



MEDIAEVAL SHOES.

Among the old shoes disinterred at various times in this country, those which belong to Romano-British or Plantagenet times exhibit a very advanced state of the gentle craft. Thus Fig. 1 in our engraving illustrates a Roman shoe found in a tomb at Southfleet in Kent during the year 1802. It evidently belonged to a person of rank, for it is of purple leather, beautifully reticulated. But others have been found formed out of one piece of untanned leather, and slit in various places, through which a thong was passed, which, being fastened round the ankle, drew them tight like a purse. Shoes thus constructed, Planche says, were worn within recent times in Ireland. The two specimens given, and marked Figs. 2 and 3, are in the Royal Irish Academy, and are described as ancient Irish shoes.

Meyrick says the shoes worn by the original inhabitants of the British Isles were made of raw cowhide, having the hair turned outwards, and coming up as high as the ankle.

Froissart relates, that, in the retreat of the Scotch before the army of Edward III. in 1327, "they left behind them more than x. m. (10,000) olde shoes made of rawe lather with the heare styll on them."

The Franks are also described as making their shoes of skins on which the hair remained.

To judge from these examples it would seem as if the primitive shoe was a mere piece of raw hide, tied by a thong or thongs round the foot.

By the time Christianity is seen making conspicuous conquests among the Teutonic invaders, a style of shoe had come to be used which in form was almost the same as our own.

The Anglo-Saxon shoes resembled those of the Carovingian Franks, only, instead of being cut out square over the instep, they were slit straight down to the toe (Fig. 6). The old German wore an almost identical shoe. The Anglo-Saxon also wore a short boot, and then a sock over his stocking. Such a mode of foot-gear was much affected by the clergy. Sandals being considered the peculiar covering for the feet of saints and other religious persons (Fig. 7), the shoes of the clergy were ornamented by bands crossing them in imitation of the thongs of sandals.

The Germans wore a shoe made like that of the Saxons, open over the instep to the toe, and both these peoples, as well as the Franks, ornamented their shoes with studs (Fig. 9).

The shoes of reasonable people in most parts of Christian Europe continued throughout the Middle Ages to be formed to the shape of the foot, and very much of the fashion worn by the same sort of people in the present day (Figs. 10, 11).

However, the eleventh century, and still more the latter half of the fourteenth and

the greater part of the fifteenth, are distinguished for a form of shoe which is without doubt among the maddest of all the aberrations of fashion.

We hear of it first in connection with the vicious court of William Rufus. Ordericus Vitalis ascribes its origin to a desire on the part of Fulk, Count of Anjou, to hide the great bunions which deformed his feet.

Good Bishop Serlo, preaching before Henry I. in the village church of Charenton, in Normandy, set forth the sufferings of the people and the violence and the vice of the ruling caste. "These sons of Belial," he said, "dress their hair like women, while they wear things like scorpion's tails at the extremity of their feet, thus exhibiting themselves as women by their effeminacy and serpents by their pointed fangs." However, the "pigaces" kept their ground, for in the reign of Stephen we find them worn by Robert of Chester, as appears from his seal.

In fact the peaked shoe was but an exaggeration of a fashion long prevalent, and in its ordinary form may be seen in Fig. 12, foot of a Crusader.

Medieval shoes, whether pointed or round-toed, were adorned with various kinds of splendid ornamentation (Fig. 13). The effigy of Henry III. of England at Westminster is remarkable for the splendor of the shoes. They are crossed at right angles by golden bands all over, each intervening square containing the figure of a lion.

In the days of Edward II. even ostlers had to be rebuked for luxurious foot-gear. Very moderate examples of the knightly foot-gear of the fifteenth century are given in Figs. 14 and 15. Long-peaked boots submitted, like all outward things, to the rise and decline of the artistic taste, becoming purer in outline and in design with the dawn of social reform, and returning into extreme ugliness under Richard II.

In the chapel of St. Stephen at Westminster formerly existed some wall-paintings, in which the shoes were the finest examples known of the medieval shoe, and perhaps might compete for beauty of form and the design of the ornament with anything ever turned out by the gentle craft. Fairholt speaks of them as "beyond all Greek, all Roman fame." The ornament on the instep of one of them (Fig. 16) affords an illustration of Chaucer's description of the dress of the young priest Absolon, who had—

"Paule's windows corven on his shoes."

Very soon after Richard II. began to reign a very great decline is observable in public taste, exhibiting itself especially in foot-gear, which became monstrous. Snouts of about six inches long stuffed with moss were fastened on to the end of the shoe (Fig. 17). This appendage was called a cracowe. The beautiful shoes of the early part of the century had more than ever taken a senseless form. On the feet of

three figures in a MS. in the Royal Collection, said to represent the three uncles of Richard II. are shoes that exceed in length all ever before known. Fig. 18 is a mild form of this mode.

In the reaction against loose fashions ensuing on the fall of Richard II. shoes were during the next two reigns reduced to moderate dimensions, but in that of Henry VI. they started out again with redoubled vigor. It was about this time that the long-peaked shoe became known in France as the *chaussure à poulaine* (Fig. 19).

