

battlefield, international relations, political partizanship, the diffusion of wealth, social distinctions, and the means of internal communication. She pointed out that behind the strange changes of fashion, there often lay a meaning which made a curious and interesting history. Whenever there was a great interest in new styles of dress, some singular prosperity or increase in trade had happened to the country. Before the Reformation, most people had very little money, according to our modern ideas, and they used to go clad in sober gowns much after the same pattern. But this was altered in the time of Elizabeth, when we began to trade with the East Indies, and to receive the gold of Peru and the plunder of Spanish dominions. Men gave up wearing the long gowns of their fathers, and copied the fashions of Venice, France or Germany. The ladies adopted silk, satin and cloth of gold, painted their faces, and had their hair "wreathed and crested," and hung with bugles and many childish gewgaws; but the piercing of the ears was "not so much frequented amongst women as men." Great ruffs stood out round the heads of women like "pillars of pride," strengthened by what the Puritans called "the Devil's liquor, starch." At this period came in pocket-handkerchiefs, silk stockings, fans and ostrich feathers. People in trade began to adopt the new finery. Two hundred years later, when we were fighting Holland and France, new wealth again showed itself in the splendour and cost of our rich folk's dress. Women collected their clothing from all parts of the earth. The men were fully as smart, and wore quite as many bright colors—bows of riband and silks and satins. Then came the romantic imitation of humble life and its simplicity. A wealthy man would dress like a shepherd and carry a crook, but that was golden, and his coat was of velvet and

lace. Titled ladies made themselves into mock milkmaids, in silk frocks covered with diamonds. Gentlemen wore loose coats called "wrap rascals" and gold-laced hats, slouched in imitation of stage coachmen; others were mock grooms, in dirty boots and spurs. A pretty fancy in women's dress at that time and for hundreds of years before was the wearing of aprons as part of their smartest dress, as a symbol of the housewifery and dainty qualities of a capable and well-bred woman. Some men had their beards starched and put in paste-board cases over night. A man appeared in St. James's Park in a coat loaded with gilt buttons, skirts long, a scarlet waistcoat, set off with gold lace, and otherwise peculiar; and he was a blacksmith. But all this kind of fashion was scarcely to be found out of London. In our own days we saw the effects of wealth and trade, and the lesson taught was that a history of dress would be largely a history of conquest, colonization and discovery. But other things had also influenced fashions. The wearing of the green by the Irish, of the Garibaldi jacket, and of the colors called Solferino and Majenta; and the imitation in England of the styles of Napoleon III. and the Empress were referred to; and then it was shown that, when we were at war with France, fashionable people went to look for models in Italy, Spain or Germany, but went back to France as soon as peace was made. It was once part of the manners of a fine gentleman to comb his wig in public places. At one time a lady's hair was dressed for three months at least, during which time it was not in her power to comb her head. At the first French Revolution we copied the simplicity of the French peasants; and then the flowing lines of Grecian and Roman dress were copied by our women, so far as they understood them. The love of good conduct and morality affected dress in the cases of