. Maud's faults were tolerably patent, but they were accompanied by a personal charm which disarmed criticism. Had her form been less graceful, her smile less sweet, and the quick changes of her expressive countenance less fascinating, her calm assumption of superiority, and the egotism which marked her conversation, would have annoyed and even disgusted her acquaintance: but in Maud Marian they excited only the pleasurable amusement with which we regard the affectations of a pretty child. In truth, with all her self-possession and apparent knowledge of the world Maud was very childlike.

Enid did not always accompany her cousin on her shopping expeditions. Sometimes Maud preferred to be accompanied by an artist friend, in whose judgment she placed more confidence than in Enid's, whom she did not credit


CURIOUS andinteresting as the "counting-out" rhymes, to which I referred last month, may be, they are not in themselves games in the strict sense of the word; and fond as the American girls are of these oftentimes meaningless jingles, they merely use them as a means to an end. The girl who is counted out is "it," and then the game really begins. At the same time it always seemed to me as though the youngsters enjoyed the preliminary process rather more than the real business of the game itself. Nor was the affair always peaceably conducted, and many complaints of unfairness or mistake had to be investigated and settled with the summary justice so dear to children. Whether the rhyme was the following, which is a great New York favourite-
"Ana, mana, dickery, dick,
Delia, dolia, dominick,
Haitcha, paitcha, dominaitcha, Ah, pah, nee";
or this, which is more prevalent in Virginia, and is self-evidently of home manufacture-
"As I was looking at the steeple
I saw a lot of coloured people,
Some were white and some were black,
And some were the colour of a ginger-snap";
or whether the verse were one of those I noted down in my first article, certain it was that some slip would be made by the "counterout," or a claim set up that it had been made, and the process have to be "begun all over again."

Perhaps the afternoon's merry-making would begin with a game of "Tag," which in its essentials differs not greatly from the English game of "Touch," or "Tick." In its simplest form it consists in the girl who is "it" chasing her companions here and there, and endeavouring to touch one of them with her outstretched hand. As soon as she succeeds in her attempt the girl who is so touched becomes "it" in her turn, and has to chase the others, so with its hair-breadth escapes
and varying fortunes the game is kept up until the players are too exhausted to race about any further, and a general halt is called.

This is "Tag" in its primeval simplicity, as it has, I suppose, been played for countless centuries by children of all climes; but American ingenuity has added variations which complicate it, and vary its monotony. There is, for instance, "Hop-tag." In this, as its name indicates, both pursuer and pursued hop about on one foot, and in order to prove beyond peradventure that they are hopping in a bon $\hat{a}$-fide fashion, the foot which is off the ground (generally the left one) is held up by the hand nearest to it. Should one of the
 easily put into operation that the unfortunate "it" would appear likely to find herself condemned to her unenviable position during the whole of the game. This view of the matter, however, is in practice proved to be erroneous, for when one is careering across a
players, through weariness or misadventure, put this foot to the ground, she immediately becomes "it," whether she is "tagged" or not. Most of the amusement of this form of the game is extracted from the extraordinary antics through which the players go in their endeavours to preserve their balance while they do their best either to escape the " tagger," or with outstretched hand try to "tag" the others.
"Touch-tag" is an ingenious whimsicality which is generally resorted to when the players are growing tired, and wish, therefore, to decrease their labours by rendering the task of "it" somewhat more difficult. When a girl is "tagged" and becomes "it" she has to keep one hand on the place whereon she was touched, and in that position (which, as may be imagined, is often a comical one), she has to chase her companions. Thus, we will suppose she has been touched on the left shoulder: she will then have to hold her right arm across her breast and clasp the left shoulder with the right hand, and in this rather uncomfortable posture chase her companions until with her disengaged left hand she is able to touch one of them."

The not very euphonious title of "Squattag" " is applied to a third variation of the original and unadorned game. It takes its name from the peculiar attitude taken by the players when they wish to assume a position of safety and render the touch of "it," even if she should overtake them, of no avail. They drop down into a crouching posture, a "squatting" one, in fact, as they call it, with traditional use of a very old-fashioned English word, from which is derived the common expression of "squatter," or one who settles
grassy lawn at full speed it is extremely difficult to suddenly check oneself and come to the sudden standstill which alone allows one to "squat" fairly and squarely. Then too the natural love of daring and risk which is inherent in nine girls out of ten causes them to put off till the very last moment the assuming of the position of safety. Thus the changes are quite as frequen $t$ as in the ordinary game, and there is an added element of fun and surprise which is to the advantage of the players.
"Home," or "Hunk-tag," is yet another and a very favourite form of the game. A definite place of safety is in this variant of the sport decided upon, to which the players can run when " it" is chasing them too closely, and it is, of course, the latter's endeavour to so head her companions off as to prevent their reaching this desired haven of rest. I am inclined to think that this form is possibly the original "Tag" or "Touch," for the simple game to which I gave the first position in my list is as a rule referred to as "No-Home " or "No-Hunk-tag," as though to distinguish it from the original game, which is played with a "home," or coign of vantage. Sometimes, indeed, there are half a dozen of these "homes" scattered about in various parts of the playing field, and then of course the unfortunate girl who is "it" has a hard time of it, for she has to bear in mind the position of all these trees or posts or whatever they may be, and so run as to keep her companions out of the dangerous neighbourhoods. As I have hinted, the "home" can be of various descriptions: sometimes it is a circle marked out with small stones, sometimes a natural enclosure formed of trees, while in the last-mentioned case detached stones, trees, or posts are utilised.
"Silent-tag" conveys its meaning in its title. The players are not allowed to speak or make any audible sound under penalty of at once thereby becoming "it." Warning cannot, therefore, be given as to which girl is to be shunned as being the dreaded "it"; and countless are the misadventures arising out of this, and many the ruses resorted to by the "tagged" girl to delude her prey into fancied security. When it is not convenient to have any permanent Cities of Refuge in the form of "homes" or "hunks," there is a very commonly-employed device whereby those chased can obtain immunity from their pursuer. This consists in crossing the first and second fingers of the right hand one over the other, and holding them in the air with the warning declaration of "Fingers crossed!" which done, the player so acting is secure from any danger of being "tagged." It would appear, as in "Squat-tag," that the expedient were so simple and so easily put into execution that no chance were afforded to the "tagger" ; but it will be found that in practice the confusion of mind into which a girl is thrown when hard pressed by her companion, and exerting all her mental as well as physical powers to dodge or otherwise get out of the way, prevents her in nine cases out of ten from being alert enough to resort to this means of obtaining safety with the degree of celerity requisite to make it availing.

