

modesty which is the best jewel a woman can wear." ‡

In the early ages of Christianity gloves were a part of monastic custom, and, in later periods, formed a part of the episcopal habit. The glove was employed by princes as a token of investiture : and to deprive a person of his gloves was a mark of divesting him of his office. Throwing down a glove or gauntlet constituted a challenge, and the taking it up an acceptance.

Fans have become, in many countries, so necessary an appendage of the toilette with both sexes, that a word respecting them in this place seems demanded. The use of them was first discovered in the East, where the heat suggested their utility. In the Greek Church a fan is placed in the hands of the deacons, in the ceremony of their ordination, in allusion to a part of their office in that Church, which is to keep the flies off the priests during the celebration of the sacrament. In Japan, where neither men nor women wear hats, except as a protection against rain, a fan is to be seen in the hand or the girdle of every inhabitant. Visitors receive dainties offered them upon their fans : the beggar, imploring charity, holds out his fan for the alms his prayers may obtain. In England, this seemingly indispensable article was almost unknown till the age of Elizabeth. During the reign of Charles II. they became pretty generally used. At the present day they are in universal requisition. Hats and bonnets are of remote antiquity : it is difficult to say when they took their rise. Of perfumeries, also, little need be said ; they were always, like flowers, artificial and real, favourites with the fair, as they ever should be.

A shameful extravagance in dress has been a most venerable folly, in spite of the enactment of sumptuary laws. In the reign of Richard II., the dress was sumptuous beyond belief. Sir John Arundel had a change of no less than fifty-two new suits of cloth of gold tissue. Brantome records of Elizabeth, Queen of Philip II. of Spain, that she never wore a gown twice. It cannot be denied that the votaries of fashion too often starve their happiness to feed their vanity and pride. A passion for dress is nothing new ; a satirist thus lampoons the ladies of his day :

"What is the reason—can you guess,  
Why men are poor, and women thinner?  
So much do they for dinner dress,  
That nothing's left to dress for dinner."

It is not women alone that evince a proclivity in this direction ; there are as many coxcombs in the world as coquettes. The folly is more reprehensible in the former than the latter because it has even less show of excuse.

Leigh Hunt says : "Beauty too often sacrifices to fashion. The spirit of fashion is not the beautiful, but the wilful ; not the graceful, but the fantastic ; not the superior in the abstract, but the superior in the worst of all concretes—the vulgar. It is the vulgarity that can afford to shift and vary itself, opposed to the vulgarity that longs to do so, but cannot. The high point of taste and elegance is to be sought for, not in the most fashionable circles, but in the best-bred, and such as can dispense with the eternal necessity of never being the same thing."

The mere devotees of Fashion have been defined as a class of would-be-refined people, perpetually struggling in a race to escape from the fancied vulgar. Neatness in our costume is needful to our self-respect ; a person thinks better of himself when neatly clad, and others form a similar estimate of him. It has been quaintly said that "a coat is a letter of credit written with a needle upon broadcloth."

Character is indexed by costume. First impressions are thus formed which are not easily obliterated. Taste and neatness in dress distinguish the refined from the vulgar. Persons of rude feelings are usually roughly attired ; they evince none of the grace and delicacy of the cultivated in intellect, morals, and manners.

Girard, the famous French painter, when very young, was the bearer of a letter of introduction to Lanjuinais, then of the Council of Napoleon. The young painter was shabbily attired, and his reception was extremely cold ; but Lanjuinais discovered in him such striking proofs of talent, good sense, and amiability, that on Girard's rising to take leave, he rose too, and accompanied his visitor to the antechamber. The change was so striking that Girard could not avoid an expression of surprise. "My young friend," said Lanjuinais, anticipating the inquiry, "we receive an un-

‡ London Society.