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According to the *American Art Printer*, there are 125,000 printers in the United States.

At Tucamche, in Guatemala, the boys in a school recently seized the master and hanged him in the schoolhouse.

The prices of camphor and gum promise to rise. The German government is making gigantic purchases of these articles for the manufacture of smokeless powder.

Separation from his wife is sought for by a Chester, Pa., man, and he backs his claim for it by the statement that she danced for joy when he chopped his fingers off.

New York uses annually about 280,000,000 quarts of milk. To produce this supply requires about 200,000 cows, worth $10,000,000, and the farms necessary to keep these cows are worth about $40,000,000.

Justice Lamar thinks that Justice Matthews died from overwork, and apprehends that others will break down unless the Supreme Court can be relieved from some of the strain to which it is constantly subjected.

A Michigan man buried his wife, put up a headstone, repainted his house, married a second wife, and dug five acres of potatoes within seventeen days, and yet he says he can't begin to hustle as his father used to.

The Armours, in Chicago, did a business of $60,000,0000 last year, $5,000,000 in excess of 1888. Six thousand men were employed, and paid $3,000,000. The firm killed 1,200,000 hogs, 600,000 cattle, and 250,000 sheep.

From the year the patent office was established up to the present time 3,500 patents have been granted to females. The first woman patentee was Mary Kees, who invented a machine for weaving a mixture of silk and thread.

There are three Roman Catholic and eight Protestant missions in the Congo territory. They support twenty-eight stations and ninety-five missionaries. The Protestant missions are supported by Americans, English, and Swedes.

A squirrel was killed recently on its way from a grain field in San Joaquin County, California, and on examination of its pouches they were found to contain 819 grains of wheat, which go to show how much damage a few of these animals can do.

Nellie and Hattie Cook, aged 14 and 16 years respectively, daughters of Lyman Cook, of Smith County, Kansas, husked 1,000 bushels of corn for their father last fall, for which he paid $25, having agreed to pay them 2½ cents a bushel for all they would husk.

A writer in an Eastern journal, talking about church choirs, says they have become the training-school for the comic-opera stage. "The good deacons may not believe it possible, but a glance at the history of the most popular soubrettes and prima donnas shows that they graduated from church choirs."

Antone Fratus, of Provincetown, Mass., selected his pillow as a safe place for keeping money, and there deposited $300 in an envelop. His two-year-old child found the envelop and shoved it through an open grate into the fire. There was $290 in bills, which were destroyed, and a $10 gold piece was found in the ashes.

A curious circumstance is noted by the Tampa (Fla.) *News*. An orange grove near that place was abandoned a long time ago. The cars pass the grove, and it is said that the row of trees next the car track has a healthy, vigorous appearance, while all the trees beyond, without one exception, have a deathly pallor which betokens early demise. Whether the thriftiness of the trees next the track is due to the trembling of the ground caused by passing trains, or to the smoke from the engines, both or either, is a question.

The Khedive is much in love with his wife, who wears a modern costume, while their children dress like Americans. The Khedivah, as she is called, has her harem, or women servants by scores. She is accompanied whenever she goes out to ride or drive by some of her numerous eunuchs, and she keeps up a big establishment separate from that of the King. Their love for each other and the example of the Khedive in having but one wife is catching, and many of the older noble Arab gentlemen are following it.

James Lick, the California philanthropist, died in October, 1876, but the contest over the construction of his will is still going on in the California courts. The latest point to which it has been found necessary to give a legal construction is the intention of Mr. Lick as to the School of Mechanical Arts, for the foundation and maintenance of which he willed $540,000. The fact that for over thirteen years his executors have been trying to find a way to carry out the provisions of his last testament; the delay and loss which have resulted, and the entire defeat of some of his intentions, offer striking proofs of the advantage to rich men in putting their benevolent purposes into practice while they are alive and can be sure that their wishes are obeyed. Dollars never go so far in philanthropy as when they are administered by their owner himself.

IMPATIENCE.

BY OSIAS MIDSUMMER.

NO. I.

"I've left the bright, bright valley where flowers are blooming,
No flowers are here but the thistle and thorn,
My days are as darkness and cyclones and tempests,
I wish I was dead or had never been born."
While thus sang a lady when nearing the shadows
Which fall after twilight in life's rugged way,
A voice at her elbow reminded her gently,
"'Tis true as a prophet: Each dog has its day."

For there by her side on a rustic seat sitting
Her lover of youth had returned bronzed and old,
His form yet erect, his mustache yet a beauty,
His pockets well filled with bright silver and gold.
They sat in the garden that bright balmy morning,
Beneath the buds, blossoms, and leaves of a tree;
With sweet gentle zephyrs of spring for their breathing,
Much happier far than young lovers could be

"Come," said the old truant, "let us gather thistles,
And make a grand bouquet of briars and thorns,
Come out in the darkness, the cyclones and tempests,
Come into the wilds of the winds and the storms."
They went from the shadow, but found only sunshine;
Death's nearest approach then seemed farthest away.
He searched for the thistles; she found only flowers;
He gave up his task and received her bouquet.