I may mention here that from this last variation has grown a game which, though it is called a "Tag," is really hardly properly so termed. This is "Last-tag," which is much more akin to some of those sleepy eastern games which we are told continue for a lifetime between two players, than the bustling, rushing game of "Tag.". When a group of girls is separating for the day one of them will, as they are just on the point of leaving, touch one of her companions and exclaim "Last-tag." She in her turn makes a dart for one of the others, but is generally unsuccessful, as on the first cry of "Last-tag" every girl present has crossed her fingers, and is thus in security. The wise girl then affects to have forgotten the incident, and continues the conversation in the hope of catching one of the others unawares without the saving grace of crossed fingers. Should she fail she will treasure up
the memory of the stigma cast upon her until the next time of parting, when she generally manages to free herself by "last-tagging" someone else. So it will go on, maybe through the whole summer, the players never losing an opportunity of catching each other unawares, and if possible under such circumstances as will effectually preclude all chance of retaliation.

The game of "Pots" was never played on the green, but generally on the flagged walk which surrounded it. The first thing to be done, when the game was properly and seriously played, was to choose sides, and the preliminaries in this as in other games were to the full as intricate as the game itself. First, the two leaders have to be chosen by one of the "counting-out" rhymes, or else t:vo of the elder girls, by right of seniority, assume this more or less responsible position. Then these two girls hold each other's hands, and facing one another, lift their arms as high as possible and sing, while the other girls in a continuous chain pass and repass under the uplifted arms as if they were going under an archway -

LONDON BRIDGE!


Off to prison you must go,
You must go, you must go,
Off to prison you must go,
My fair ladie."

As the last syllable is pronounced the uplifted arms descend, and imprison whichever of the girls happens to be passing underneath. She has to stand behind the first of the two leaders, and the rhyme, with its accompanying ceremonies, is begun again. The second girl captured goes behind leader number two, the third behind number one, the fourth behind number two, and so on, till all the girls are divided into two parties of even number, but chosen entirely by chance. With a piece of chalk the following diagram is then drawn on the pavement-

the distance from A to B being from twelve to sixteen feet, and from B to C and A to D about three feet. A flat cobble stone is then taken by the leader of the first party and by her thrown into the space marked "I." She
has then to hop on one foot into the space, hop round the stone, pick it up, and hop out without touching any of the chalk lines surrounding the space. She then throws the stone into " 2 ", and does the same thing, then into " 3 ," and then into " 4 ." Here the procedure" alters somewhat. In inopping out from " 4 " she has to turn round in the air and alight with one foot in " 2 " and the other in " 3 ," then hop into " 1 " on one foot, and so out. She repeats this when number " 7 " and "Io" are reached in their turn, jumping with both feet into the double divisions and hopping on one foot into each of the single ones. Finally, when "Pot " has been reached, and the stone safely removed therefrom, the game is won.
It must not be imagined, however, that a girl can go thus simply and easily through all the various stages. She is bound either to fail to throw the stone into its lawful space, or else to touch one of the boundary lines with her foot while hopping out, or even to lose her balance and fall down. Then she has to step aside and let one of the opposing party try her luck. Thus, the game is prolonged sometimes for hours, and it rarely happens that more than one or two girls reach the "Pot" in safety.

This game is, of course, a form of the "Hop-Scotch" played by English children, and which has a history reaching back for centuries. Indeed, I am told that the little Hindoo children have a game closely resembling it, called Khapollo, from the piece of tile with which it is played. There are only seven spaces used, however, and no double ones, the spaces being marked in turn Ekaria, Dukaria, Tikaria, Kachkolan, Sastanazva, Chotka, and Barka. Some of the North American Indian children also play a game similar in many respects, so it will be seen that girls of very different countries, climates, and epochs are not so very far apart when they once begin to play.
(To be continued.)

THE STUDIO MARIANO. By EGLANTON THORNE, Author of "My Brother's Friend," "Aldyth's Inheritance," etc.


JULIUS DAKIN did not fail to appear at the Studio Mariano on the following Thursday. In the company of the two girls he paid his visit to Miss Strutt, and Enid was pleased to find how highly he appreciated that lady's work. Maud too
admired it warmly, though it seemed to Enid that she was rather disposed to patronise the " little old maid," as she always called Miss Strutt. She invited Miss Strutt to take tea at her studio, and the invitation was accepted, though Miss Strutt stipulated that she might come when Miss Marian and her cousin were alone, as she shrank from meeting many people. "The life I lead does not fit me for society," she said. "Your friends would find me odd and queer. Oh, yes, they would, my dear; don't attempt to deny it." She checked Maud, who was about to interpose a kind word. " My ways are odd. I must confess I do not understand the modern ideas; I cannot talk slang of any kind-fashionable, artistic, or what you will. I should be quite out of place in the midst of such persons as you draw about you."
"I think you are mistaken," said Maud kindly; "but it shall be as you like. Enid and I shall only be too glad to have you to ourselves. I will show you all my things, and you shall give me the benefit of your candid criticism."

For Maud still cherished the delusion that she desired candid criticism.
"You might invite me," suggested Dakin playfully; "I should like to make one of the party. You would not object to meeting me, would you, Miss Strutt? I am perfectly harmless."
"I don't know about that," said Miss Strutt, shaking her heed. "No, indeed, you must not be admitted. A gentleman is always such a distraction. We should have no quiet chat if you were there."
"What an insinuation!" exclaimed Julius, in an injured tone. "One would think I were given to monopolising the conversation."
When they had quitted Miss Strutt's studio, Julius returned with the girls to their own, and diverted himself there for some little time.
" By the way," he said, as he was about to take his leave, "my mother may be expected to reach home by the end of the week. The steamer is due at Genoa to-morrow."
"Oh, I am glad to hear that," said Maud eagerly. "I have missed Mrs. Dakin so much."
"My father and I have been very dull without her," said Julius. "One cannot entertain when the lady of the house is

when she hears those of her companions chiming in therewith.
Thus, before they are even old enough to join in with the "ring games," one may see and hear them toddling along in a tiny procession, each pair of wee dots holding each other's hands and piping out-
MARCH! MARCH! TWO BY TWO!


I'll tell ma, when I go home,
The boys won't let my curls alone; They pull my curls and break my comb, I'll tell ma when I go home."
Probably the most widely-known and universally popular of these "ring games" is that called "Little Sally Waters," which, in the most complete form in which I have been able to obtain it, is probably only a portion of some vastly more elabora.e and comprehensive entertainment. So popular indeed is "Little Sally Waters," with a popularity which is largely dependent upon the catchy air to which its quaint words have been set, that it has been woven into a characteristic New York melody by Mr. Dave Braham, who is probably known best to English readers as the composer of that unpleasantly familiar strain, "The Bogie Man." When girls want to play "Sally Waters," they either "countout" or choose one of their number to enact the part of the bereaved "Sally." She sits down in the centre of a ring formed by her companions, and holding the hem of her dress to her eyes, pretends to sob violently as she rocks herself to and fro; the others then walk slowly round in time to the following air, which they sing in chorus :-


(here "Sally" gets up, and as the old stage directions used to say, "suits the action to the word.")

and "Sally" makes a rush for one of the girls in the ring. The two exchange places, and the new "Sally" is then sung to, and goes through the same pantomimic display of grief and consequent recovery, and the game continues ad infinitum, which in this case means until the girls grow tired of playing it.

