

By this time English lace had advanced in public estimation. In the year 1660, a royal ordinance of France provided that a mark should be affixed to thread lace imported from England, as well as on that of Flanders; and we have already told elsewhere<sup>8</sup> how the Earl of Leicester procures, through his countess, bone lace to a considerable amount, as a present to Queen Anne of Austria.

Speaking of bone lace, writes Fuller in his "Worthies:" "Much of this is made in and about Honyton, and weekly returned to London. . . . Modern is the use thereof in England, and not exceeding the middle of the reign of Queen Elizabeth. Let it not be condemned for a superfluous wearing because it doth neither hide, nor heat, seeing it doth adorn. Besides, though private persons pay for it, it stands the State in nothing; not expensive of bullion like other lace, costing nothing save a little thread descanted on by art and industry. Hereby many children, who otherwise would be burthensome to the parish, prove beneficial to their parents. Yea, many lame in their limbs and impotent in their arms, if able in their fingers, gain a livelihood thereby; not to say that it saveth some thousands of pounds yearly, formerly sent over seas to fetch lace from Flanders."

Even in 1655, when the variety of points furnished matter for a letter from the members of the Baptist church assembled at Bridgewater, the "Beleeven men," unwilling to injure so flourishing a commerce, merely censure "points and more laces than are required on garments," and these they desired might be proceeded against "with all sweetness and tenderness and long-suffering."<sup>9</sup> The conciliatory measures of the Puritans, maybe, affected the trade less than the doings of Lord Cambury and Lord Churchill's dragoons in the suppression of Monmouth's rebellion in 1680, by which time the lace-making art was carried on in many small country places in Devon. They pillaged the lace-makers right and left, and when quartered at Colyton,<sup>10</sup> these unruly soldiers

<sup>8</sup> See p. 294.

<sup>9</sup> Church Book of the Baptist Chapel of Lyme Regis.

<sup>10</sup> Colyton and Ottery St. Mary were among the first. Wherever the say or serge fabric decayed, the lace trade planted itself.

In the church of Colyton, under a fine canopied tomb, repose back to back, in most unsociable fashion, the recumbent

figures of Sir John and Lady Pole. "Dame Elizabeth, daughter of Roger How, merchant of London, ob. 1623," wears a splendid cape of three rows of bone lace descending to the waist. Her cap is trimmed with the same material. As this lace may be of Devonshire fabric, we give a woodcut of the pattern (Fig. 136).

Sundry Flemish names may still be