NO. II.

I'm sitting in doubt, 'mid the trembling of passion,
And quenching my fears 'mid the flames of love's fire,
For Robin insists we must be in the fashion
And wait yet a year, notwithstanding desire.
Oh! could I but quicken his flame to my notion,
And stir up the embers that smolder and pine,
I'd bask in the heat that would give my hope motion,
And fill his soul full of that burning in mine.

I know Robin loves me with his understanding,
And seems to appreciate fervor and fear;
But that is not what my love's life is demanding,
It wants a love unafraid to approach near.
It wants a love that will draw me to its folding
And cover my soul with its comforting bliss;
It wants a love that, as me in its arms holding,
Will welcome my love with a lover's warm kiss.

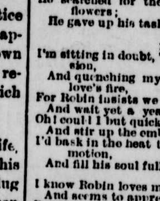
To-day, as we sat on the sofa conversing,
My soul was enraptured with hopings the more,
But not a thing happened, he went on rehearsing
The same old, old story he'd told me before.
Oh! how my heart ached for a drink at its leisure!
Oh! how my lips parched! how my bosom did swell!
How trembled my limbs! how I longed without measure!
And how, spite of all these, disappointment as well.

Oh! Robin, come love me. The doe on the mountain
Is never so free as thou mayest be here.
Come stray 'mid the billows, come taste at the fountain.

'Twill give thee sweet pleasure if thou will
Draw near,
And ah! Robin dearest! let me thee entwining
Born into thy soul the sweet passion of love,
Or revel me in its sweet comfort sublimine,
And joy in its glory which comes from above.
Chicago, Ill.

CAPT. M'CULLOCH'S LEAP

An Incident of Border Life at Wheeling, West Virginia.



TWENTY-FIVE rough log cabins comprised the hamlet of Wheeling, W. Va., in the year 1775. It was on the far western border of colonial civilization, and, occupying an extremely isolated position, suffered severely from the attacks of the savages. To protect themselves the settlers had built Fort Henry, which was erected on the right bank of the Ohio, a short distance above Wheeling Creek. The entire fighting force of the village, including the garrison of the fort, consisted of but forty-two men. Among that number, however, were many whose deeds of prowess and skill with the rifle had made them terrors to the Indians. In the latter part of September the settlement was attacked by four hundred warriors and the villagers were compelled to flee to the fort for protection. Driven to desperation by the sight of their homes being destroyed by the savages, they made an ill advised sortie, in which they were all but overcome, and only sixteen men lived to return to the fort and defend it and the helpless women and children within its walls against more than four hundred savage redskins.

The history of those days within the fort is a record of deeds of daring and personal heroism, one of which is unparalleled in ancient or modern times: a feat beside which General Putnam's performance at "Horse's Neck" sinks into insignificance, and which, had it occurred at a later day and been performed by a man of more prominent position in life, would have furnished a theme for many a pen and pencil.

In their distress the garrison sent messengers to the nearest settlements. The response was immediate, and fourteen men from Cross Creek succeeded in fighting their way through the surrounding savages and triumphantly entering the fort. Forty mounted men, under Captain Samuel McCulloch, followed this first detachment to the relief of the fort. Every preparation was made by their friends inside to assist them in their attempt to enter. The gates were opened, and a sortie was organized to cover their advance. After a desperate hand-to hand conflict, in which many of the redskins were killed, they succeeded in forcing their way through without losing a single man. McCulloch, however, was less fortunate than the rest of his company. Toward him the savages cherished a bitter hatred. A fearless and daring woodsman, a dead shot, and a cunning scout, his name was known throughout the entire frontier, both to whites and Indians, and he had been one of the most prominent figures in the numerous bloody fights in which the two races had contended. Among the savages surrounding the fort there were few who had not lost either a friend or a relative by his unerring rifle. As he dashed forward in the rear of his troops, encouraging them by voice and example, his shouts of defiance were answered by yells of rage from his dusky foes, who strained every nerve to capture him in order that they might wipe out the bloody score by horrible tortures at the stake. A body of redskins blocking his way, he wheeled his horse and rode at the utmost speed toward Wheeling Hill. Again his course was stopped by a crowd of his enemies, who sprang up in front and began to close in upon him. As quick as light he turned again, only to find escape cut off by a third band of warriors. The only way now remaining open to him was toward the brow of a steep cliff, 150 feet in height, at the bottom of which flowed Wheeling Creek. No attempt had been made to shoot him, although he was in easy range of the fire of his pursuers, and his quick mind appreciated what this meant. They had devoted him to a lingering death by all the refinements of savage cruelty of which their hellish ingenuity was capable. His chance was a most desperate one, and as he momentarily reined in his horse and gazed upon the rapidly narrowing circle of his foes their yells rang in his ears as they saw him at bay, and, as they thought, completely within their power. They stood gazing at him in wonder as he struck his heels against the sides of his horse and dashed toward the precipice, which they had thought would prevent his escape in that direction. It was a chance of life against a certainty of death in its most awful form at the hands of his enemies, and his decision was quickly made. Turning in the saddle he was encouraged by a cheer from his friends in the fort, and then shaking his rifle toward his rapidly advancing foe, he grasped the trusty weapon in his right hand, gathered his reins in his left, and urged his horse toward the brink of the chasm that seemed likely to be his grave.