More elaborate and more like a real game, perhaps, is " The Farmer in the Dell," which is also a great favourite in all the Eastern States of America. One girl is chosen either by acclamation or by the " counting-out " process, which may in this case be conducted with the aid of the following versicle, which I have not yet set down. It is most evidently of modern origin, and as far as I can learn has not travelled outside New York city. It runs as follows :-
"I had a little nigger,
And he would grow no bigger,
So I set him in the window for a show ; He fell out of the window,*
And broke his little finger,
And couldn't play the old banjo."
The girl chosen in one way or another stands in the centre of the ring, and while the others circle round her, they sing :-

THE FARMER IN THE DELL.



Then there is a pause, and then the second verse is taken up:-

> "The farmer takes his wife, The farmer takes his wife, Heigh! ho! cherry! oh! The farmer takes his wife."

The girl in the middle who represents the farmer then runs up to one of the ring and escorts her out of it and into the middle, while the others, closing up the breach thus made in their ranks, go on singing :-
"The wife takes the child,
The wife takes the child;
Heigh! ho! cherry! oh!
The wife takes the child."
Then the "wife" runs up to another girl and takes her into the middle in her turn, and "the ring" sings :-
"The child takes the nurse, The child takes the nurse; Heigh! ho! cherry! oh! The child takes the nurse." and the "child" in her turn chooses out one of the ring to act as "nurse." The song then is taken up again with this change :-
" The nurse takes the dog," etc.
The "nurse" chooses the "dog," and the chorus goes on :-
"The dog takes the cat," etc.
and the "dog" chooses out the "cat," the song continuing :-
"The cat takes the rat," etc.
Then when the "cat" has picked out her "rat," the few remaining in the ring sing :-
"The rat takes the cheese," etc. and the "rat" picks out the most athletic girl she can espy from among those left to act as the "cheese," and then the last verse of the song is sung as follows :-
" The cheese stands still, The cheese stands still; Heigh! ho! cherry! oh! The cheese stands still!"
And as with vigorous emphasis the last word is pronounced the ring breaks up, and with one accord all the girls, including the "farmer," his "wife," "child," "nurse," "dog," and "cat," fall upon the "rat" and the "cheese," and endeavour to part them from each other, while they in their turn vigorously resist the attempt. The game thus breaks up in a general romp, accompanied by shrieking and laughter ad libitum.
A pretty game, but one hardly so elaborate as the foregoing, is "Water, Water, Wildflower," which, as are the majority of these girls' "ring games," is concerned, if not with marriage and the giving in marriage, at any rate with the pretence thereof, a fact which may, as an old writer observes about something en-: tirely different, "cause the judicious to grieve." In playing this the girls simply form themselves into a ring and circle around singing :WATER, WATER, WILD-FLOWER!







[^0]And still holding the others' hands, the girl so singled out turns around and continues marching in the ring in this attitude with her back instead of her face towards the centre of the ring. Then the second verse is thus taken up with a noticeable change of air :-

## JOHNNY BROWN.



And then it all begins over again with some other girl named as "the fairest flower."

An ingeniously pretty game is "The Jolly Sailor Boys," with two extremely catching airs cleverly blended therein. The girls form as usual in a ring, one of them, who is chosen either by "counting-out" or in some other way, standing in the middle. These preliminaries arranged, the ring begins its slow circling around, singing:-
HERE COMES A CROWD OF JOLLY
SAILOR-BOYS .


[^1]

Then the girl in the middle takes up the strain, and with her forefinger points at one after another of the ring as they circle round :-
" And this is a girl, and a very pretty girl! A kiss for kneeling down!"
The girl at whom her finger is pointed, as the last word is emphasised, leaves the ring and kneels down in front of the leader. The ring then repeat with a slight change :-
"Here comes a girl, and a very pretty girl! A. kiss for kneeling down!"

On which the kneeling girl rises to her feet, and is kissed by the leader. Now comes one of the prettiest parts of the game. The girls in the ring separate somewhat, and, holding their clasped hands high up in the air, sing :GO IN AND OUT OF THE WINDOW!


And the leader threads her way in and out between the girls in the ring, passing under their up-held arms. She finds herself at the end of the verse standing outside the ring, and the girls circle round, letting their arms drop, and sing :-

> "Go back and face your lover!
> Go back and face your lover!
> Go back and face your lover!
> As we have done before! "

Then once more they raise their arms high up, and as they sing the following verse, the leader threads her way backwards and forwards between them :-
"Go in and out of the window ! Go in and out of the window ! Go in and out of the window! As we have done before!"
She is now "facing her lover," and the game is so far finished. The leader now takes her place in the ring, leaving the other girl in the middle, and the song is begun again from the
beginning, with the girl who is left in the middle playing the leader's part, and choosing another girl, as she herself was originally chosen; so as in all these "ring" games the
girls play on and on until they are tired, or some one proposes some such variant as will give them less trouble and exertion to play.
give on another occasion, are apparently composed for the very purpose of giving the girls a needed rest.
(To be continued.)

## GRANNIE'S GINGHAM; <br> OR,

## MAKING THE BEST OF IT.

By Mrs. G. LINNÆUS BANKS, Author of "God's Providence House," "The Manchester Man," "Miss Pringle's Pearls," etc.

