

sides, is courteous and affable, and lively in conversation, and evinces a general knowledge, which might raise a blush on the cheeks of some of our city belles.

FACTS FROM HISTORY.



AMONG the Anglo-Saxons, the trade of a shoemaker was somewhat comprehensive. He manufactured and supplied ankle leather, shoes, leather hose, bottles, bridle thongs, trappings, flasks, boiling vessels, leather neck pieces, halters, wallets and pouches.

The priests of the Anglo-Saxons were commanded to increase knowledge by dilligently learning some handicraft. Hence it is that so many curious pieces of inventive mechanism have been handed down as the works of early monks.

The invention of the musical scale, or gamut, occurred in 1022: it was the work of an Italian Monk, and contributed to diffuse a taste for music. The inventor, Guido Arctine, was sent for thrice to Rome, to explain and teach it to the clergy.

In the reign of Stephen, long hair was very much worn; it was a great eye-sore to the clergy, who did not like the contrast of their shaven polls with the flowing ringlets of the knights and barons. Formerly the English wore the hair upon the upper lip but this not being the Norman fashion, the Conquerer compelled them to have that part, as well as the chin, shaven.

In the reign of John, religion formed part of every exhibition. Theatrical spectacles were of a religious character, the clergy and their attendants being the actors, clothed in sacred vestments. They represented the Scripture miracles, and the sufferings of the martyrs.

The first toll we read of in England for mending the highways was imposed in the reign of Edward the Third, and was for repairing the road between St. Giles' and Temple Bar.

In the reign of Edward the Third, laws were enacted to restrain luxury of living. No man under a hundred pounds a year, was allowed to wear gold, silver, or silk, in his clothes. Servants were also prohibited eating flesh meat, or fish, above once a day. No one was allowed, either for dinner or supper, above three dishes in each course, and not above two courses.

In the twelfth and thirteenth centuries, our ancestors spoke a language as unintelligible to us as a dead or foreign language; and in the fourteenth century they only begin to be intelligible with the help of a glossary, as may be remarked in the writings of Chaucer and Gower, who flourished at that age.

Before Cardinal Langton had divided the Old and New Testament into chapters and verses, two modes of preaching were practised. The first consisted in explaining a large portion of Scripture, sentence after sentence, in the regular order in which the words lay, making short practical reflections on each sentence. The second mode of preaching was called *declaring*, because the preacher without naming any particular text, merely declared the subject upon which he had to enlarge. When texts were first employed, the new mode was stoutly opposed as subversive of the good old custom.

In the time of Richard the Third, war was the chief pursuit of all classes, not excepting the clergy. Even the courts of the universities were frequently stained with blood, Learning was little esteemed,