

Frivolty are generally linked together yet the issues involved are of too much moment to be passed over lightly. There is an intimate connection between dress, manners, and character that cannot be ignored. Study the two opposing types of Cavalier and Puritan in the time of Charles II if you wish to gain an insight into one phase of this problem.

It may seem to some a matter of small moment whether a man wears a dress coat or a suit of fustian; the veriest trifle whether, when he meets a lady, he shall greet her with a bow, or with a nod and a "hello! Mary;" of little consequence whether he conforms to the canons of good manners in his dealings with his fellows, or obeys no other law than his own inclinations; yet all these are matters of serious import. For does not Madame Fashion so lead man to seek, in the first instance, *beauty*; in the second, *the most perfect mode of expression*; and in the third *ability to so conduct himself in his relations with his fellows as to avoid all unnecessary friction and pave the way to sympathetic intercourse*. Think you that the fine perception which discerns the smallest diversity of form or colour, and the discipline which enables one to control his impulses in accordance with recognized law is of no value in determining character and hence destiny.

In every age—the Chaldean, Egyptian, Greek, Roman, Modern, Madame Fashion by establishing ideals in art, dress and general deportment gave its special character and tone to each civilization and to-day in the great commonwealth of nations, drawing upon the past, is she not gradually forming a common standard of beauty and fitness which, as sympathetic appreciation is the basis of all true relationship, is absolutely essential to the unification of the race?

Without attempting to condone the mistakes and extravagances which she indulges in, and which must be expected so long as man has no other means of discovering the right than by making test of and discarding the wrong, it behooves us to realize her mission, and recognizing her as a full sister of Mr. Orthodoxy see that we do our part to enable her to fulfil her proper function—the establishment and enforcement of canons of good taste in every department of social intercourse.

Of Mrs Grundy permits me to say the interest she takes in our behaviour is not necessarily intrusive or impertinent, on the contrary it is always to some extent justifiable. No man can live to himself and our manner of conducting ourselves is ever a matter of proper concern to the community to which we belong. Whether we make our back yards repositories of filth or convert our homes into moral pig-styes Mrs Grundy is warranted in protesting against the nuisance and in endeavouring to have it abated. That she is more or less meddlesome and sometimes takes most unwarrantable liberties cannot be disputed, but these are rather the faults and failings of individuals than of the community in general. The Public Mind and Public Will in matters of right behaviour is a most essential factor in human development, for many who fear not God nor honour the King fall in abject submission before Mrs. Grundy's slightest frown. Much reason is there, therefore, to use every effort to make so potent an