## CHAPTER I.

TVANDERERS over our northern moorlands here and there come across solitary low-roofed cottages of grey stone, lichen-dappled and weather-worn, either standing out defiantly to the four winds, or sheltering in some cosy nook under the lee of a bald ledge of outcropping rock which, mayhap, had furnished the stone for building.
In the low doorway of a cottage of the latter description, set in a patch of garden ground reclaimed from the moor, and fenced round with a low wall of uncemented stone, stood, one February morning, a comely woman of middle age, looking up at the sky with some degree of perplexity and indecision.
She was a widow-the wisp of limp black crape on her bonnet, and the thin rouleau of white crimped muslin under the brim visibly proclaimed it-and a widow of rather long standing, for the well-saved bonnet was out of date. Then her coarse stuff dress was also black, and the large thick woollen shawl she wore cornerwise over it was iron grey, with a black border; and though both were indented with creases, indicative of much folding up and putting away, they had assuredly seen more than one year's wear.
Behind her stood a healthy, fresh-looking girl, between twelve and thirteen years of age, with clear eyes that matched the dark chestnut hue of her hair, pushed away over her ears, and resting in a half curl on the back of her neck. Her short-skirted, short-sleeved frock had, once upon a time, been black cotton sprigged with white, but much washing had gradually toned it down to a clayey drab, only one remove in colour from the coarse wrapper pinafore she wore to keep it clean. Black stockings and strong shoes completed her equipment. In her hand she held a closed umbrella of rather bulky proportions, made in the days when durability was of more importance than slim gentility. In its youth its whalebone ribs had been clothed with indigodyed gingham, and its long brass ferule was bright and beautiful; but time and use, that had worn the buck-horn handle smooth, had taken the shine from the ferule, and paled the blue of the gingham.

On the deal table stood a large wicker market basket, with a handle across, ineatly covered with a white cloth, and beside it, a large bundle tied up in a blue check market handkerchief.
"Here is grandmother's umbrella," said the girl to her mother. "I've given it a good brushing."
"I don't think I'll take it, Susie. The sky does look a little grey to be sure, but it's early yet. It may clear off as the sun gets up."
"Well, mother, you know I told you what old Mrs. Braithwaite said when I went for the milk yesterday, about her rheumatism and the change of weather that was coming."
"Pooh, child!. Old women are always fanciful. If I'd minded all your old granny used to say- But there-I declare I'm ashamed to take that queer-looking thing with me. Heigho! what a dreadful thing it is to be poor! I can't afford to buy a new umbrella, and Mr. Gilliman said it would cost
more to mend the one the wind turned inside out than it was worth when it was new. It seems quite a shame, for it was such a nice light umbrella. Heigho!"
"Well, mother, but you said it always let the rain through, and spoiled your crape bonnet!"
"So it did, child; but it kept off some of the wet ; and I wish I had it now."
" Grandmother's won't let the rain through, and I'm sure I should take it if I was you, for Farmer Braithwaite himself said there would be a downfall of some sort before twentyfour hours were o'er our heads."

No answer from the mother but another weary sigh, another dubious searching of the wide expanse overhead, where never a ray of sunshine or even a gathering cloud broke the monotony of dull grey, resembling the hue of whitey-brown paper, or the fleece of a newlywashed sheep.

A bright thought seemed to strike the girl.
"Suppose you take grandmo 冫er's big woollen cloak instead of the umbrella. That will cover you all over ; and the cape will cover your basket and bundle both. You know it will never do for you to get wet either going or coming back."
"Nay, lass; that would be a heavier load than the umbrella, and I should look as if I came out of Noah's Ark, or, at any rate, from one of those outlandish countries where they have umbrellas as big as table-tops, and all the colours of the rainbow. It's downright provoking, considering the load I've got to carry: but since there's no help for it, and it won't do to be laid up again, with so many mouths to fill"-another sigh-" I suppose I must e'en make the best of it, and take the faded, clumsy old thing, though I declare I'd almost as lieve get wet."
"There-that's right, mother !" cried Susie cheerfully, ignoring the pettish tag to the reluctant concession. "You are sure to find it handy to help you up the hills, even if the rain or snow keeps off."
" My goodness, child, don't talk of snow ! Rain's bad enough to tramp so many miles through over the lonely moor. Why your father should stay and live in such an out-of the-way place is a puzzle to me."
"Wasn't he born here, and didn't grandfather leave him the house, with no rent to pay ?"
"Hmph! Much good's that, with one's living to earn. Here, give me the things-I've no time to waste talking," and thus grumbling she turned to take up her burden.
"Here's your basket, and here's your bundle," responded the girl promptly, helping to adjust the great basket on her mother's arm; " and here's the umbrella. I hope you will have a good market and a fine day. You know granny always said that was her lucky umbrella."
"Your granny was always saying some rubbish or other," jerked out the woman, lingering a moment and looking towards the hearth, where three younger children were clustered. "Well, are none of you bairns coming to kiss me before I go ?"

There was a rush of two girls, one much older than the other, who held up their lips with eagerness, and then Susie lifted a sulky three-year-old boy up to meet the parting kiss.
"You bring me some gingerbread then ?" was put interrogatively before the boy's lips were proffered; and not until an affirmative acted as a sweetener did he set the seal of a kiss to the bargain. Clearly, Master Tommy was spoiled.
"And you'll not forget 'Liza's knittingneedles ?" suggested Susie, raising her own face to be kissed, regardless of a scowl from 'Liza in the rear.
"Trust me, I'll not forget. It's quite time she learned to be useful." And after bidding the children be good and obedient in her absence, the mother set off down the garden, with Susie running ahead to unlatch the gate. There Mrs. Colbeck stopped again to leave a few final instructions, such as "Sprinkle the clothes before you fold them, and be sure your irons are not too hot." "Be sure you look after Tommy, and don't let the others plague him." "See to feeding the chickens; andand you may as well dig up the onion bed."

Susan, smiling and nodding assent, here put in a word, "If you make haste, mother, you may reach the road before Braithwaite's cart passes, and the farmer will give you a lift."
"Aye, lass, if there be room; but as like as not th' cart's full, or I may reach the last milestone afore they overtake me. I miss them three times out of four."
She had lingered saying this. Then she made a fresh start, only to stop a dozen yards away to call back: "Don't send Kate for the milk; go yourself if it's like to rain, and go early."
"Very well," came in cheery answer back; and whilst the well-laden ${ }^{1}$ mother trudged along the uneven path worn in the obstinate grass by a century of family feet, sighing as she went over the many hardships of her unhappy lot, the daughter hurried indoors, only bent on making the best of the work before her.

Another girl might have asked resentfully why she should go across the moor in the rain to save her sister a wetting? To Susan it was perfectly just and natural that the eldest should spare and protect the younger ones. As her mother said, and others-with a difference -she was "her father's girl all out," which, properly interpreted, meant that she was imbued with his cheerful spirit, and instead of manufacturing trouble out of nothing, set herself to make the best of such as came in her way.

When Catherine Bradley gave up a good situation as upper nursemaid to become the wife of Martin Colbeck, he had saved money by his own industry to stock a small shoemaker's shop, and furnish the house attached in a befitting manner. His means had not run to superfluities, but everything needful for home comfort was there, and Catherine, bringing gifts from her employers, took a pride in smartening up and putting an air of prettiness on her surroundings.
 have jotted down as they have been actually in progress. Some of them, as I have already mentioned, consist of but little beyond the song which is sung as the players circle round; but so quaint and catching are some of these melodies, and so odd the words, that I think one or two well worthy of record. Others, though true "ring-games," approach very closely in form to the little "acted stories," or "dramatic games," as I have christened them, which I shall hereafter describe.
One of the best of these acting "ringgames" is "Lazy Mary." One of the girls kneels down in the middle of the ring, and the others, circling round, sing-
" Lazy Mary ! will you get up ?
Will you, will you, will you get up ?