Charles V. of France put the long-toed shoe down, and for a time an extremely square shoe with a rounded toe became the vogue (Fig. 20). However, the peaked toes asserted themselves again, and in France and Germany men wore points of iron a foot long attached to the toes of their shoes, through which a chain was passed, so that they were held aloft in the air. In England we learn from a contemporary author that men wore shoes and pattens snouted and piked more than a finger long, crooking upwards, resembling devil's claws, and fastened to the knees with chains of gold and silver. In 1465 "it was proclaimed throughout England that the beakes or pikes of shoes and boots should not pass two inches in length upon payne of cursing by the clergie and forfeiting 20 shillings."

In Edward the Fourth's reign long boots appear to have been worn with pointed up-turned toes, and a great collar of lighter leather, like the top-boot of our own age (Fig. 21). In another form the boot opens all the way down and is tied at intervals by strings (Fig. 22).

The "peaked shoon" were rendered still more monstrous by the mode introduced about the time of Henry VI. of wearing an overshoe or clog with the pike attached to the end. This extraordinary foot-gear necessitated the using a staff if the wearer was weak in the ankles (Fig. 23).

Besides the clog there was an overshoe, which also was piked. It was shaped like a skate, and bound to the foot by an upper piece and a strap and buckle. Richard III. wore such an overshoe, but it was evidently only a piece of dandyism, whereas the clog appears to have been intended for out-door use.

In 1383 high-born folly had reached such a length that men of fashion were obliged to tie their serpentine toes to their knees with chains of silver gilt or at least with silk laces (Fig. 24).—R. Heath, in *Leisure Hour*.

QUESTIONS FOR YOUNG CONVERTS.

BY REV. A. H. BRADFORD, D.D.

If the young convert, before joining the church, would take these questions and write out honest answers to each one of them, he would be able to give a reason for the faith that is in him. They have been published in tract form by the Congregational Publishing Society.

1. What is it to be a Christian?
2. How do Christians differ from those who are not Christians?
3. How may you learn whether you are a Christian or not?
4. Why do you believe you are a Christian?
5. What are the evidences of the Christian life given by the Apostle Paul, and called the fruits of the spirit?
6. What is it to be a sinner?
7. How do you know that you are a sinner?
8. What are the conditions on which sins may be forgiven?
9. Is there any other way of salvation revealed, except through Jesus Christ?
10. What do you mean when you speak of Christ as your Saviour? From what does he save? When does he save?
11. Do you trust the Saviour when he says that, if you are truly penitent, your sins may be forgiven?
12. Does the Saviour help you to overcome the temptations of your daily life?
13. Do you believe that God is your Heavenly Father; and that he loves you and wants you to love and serve him?
14. Have you promised God to serve him so long as you shall live?
15. Is it your determination henceforward to submit to be led in all things by the Lord Jesus Christ, asking in regard to all things what is His will?

16. What do you find in the Bible assuring you that if you thus submit to him, he will accept and save you?

17. How do you regard the Bible, and what value has it to you?

18. Have you regular times for reading your Bible, and for prayer?

19. What is a Christian church?

20. Why ought all Christians, who can, to unite with the church?

21. What are the sacraments of the church?

22. What is the significance of baptism?

23. What is the significance of the Lord's Supper?

24. What is the duty of all members of the church to the church and to the other members also?

25. Have you carefully examined the articles of faith and covenant of the church with which you propose to unite; and, so far as you understand them, do they substantially express your belief and purpose?

26. Are you ready to consecrate yourself to God and his service, publicly, by uniting with the church at such a time as your Christian lives shall commend you to the committee as worthy to become members of the church?

27. Do you understand that it is better to answer every one of these questions incorrectly than to answer all of them aright, without honesty and sincerity?—*Golden Rule*.

SELF-DENIAL AND THE POWER OF A SIXPENCE.

"I suppose there can be no doubt whatever," says the author of "Fancy Fair Religion," "that Christians in deed as well as in name amongst the poor, give of their substance out of all proportion more than do most of those in easy and comfortable circumstances. The following story was told to me not long since by one upon whose testimony I can implicitly rely. A poor Scotchwoman, in receipt of parish relief, used to put by regularly a penny at a time to give to foreign missions, and as often as her pennies amounted to five shillings, she forwarded that amount to the London office. One day a lady visitor looked in, and asked the old woman if she had lately had any meat. She answered she had not, so the lady gave her sixpence to buy some. She thought, however, 'I have long done very well on my porridge; so I will give this sixpence also to God, as well as my regular penny,' and five shillings and sixpence was sent up after the usual interval, with an explanation put in the briefest terms about the extra sixpence. At a missionary breakfast given shortly afterwards by a wealthy man, at whose house the secretary of the society was staying, the conversation naturally turned upon gifts offered to God on behalf of the spread of the Gospel of his Son, and the secretary brought out and read the poor woman's letter. The host and his guests were greatly touched, the host declaring he had never heard such a story, and was certain he had never denied himself a chop for the cause of God, and added, 'You may put down my name at once for £500.' Another gentleman said the same, and before that breakfast party broke up more than £2,200 had been collected, and the secretary was requested to write and tell the poor old woman how her example had been the means of collecting that large sum." Surely "those are last which shall be first, and those are first which shall be last."

INDIVIDUAL LIBERTY.

It is a greater trespass on individual liberty to refuse to let a man sell harmless oleomargarine, and an infinitely greater trespass to require him to be inoculated with a filthy disease than to forbid him to spread moral pestilence by means of a bar-room.—*Montreal Witness*.

