

ating. Talk at her by reflecting on neighbours who do the same : tell her she appears less lovely when thus tampered with. Ask her if she wishes to look young, and assure her that *this* is the quickest way to look old. Then finally come down on her with the warnings of Scripture. You may speak once and again, and she is invincible ; but never desist ; be always amiable and bland, but still persevere. It is worth putting every engine in motion. If you succeed, you will no more see lips stained with vermilion, a mouth like that of a bear reeking with gore, nor eyebrows blackened as from a sooty kettle, nor cheeks plastered like whited sepulchres." Of course this exhortation, while shaming the women addicted to meretricious adornment, proves that the dames of the eastern empire could at least make their independence recognized—a contrast to their successors to-day.

Not so the maidens. Till the period of a premature marriage the sex lived in the deepest seclusion. No sign of mental education. "Whence comes it," asks Chrysostom, "that the sex is so effeminate, but from their method of rearing? It is the result of their seclusion, their idleness, their baths, their unguents, their downy couches." A watch was set on their chambers. They seldom attended the services of the Church. The young lady never saw her future husband unless she, from some lofty window, peered after the unknown master of her happiness. A like happiness seldom came to him. The courtship was conducted by his father and mother and innumerable match-makers ; the contract made in the presence of ten witnesses ; and if a wife brought a large dowry the husband was expected to meet it with a certain amount, which, in the event of her early death, might be claimed by her relatives.

The marriage ceremony was a miserable mixture of pagan and Christian rites. To-day the bishop or priest joined the hands of the pair and pronounced a blessing ; to-morrow whatever of purity might have been fostered by the seclusion of the bride's previous life was prostrated in an hour. She came forth from her father's house covered with paint, and received by a host of drunken and lascivious men and women, slaves, vagabonds, prostitutes. The procession to the house of the bridegroom late in the evening was attended by innumerable lamps and torches, the bride being paraded through the agora to the sound of flutes and cymbals. Professional singers and dancers were hired for the occasion ; every license was given to the drunken revellers, around, who assailed her ears by foul and scurrilous songs. If the couple were wealthy a saturnalia ensued. They were "at home" for a week after the ceremony. Not only was the bride painted, she was arrayed in finery ransacked from all her friends. The week expired, restitution must be made, and it would seem this was a trying moment to the poor girl-wife. "The bride will not take it to heart bitterly," said Chrysostom, "if she be kindly treated." But in truth she ought to have had a gay heart though stripped of her borrowed plumes, because by her marriage she had passed from a seclusion which was an imprisonment, to a freedom out of doors, and an authority in the house hardly exceeded in modern life.

The Saint draws a beautiful picture of the matron seated on high, with her maids spinning in silence at her side. But he dwells longer and oftener on a far different scene : the wife, a termagant in-doors, beating her slaves, or indulging in fashionable dissipation abroad. "When," says Chrysostom, in his homily on the Ephesians (Cap. iv. hom. xv., tom. xi., 129) "they are exasperated with their damsels the whole house re-echoes to the cry, and should the house adjoin the street, every passenger overhears the mistress and the shrieking maid. . . 'What! may she not beat her?' I say not that, for she ought, but not continually, nor immoderately, nor for household trifles, nor for neglectful service merely. But if she injures her own soul, then all men will approve, and none condemn the beating. Yes ; if she will not improve, correct her with a rod and blows. 'And what am I to do if she paints?' Forbid it. 'What if she is given to drinking and talking scandal?' Why, how many ladies are the same? But many a mistress is so savage as to scourge till one whole day cannot efface the stripes ; and when the unhappy woman next appears in the bath, all this cruelty is disclosed. Now she is threatened with the dungeon ; now assailed with ten thousand oaths and maledictions ; first she is a witch, then something worse than a witch, for in her foaming passion, a mistress withholds no wordy insult. She strips her and binds her to the bed-post, summons her children to the spectacle, and bids her dotard spouse act the part of executioner."