Lazy Mary ! will you get up ? Will you get up to-day?"

On which she answers, while the others dance round her-and it may be noted that she puts as much dramatic expression into her answer as she is mistress of-
"No, mother! I won't get up! I won't, I won't, I won't get up! No, mother! I won't get up! I won't get up to-day!"
Then with a change to a wheedling tone, she goes on-
"But what'll you give me if I get up, If I, if I, if I get up ?

What will you give me if I get up, If I get up to-day?"

On this the girls in the ring answer-
"A brand new hat and a lace cravat, A lace, a lace, a lace cravat; A brand new hat and a lace cravat, If you get up to-day."

The girl in the middle replies scornfully-
"Then, mother, I won't get up! I won't, I won't, I won't get up! Then, mother, I won't get up! I won't get up to-day!"

the air is almost a haunting one. The preliminaries are the same as those just described - one girl kneeling in the middle of the ring, while the others circle round her, singing-

## RISE! DAUGHTER, RISE!

And again she goes on-
"But what'll you give me if I get up, If I, if I, if I get up ? What will you give me if I get up, If I get up to-day?"

The girls in the ring answer-
"A nice young man with rosy cheeks, With rosy, rosy, rosy cheeks ; A nice young man with rosy cheeks, If you get up to-day."

And "Lazy Mary" rises to her feet at once, and sings-
"Yes, mother! I will get up, I will, I will, I will get up; Yes, mother! I will get up, I will get up to-day!"

And as the ring breaks up, all the girls clap their hands derisively and sing-
"Lazy Mary ! you had to get up,
You had, you had, you had to get up ! Lazy Mary ! you had to get up, You had to get up to-day!"
Almost identical in idea with the foregoing
is "Rise! daughter, rise !" but it is much
more poetical in thought and expression, while


To which she makes answer, with a slow shaking of her head, in sign of negation-
"Oh, no! I won't rise or stand on my feet,
To see my dear mother lie dead at my feet!"

Then they try a second time-
"Rise! daughter, rise! and stand on your feet, To see your dear father lie dead at your feet!"

And she answers-
"Oh, no! I won't rise or stand on my feet,
To see my dear father lie dead at my feet!"

Then they sing-
"Rise! sister, rise! and stand on your feet, To see your dear sister lie dead at your feet!"
Again she sings her refusal with a negative, shaking her tiny head, and they ask her again-
"Rise! sister, rise! and stand on your feet,
To see your dear brother lie dead at your feet!"

And once again she refuses. Finally they sing-
"Rise! sweetheart, rise! and stand on your feet,
To see your dear lover lie dead at your feet!"
And she jumps to her feet and sings-
"Oh, yes! I will rise and stand on my feet, To see my dear lover lie dead at my feet!" and the game is over.
" Waiting for a Partner " is one of the most popular of the games among New York girls, though for what reason I hardly know, as there is not much real game in it as far as I can see. Probably, as in so many of them, it is the tune that attracts. It begins with one girl standing in the middle of the ring while the others sing -

## WAITING FOR A PARTNER.




And the girl in the middle chooses out one of the others, who leaves the ring and joins her partner in the middle, while the others, with a change to quick time, sing-
"Now you're married you must obey;
You must be true to all you say;
To live together all your life,
We now pronounce you man and wife!"
The two partners then kneel down, while the ring continues-
" On this carpet you must kneel,
While the grass grows $\left\{\begin{array}{l}\text { under your heel ; } \\ \text { in the field; }\end{array}\right.$
Stand up straight upon your feet,
And kiss the one that you love sweet!"
The two girls in the middle kiss, and the game is over.
One more example of these sing-songs, and I shall pass on to another form of musical amusement. This last song, for it cannot be called anything more, is of a somewhat mournful description, and is only indulged in by the girls when, for some reason or another, their spirits are not quite at high-water mark. It runs as follows, the name of one of the players being used in the first line-

## POOR MARY!


"And what is she a-weeping for, a-weeping for, a-weeping for ?
And what is she a-weeping for
On a fine summer's day?
She is weeping for her lover, for her lover, for her lover !
She is weeping for her lover

> On a fine summer's day!

And who is her lover, is her lover, is her lover?
And who is her lover
On a fine summer's day?
(Johnny Baxter) is her lover, is her lover, is her lover!
Johnny Baxter is her lover
On a fine summer's day!

And where is her lover, is her lover, is her lover?
And where is her lover On a fine summer's day?
Her lover is a-sleeping, is a-sleeping, is asleeping!
Her lover is a-sleeping
At the bottom of the sea!"
I have now to consider another class of singing game, which, as I have before mentioned, I have christened "dramatic games" or "singing stories." In these the players to a certain extent assume characters, and act out a little story, with dialogue that is sung instead of spoken. There is about most of them that tinge of melancholy which, as I have pointed out, belongs to so many of the "ring-games." The fact would seem to be that these singing games are more or less perverted paraphrases or reminiscences of old-world ballads and folksongs, which somehow or another seem always to be in a minor key, as is consistent with the national character of a people who, we are told, " took their pleasure very sadly."
The most widely-known and most generally played of these games is "Miss Jennie O'Jones," which indeed is so characteristic of, and familiar to, American girls, that one of the most celebrated of American actresses, Miss Rehan, who is as great a favourite in London as in New York, introduced it with great effect into one of the amusing comedies with which she is identified. In playing " Jennie O'Jones," two of the girls are chosen to act as "Jennie" and "mother." The latter sits with her back against a tree, and the former lies in her lap, pillowing her head on the mother's shoulder as though suffering from some illness. The other girls then withdraw to a little distance, and, joining hands or linking arms, advance in a long line, singing as they go. When they get near Jennie and her mother, they curtsey with mock reverence. This is what they sing-

## JENNIE O'JONES.



On which, with a portentous shake of the head, the mother says-while Jennie groans dolefully-"She's very ill!" and the visitors retire backwards, singing-
"We're very sorry to hear it, To hear it, to hear it; We're very sorry to hear it; We'll call some other day!"
Once more they advance, curtseying and sing-ing-
"We've come to see Miss Jennie O'Jones," etc.;
and the mother replies with still greater
solemnity, "She's no better!" To which the response is made-

