

not be her foot alone, but her whole self, that would inevitably be estimated by this foot-measure,—and rightly too. It has always been so. The story of Cinderella and the “glass” slipper (or the “fur” slipper, as it was originally), where the young prince sought for the foot which the lost slipper would fit, is a folk-lore tale of the ages. The point of this story is, not that a small foot is a lovely one, but that a lovely woman will give indications of her loveliness in the shape and proportions of her foot, as indicative of her character. In the version of this story as it appears among the Southern Slavonians, the shoe was taken by the prince to all the girls of the village in succession; but “for some it was too large, and for others too small; for some too narrow, and for others too broad.” Only the foot of *Pepelezka* (“Cinderella”) corresponded with the shoe of *Pepelezka*.

So down along the centuries. In the story of the capture of Constantinople by the Latins in the thirteenth century, among the art treasures of the capital of the East, special emphasis is laid on “the incomparable statue of Helen;” and first in words of praise of that statue are described “her well-turned feet.” And Tennyson pictures the beauty of Maud as evident

“From the delicate Arab arch of her feet

To the grace that . . .

sits on her shining head.”

Of his “Lady of the Lake,” Scott is sure that

“A foot more light, a step more true,
Ne’er from the heath-flower dash’d
the dew.”

And a recent writer has written on the characteristics of the women of different countries, as illustrated by their feet and ankles.

There is a lesson in the many Bible references to feet and steps, as related to character, that presses home this

truth to those who have failed to give it attention. Man, formed in God’s image, is to stand erect on his feet, while the arch-enemy of man, and of God, crawls in the dust; and man evidences his manhood by looking well to his feet and considering his steps, and refusing to grovel with those of a lower nature than himself. The foot is spoken of as if it were the man himself, and the walk as if it were the conduct of the man. Man is enjoined to keep his foot in the right way, to refrain his foot from the wrong way, to look well to his steps, and to walk as becometh one who is an example to others. He is promised protection and guidance to his feet, and a standing-place in every emergency.

If indeed our character shows itself in our feet and in our walk, we should give due attention to our feet, and to the manner in which we use them. A child may gain in character through being taught to stand with firmness yet without obstinacy, and to walk with ease and gracefulness without affectation. And all of us would do well to consider that we are both forming and disclosing character by every step we take, and by the manner and direction of its taking.

In another life we may have wings as a means of maintaining our position, or of changing it; but in this life we are given feet on which to stand, and by which to make progress. It is our duty to have our feet at their best, and to use them aright. We need God’s help in making our feet fit for the service to which we are called, and in keeping them where they ought to be. There is no substitute for a firm foothold, in upright standing and in a godly walk. A hostile critic of Ralph Waldo Emerson had reference to this truth in his reply to one who said, “The trouble with Mr. Emerson is that his head is always in the clouds.” “No, no,”