When the great lady went abroad, fashion required not a troop of females but a retinue of eunuchs. "In liveries decked with gold," says Chrysostom, "they must be in attendance on their mistress." The word "mules" sets the eloquent preacher off, and he paints a series of interesting pictures which would find a parallel in modern times. The husband has despatched the mules elsewhere. Forthwith ensue peevishness, a quarrel, a sul-

len fit ; perhaps she herself had forgot the engagements of the morning and let them go—not the less all the day long she is devoured with vexation. And besides, these same mules may turn lame, and both of them too, and they must be sent out to grass, and that, year after year and for weeks at a time. She thought it an age while she sat at home, for she could not go out on foot, as though she was in a prison. "It would have been better," cries the preacher, "to have walked than to have sulked at home, or why were feet given to us? But she did not like to be jostled by her acquaintance ; that might excite a blush ;" and he abruptly closes with the retort that there might be far better reasons for her blushing at home. Happy was she with white mules to her carriage. All the harness must be in keeping, with a gilded collar and trappings of silver tissue, and her first drive was to her jewellers.

At balls, marriages, and processions her jewellery was well displayed, but at none of these was she so determined to give scope to her vanity as in church. "Yes," cries Chrysostom, "in one tip of her little ear she will suspend a ring that might have paid for the food of ten thousand poor Christians." Her waist blazed with gems, and her mantle was profusely adorned. To all remonstrances her reply is, "I like it, and my heart swells while all admire." Even the Virgins of the Church were infested with the prevailing vanity. Not that they were ever seen with golden ornaments or braided hair. "No," says the Saint ; "but they have become cunning in their simplicity ; and this is worse and worse. . . . Their gown is of the deepest grey ; they are very short-waisted, and the girdle just below the breast performs its office with the closest assiduity. Then there are the shoes, refulgent with blacking, nicely acuminate to a point, the copy of no mortal foot, but of the beau ideal of the painter's art. Who can withdraw from that face which has never known paint, but glistens with perpetual soap? A veil whiter than the face hangs partially before it, and this again is contrasted with the black robe in which she appears—broad, its hood just covering the summit of her head. But who shall decide the objects of that veil, for from beneath it her eyes are seen to wander in ten thousand movements? Then the gloves cling so smoothly to the hand, that they look like another integument of nature ; and last of all," says the saintly preacher, "are countless artful graces of carriage and deportment, such as entrance every eye, even though a dame all golden be riding by her side."

The fashionable dames were beset at the church door by every form of want and hideous professional mendicancy. Every appeal was in vain, until the disdainful lady was implored by her own loveliness. "Then the heart leaps, the colour glows, and the hand makes its offerings to charity." In the church the females were placed apart, generally on an elevation or gallery above the men. Nevertheless the conduct of both sexes in church was disgraceful. "The order of a household shames the disorder of the church." "Here are the tumult and confusion of an inn, the laughter and hubbub of the bath and agora." The dress in very many cases was most meretricious. The church was notorious as a place for assignations. Matters of trade were discussed. If the sermon was dull, chat and joke were the order of the day. During the prayers they sat and chatted, and sharp and witty repartees were circulated. The women were the worst offenders. "Here," says Chrysostom, "they shew neither awe nor reserve : here *they* laugh always."

A really searching comparison would show that while in some things we have improved, many of the follies which Chrysostom condemned exist among ourselves to-day, while a few vices have been developed from which even Byzantine ladies were free.

HENRY OSWALD.

SIR WILLIAM PETTY.

His father was a poor tradesman ; and the future statesman and political economist, the founder of the noble family of Lansdowne, of which our Governor-General is the present head, like many another eminent man, began life in an humble station. He attended the grammar school of his native place ; and having at the age of fifteen made himself master of all the subjects taught there, he crossed the channel in quest of further knowledge, and entered a seminary at Caen. He had previously lost his father ; and having been thus cast upon the world without patrimony or patron, it becomes a pertinent question how he obtained means of support at this Norman college. We find that like many another poor scholar, he had recourse to ways of making money, and that, with his studies, he carried on traffic as a merchant in small wares. He opened a shop, or stall, in the town of Caen for the sale of English goods, and met with such success that he was enabled to pay all expenses, both of maintenance and education, for four years. Josiah Wedgwood, the potter, whose origin was even humbler than that of the subject of our notice, was in the habit of