## "We're very sorry to hear it!" etc.

For the third time they "call" and remark that-
"We've come to see Miss Jennie O'Jones," etc.;
and this time the mother weepingly announces, "She's dead," and the callers sing-
" We're very sorry to hear it, To hear it, to hear it ;
We're very sorry to hear it ;
We'll call again to-day!"
which they immediately proceed to do, sing-ing-
"What shall we dress her in,
Dress her in, dress her in ?
What shall we dress her in-
Red, white, or blue?"
Some of the number suggest "red," upon which the mother between her sobs sings-
"Red is for soldiers,*
For soldiers, for soldiers ;
Red is for soldiers,
And that will never do!"
So they retire, to come forward once more with the question-
"What shall we dress her in ?" etc.
Someone then suggests "blue," to which the mother answers-
"Blue is for sailors,
For sailors, for sailors;
Blue is for sailors,
And that will never do!"
Once more the discomfited callers ask their question-
"What shall we dress her in ?" etc.;
and "white" is the final suggestion. At this the mother and all the girls in chorus sing-
"White is for dead people, Dead people, dead people ; White is for dead people,
And that will just do!"

This question satisfactorily settled, the "callers" advance with another query, as follows-

> "Where shall we bury her,
> Bury her, bury her?
> -Where shall we bury her-
> Behind the stable door ?"

To which gruesome suggestion the bereaved parent answers even more gruesomely-
"The rats and mice will eat her up, Eat her up, eat her up;
The rats and mice will eat her up, And that will never do!"
To which natural objection, and as if struck by a simultaneous happy thought, mother and callers and Jennie herself very often sing triumphantly-
"We'll bury her in the old churchyard, The old churchyard, the old churchyard ; We'll bury her in the old churchyard, And that will just do!"
and the game is over.
(To be continued.)

[^2]

V.
"PIES" is a homely enough name for a game, but as played by American girls a fair amount of fun and frolic arises from it. First, by a process of "counting-out," a "mother," a " nurse," and a "baker"" are chosen from among the crowd of girls who decide that they are going to play this somewhat elaborate game, which, with all its dialogue, is yet played in exactly the same fashion by girls living in towns hundreds of miles apart. The balance of the girls represents the children, and when the game begins they are placed in charge of the nurse by the mother, who withdraws to a convenient distance. The children immediately begin to keep up such a chattering, and otherwise so misbehave themselves, that the nurse threatens that she will sell them to the baker to be made into pies. This is the cue for the appearance of the baker, who comes up to the nurse and says, "Please, miss, give me a match to light my fire with." The nurse innocently turns round to find the match, and the baker, seizing the child nearest to her, runs off with her. Leaving her safe in the "shop," the baker returns and again asks for a match. Again the foolish nurse turns to get it, and again the wicked baker steals one of the children. When, however, she approaches her for the third time with the same request, the nurse is too wide awake, and refuses her. But the
baker is not to be outwitted. She calls out

> suddenly-
"Please, ma'am, your kettle's boiling over !"
The unsuspecting nurse turns her head away, and another child is carried off to the baker's shop.

From this point onward the baker's devices for causing the nurse to turn her head away are impromptu ones, and the baker's imaginative and inventive powers are called into full play. At length she finds herself in possession of all the children, and proceeds to make them into "pies," which means that all the girls cover their faces with their hands and stand in a row.
Now comes the mother's turn. She is on her way home when she calls in at the baker's to buy a pie for her children, and the following set dialogue ensues-
"Good morning, baker !"
"Good morning, ma'am!"
"Have you any pies to-day?"
"Yes, ma'am. Five, or six, or seven" (as the case may be).
"What kind are they ?"
"Apple, mince, gooseberry, chenry" (and so forth).
"Then give me a nice apple pie, and let me taste it."
"Certainly, ma'am!"-and the first "pie" is handed to the mother. She touches the girl on the head with the tip of her finger, pretends to taste it, and then says-
"Why, this tastes like my Mary" (or whatever the girl's name may be). "Mary!"
"Yes, ma'am."
"What brought yout here ?"
"My big toe!"
"Then run away home with you!"-and she chases her home. Then she proceeds to
taste the mince pie, and the same dialogue ensues, with another girl's name in place of "Mary," and so on, till all the "pies" have been chased home, and the rapacious baker is outwitted.
"Colours" is really a method of choosing sides, though it is sometimes played as a game in itself. The leader of the girls chooses two of them who are to act as the "bogie" and the "angel." They stand apart while the leader whispers in each girl's ear the name of some colour by which that particular girl is to be designated. Then they stand in a row while the bogie comes forward and sings-

> "Ting-a-ling-a-ling,
> The door-bell rings."

The leader answers-
"My friend, your friend,
Please to walk in !"
Then she asks "Who are you ?" And the bogie replies, "The bogie with his pitchfork."
"What do you want?"
"A colour."
"What colour ?"
"Red or black or green" (as the case may be)-and the girl who answers to the colour mentioned goes off with the bogie.

Then comes the other girl-

> "Ting-a-ling-a-ling,

The door-bell rings,"
she says in her turn, and the leader answers her-
"My friend, your friend,
Please to walk in!"

[^3]"A colour."
"What colour ?"
"Blue or yellow" (or some colour not mentioned by the bogie).
So she gets her victim, and the process continues until the girls are evenly divided, and they set to at playing "Pots," or some other game of the sort ; or sometimes some cakes or sweets are divided among the angel's "colours," while the bogie's are playfully beaten with a stick.

There are many other rhymes and what I may call fragmentary games, of which, though I have made every enquiry, I have never been able to find the exact meaning or complete scheme of playing. For instance, four girls will play what they call "Mulberry Bush." Two by two they clasp hands and stand on the arms of an imaginary cross, the clasped hands crossing each other at the juncture of the supposed arms of the cross. Then, as they sing the following lines, they see-saw backwards and forwards in time to the air-
"Draw a bucket of water! A lady and her daughter! One in a rush, two in a rush !
Please to walk under my mulberry bush."
That in the original form of the game something or other was done by other girls at this juncture seems to me self-evident; but the American girls are satisfied with carrying it only to the point I have indicated.
Then there is an old rhyme which I have been told is of Old English origin. The American girls simply walk round in a circle, and as each girl's name is mentioned, she turns round so as to face away from the ring, but still goes round with the others. The verse is sung
over and over again till all the girls are facing outwards. The song runs as follows-

GREEN GRAVEL!


And all pretty maidens grow red as a rose.
Oh, (Mary)! oh, (Mary)! your true love is dead;*
He sends you a letter to turn back your head."
There are other fragmentary games, too, which have no vocal accompaniment. For instance, "Good and Bad Eggs," which is somewhat akin to "Colours," and which gives lots of fun apparently to those playing it, though the amusement is oftentimes gained at the expense of frocks and pinafores. The two eldest and strongest girls are selected to act as judges of the " eggs," one of them being called the "good angel," and the other the "bad angel." They stand opposite each other, and

[^4]the first "egg" steps forward to be judged. She clasps her hands tightly under her knees, which brings her in a crouching attitude. Then the two judges clasp their own hands under her arms below the shoulders, one on either side, and lifting her in this manner clear from the ground, begin to slowly swing her backwards and forwards like a living pendulum of a clock. As they swing her they keep tally, counting "one, two, three," and so on with each swing till they reach "twenty." If the "egg" can keep her hand clasped without letting go while she is swung the requisite number of times, she is a " good egg,", and takes her place behind the "good angel." If, however, she cannot support the strain, which is considerable, she not only falls to the ground with an unpleasantly hard bump, but is sent, as a "bad egg," to join the " bad angel." The ending of the game, when all the "eggs" have been "judged, is the same as that of " Colours," which I have already described.
When the girls rush out of school for the usual ten minutes' "break" in the morning, and have not time to play any regular or lengthy game, they occupy themselves with "Sail-a-Boat", or "Weighing Butter." In "Sail-a-Boat" two girls face each other, and, clasping hands tightly, try how quickly they can whirl each other around until one or another is forced to let go, and shoots off at a tangent. In "Weighing Butter" two girls stand back to back, and, locking arms, alternately lift each other off their feet, the girl so lifted being supported on the back of the other. The girl who first "gives out," and can "weigh" no longer, is of course the loser.
(To be continued.)


 chosen as a leader, or "fox;" she firstruns through the rope as it is turned to. wards her without skipping; the others all follow her; then she runs through from the other side as the rope is turned from her, and the others follow. Now she jumps in and skips once, and the others follow suit ; then she skips twice, then thrice, and so on, the others all the time following her example if they can ; if not,
"Pepper, salt, mustard, cider, vinegar," is the favourite game. Two girls turn the rope, slowly at first, repeating the above mysterious phrase ; as soon as they have pronounced "vinegar" they begin to turn the rope as quickly as possible, until the skipper is either tired out or trips; in any case she is usually ready for a rest, and thankfully takes the place of one of the turners. Thus all are satisfied.
In "Rock the Cradle" the rope is not turned completely over, but is given a motion like to the pendulum of a clock. The long sweeps it takes makes it difficult for the skipper to avoid tripping.
In "Huckery-buck," or "Huck-a-buck," the rope is turned from instead of towards the skipper, and exceedingly difficult is it for some girls to skip the rope in this mamer. Thus, it is difficult for them to "Chase the Fox," as the
and they trip, they have to take the place of the girls who are turning. So it goes on till all are tired out.
"Going to School" is a pretty form of "Skipping the Rope." Two girls lock arms, or each passes one arm around the waist of the other, and with the disengaged hand holds one end of the rope. They then turn it over themselves, varying their step in unison as the fancy seizes them.

In "Going a-Begging" two girls turn, and two others jump in and skip together side by side. Then while still skipping they change places with each other, one of them saying as they pass, "A piece of bread and butter," and the other replying, "Try my next door neighbour." This is kept up till one of them trips, or until they are tired out.
In "Going a-Visiting" one girl turns the rope over herself, and another jumps in and
faces her while skipping in time with the girl she is "visiting." She then jumps out again without stopping the rope, and another girl follows her example.
In "Winding the Clock" the girl who is skipping turns completely round with each skip, calling out, "One, two, three," and so on up to twelve as she does so.
In "Skip the Garret" the rope is swung very high up in the air with each revolution, and it takes a very agile skipper to avoid being tripped.
"Baking Bread" is played by a girl taking a stone in her hand, and as she skips laying it down on the ground without a check in her skipping, and then picking it up again. She repeats the operation as often as she can without tripping.
In "Chicago" the two girls who turn have a rope in either hand, and turn them alternately, the skipper having to jump in and out with marvellous rapidity to avoid being caught.
In another game with two ropes the skipper has a short one herself, and while the two girls turn the long rope over her head, she skips and turns her own rope, the double movement being one of not a little difficulty.
"Skipping the Ladder" is skipping first on one foot and then on the other with a sort of stepping motion, which is implied in the term applied to it.
A common but dangerous habit of girls is to turn for themselves, and see how many times they can skip. Some of them skip into the hundreds, and stop only from sheer exhaustion. When it is considered that the strongest organisation is affected by skipping for only a dozen skips, it can be judged what danger is run by this practice, common alike to English as to American girls. Cases of lifelong misery arising from it are not so rare as might be imagined.

I suppose English girls play " Jacks," but I don't think they play as American girls do. "Jacks" may be round sea-worn pebbles or cubical blocks of marble gathered from the discarded fragments of a marble yard, or else they may be the little iron affairs specially-in America at least-manufactured for the purpose, and formed of six short arms meeting in a common centre with a little round knob on the end of each. The peculiarity of these is, that they are inclined to remain stationary wherever they fall, and so do not roll to an inconvenient distance when thrown down. There are two different games played with jacks. The simpler one of the two is played with from ten to twelve jacks and a small rubber ball. The jacks are taken in the palm of the right hand and thrown into the air. No sooner have they been thrown than the hand is rapidly reversed, so that the falling jacks descend on the back of the hand. Should, as is very rarely the case, all the jacks be so caught, the player at once scores one game. Supposing, however, that three remain. The jacks are then gathered in the hand and thrown out upon the ground. The ball is thrown into the air, three of the jacks caught up without touching the others, and the ball caught in the same hand at the first bounce. Then the ball is thrown into the air and three more jacks gathered up while the ball is on the bounce. So it goes on till all the jacks have been gathered up three at a time. They are then once more thrown out and gathered in four at a time, then five, six, seven, eight, and nine at a time, supposing ten jacks are being used. Finally,
the ball and jacks are held in one hand, the ball thrown up, and while it is in the air the jacks put down and the ball caught in the empty hand on the first bounce, as usual. Then the ball is thrown up, all the jacks gathered in, the ball caught again, and the game is won. Of course any mishap, such as touching the other jacks when picking the required number up, or missing the ball, puts the player out. If she touches her dress with her hand while gathering up the jacks, some sharp-eyed girl calls "clothings!" or by a strange corruption "cloburns!" and the offender is out.
The other and older game is played with only five jacks. The five jacks are thrown in the air and as many as possible caught on the back of the hand, as in the other game. If none are so caught, the player loses her turn at once. If any are caught, she can go on playing. First she throws all the jacks on the floor; then she separates one without touching any of the others. Next she throws this jack up, and while it is in the air sine has to pick up one of the others and catch the jack she has just thrown up in the same hand before it descends. This she repeats till all the jacks are gathered up, when she throws them out again and picks them up two by two, then three at once and the fourth separately, and then all four at once. Then she proceeds to "Set the Table." She takes two jacks in her hand, at once throws one up in the air, sets the other down at the corner of an imaginary square, and catches the other before it descends. She repeats this with another jack, and forms another corner
of the table, and so on till the four jacks are
placed thus-

Then she "Clears the Table " by reversing the process, and picking up the four jacks one after another while one jack is in the air.
She "Sweeps the Floor" by scattering the jacks broadcast, and by single touches of the forefinger, given while the fifth jack is in the air, pushing the others into a compact heap. She "Rides the Elephant" by placing the four jacks in a row, thus-

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& \text { * } \\
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and then, after placing the fifth on the back of her right hand, tracing a tortuous course with the forefinger in and out of the four. When she has done this backwards and forwards three times she jerks the jack off the back of her hand into the air, and, gathering up the four others, catches the up-thrown jack in the same hand as it falls. She finally "Gathers Chickens" by holding her left hand on the ground with outspread fingers and palm slightly arched, and with one jack on the back of the right hand taps the four jacks one after another so as to collect them in a heap under the left hand; then throwing the jack off the back of the hand she gathers in the "chickens" while the jack is in the air.
(To be continued.) -

## NOTES ON SONGS OF TENNYSON,

## WITH REFERENCE TO THEIR MUSICAL SETTINGS.

Probably no poet has more exquisitely rendered the music of the English language as language than our present Poet Laureate. His dainty delicate grace of utterance is such as should satisfy the most fastidious ear for the melodious in spoken words. "When the poetry of the Victorian era," says a modern critic, "has receded far enough in time to admit of a final and unbiassed summing-up, we make no question but that one of its most conspicuous excellences will be found to be its musicalness. The exquisite melody alone of Tennyson is more than sufficient to consecrate a muse far less profound than his." Indeed, this word-music is so satisfying to some of Tennyson's admiring readers, that they will acknowledge to delighting in poems of his which to them confessedly do not mean much, and they will declare that it would not matter if they meant nothing. For such enthusiasts regarding mere melodious "sound signifying nothing," Thomas Carlyle has a seasonable word.
"I find considerable meaning," says Carlyle, " in the old vulgar distinction of poetry being metrical, having music in it, being a song. If your delineation be authentically musical-musical not in word only, but in heart and substance, in all the thoughts and utterances of it, in the whole conception of it -then it will be poetical; if not, not. Musical -how much lies in that! A musical thought is one spoken by a mind that has penetrated into the inmost heart of the thing; detected the inmost mystery of it, namely, the melody that lies hidden in it; the inward harmony of coherence which is its soul, whereby it exists and has a right to be here in this world. All inmost things, we may say, are melodious-naturally utter themselves in song."

It is no doubt because the songs of Tenny-
son preeminently answer to this fine description in respect of both their perfection in inner soul and verbal embodiment, that they have been the subject of musical treatment by composers ambitiously eager to marry their melodies to immortal verse.

There is no lyric, however sweetly melodious in its words, loftily significant in its sense, and deeply moving in its feeling, which is not enhanced by a worthy musical setting. Singers know how much more a possession of the soul a noble song becomes when they have sung again and again its words to fitting music, till they feel it is-
"All their rarer, better, truer self,
That sobs religiously in yearning song."
Music makes the language of song more memorable because it expresses its meaning and emotion, and depicts the scenes it describes with more vividness, impressiveness, and enchantment than the finest elocutionary delivery of the lines could do. For instance, Miss Lindsay's simple setting to "Home they brought her warrior dead," is a pretty tonepicture of a scene which the words-certainly with charmingly touching suggestivenessmerely outline.

Many of our modern English songs are thin strains to vapid words. I do not think it is too hard to say of many a modern English composer, that he is as one
"Who whistles as he goes for want of thought."
It is this absence of thought or intellectual sense of the significance of song from some of our drawing-room ditties which makes their performance by cultured people in a welleducated age a deplorable marvel.

While we have composers whose songs are
stamped with that intellectuality which gives such compositions as Schubert's, Schumann's, and Franz's so precious a significance ; yet into their treatment of Tennyson's songs English musicians seem generally to put more heart than head. Miss Lindsay, Jane More, Blockley, and John Park have written to Tennyson's words music which seems the outcome of a depth of feeling scarcely matched by their reach of thought. Sullivan and Balfe, however, rank high as song composers. The former has the touch which adorns; the latter was a true musical interpreter of those poets to whose lines he linked his strains, one of his best examples being, "Come into the garden, Maud." But it must be admitted that some of Tennyson's songs have been treated with the greatest musicianly mastery by foreigners, such as Henschel, Pinsuti, Piatti, Blumenthal, etc.

In the volume of songs from Tennyson's writings set to music by various composers, edited by W. G. Cusins, there are forty-four numbers, testifying to Temnyson's productiveness of effusions of the lyrical order, and to their attractiveness to the musical mind. Some of the most renowned modern composers contribute to the volume, which is on the whole a valuable musical exposition, intellectual and sympathetic of the various poems. Some of the compositions, however, bear the "done to order" stamp, and are somewhat lacking in inspiration and interest. It may even be doubted if, in one or two instances, the verse is of so distinctly lyrical a type as to be suitable for setting to musical song. It is possible to exact too much from the drawing-room listener by singing an unfamiliar elaborate poem elaborately treated.
A. few of the contributions to this volume may be briefly noticed.

Ciro Pinsuti introduces that dear, dear girl,


[^0]:    * One of the players' names is here inserted, and in the next verse the name of some boy the other girls wish to tease her about.

[^1]:    * There is no such beverage as this known, but it * There is no such beverage as this known, but it
    suits the metre, and is perhaps all the better for being meaningless.

[^2]:    * Instead of "soldiers" "firemen" is often used. This is due to the fact that American soldiers are not uniformed in red, while the old volunteer firemen of twenty years ago wore startling red shirts.

[^3]:    "Who are you?"
    "The angel with golden hair."
    "What do you want?"

[^4]:    * This, I am told, is the version sung by Boston children-
    "Green gravel, green gravel, the grass is so green; The fairest young maiden that ever was seen. Oh, Mary! oh, Mary ! your true love is dead; He sent you a letter to turn round your head. Oh, Mary ! oh, Mary ! do you think it is true ? Oh, yes! and oh, yes ! and what shall I do We'll wash you in milk, and dress you in silk,
    And write down your names with a gold pen and ink."
    But as to the method of playing it, I have not been informed. A version somewhat similar was sung in Staffordshire (England) half a century ago.