As he approached the edge the savages stopped spell-bound at the contemplation of his action. Bracing himself in his saddle and again dashing his heels against the sides of his noble beast, which seemed animated by his master's spirit, they made the fearful leap outward. Down, down they plunged, without obstacle or impediment, fully fifty feet; then the horse's feet struck the smooth shelving rock, and the remaining distance was slid and scrambled over until they reached the bottom alive, and without serious hurt. Pushing his horse into the stream he was soon half-way across, and by the time the savages had reached the edge of the cliff and were peering over, expecting to see the mangled remains of horse and rider at its base, he had reached the opposite shore, and, with a shout of defiance, had plunged into the woods and was out of their range.

The numerous additions to the garrison of the fort and the hopelessness of overcoming the defenders while inspired by such an action as they had just witnessed disheartened the Indians, and, after first putting the torch to the remaining property of the settlers, they beat a hasty retreat the morning after the event just narrated.

Married Without Knowing It.

It is not often that a young woman is married without knowing it, says the Chicago *Herald*, but that is what happened to Miss Belle Woods, a young lady at Schuyler, Neb. She was one of the guests at the wedding of a young lady friend a few days ago, and so was George Poole, a young man who had long been enamoured with her beauty. She was to officiate as bridemaid and young Poole as best man. Just before the ceremony Poole called the clergyman aside and told him privately that he and Miss Woods were to be married, too, and suggested that a change in the order of the ceremonies would be an interesting surprise for the audience. The guests, as he had surmised, were completely astonished when he and Miss Woods came forward and went through a regular marriage ceremony. The other wedding followed immediately, and then everybody wanted to know what it all meant. On being told that she was Poole's wife Miss Woods becomingly fainted, and on "coming to" said that she had supposed herself to be merely going through the performance of her duties as a bridemaid, and that she should never, never be the wife of the wicked Poole. Nothing has since changed her mind, and a legal separation has been applied for.

Morsels of Gastronomy.

Since the prodigal banquet to the Kaiser Wilhelm economy is believed to have reigned in the Sultan's household.

It is more and more the fashionable affectation to profess not to like ice-cream; possibly this is owing to the paragraphers' pun.

So much talk about horseflesh in sausages has in some fastidious localities affected the sale of the breakfast articles.

There is not a Queen all over Europe who will acknowledge that she knows anything about the "queen fritters" enumerated on the hotel bill of fare.—*New York Mail and Express.*

Fred Had Weakened.

Sweet Girl (anxiously)—Did Fred—I mean Mr. Nicefellow—call to see you today, papa?

Papa—Yes, and to oblige him I consented. I suppose time hangs heavy on his hands.

Sweet girl (mystified)—Why—why what did he say?

Papa—He requested the pleasure of a series of games of chess with me. The first ones we will play this evening, and after that every third evening during the winter. I hope, my dear, you will keep out of the library, as chess is a very absorbing occupation.—*New York Weekly.*

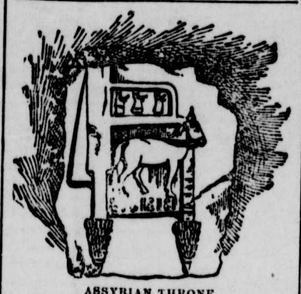
CHAIRS IN PAST AGES.

SLOW STAGES BY WHICH THEY GREW TO FILL THEIR PRESENT OFFICE.

An Interesting Evolution Since They Were Used as Indicative of Dignity and Honor—From a Starting Point in Churches Many Centuries Ago They Have Steadily Developed.

ONE of the most curious pages in human history is the process out of which is developed the modern chair. A primitive man had no such thing. If he was a savage, as so many claim, his seat was a log or the ground, or else he would sit, squatting upon his heels, like the American Indian. We can see from the savages of to-day a very good picture of the original savage, and all the steps of the progress toward civilization can be traced in nationalities who now live all along the scale.

A chair of any kind was a symbol of dignity, and in order to specify the royal throne it was necessary to add a modifying word like the throne of the kingdom, so often mentioned in the Old Testament. The throne of Solomon is described as a throne of ivory, overlaid with pure gold. It had arms, or stays, and on the steps were a pair of lions. It is recorded to have been round behind, probably meaning a circular back, and fastened to the throne was a footstool of pure gold. It was before this footstool that suppliants



ASSYRIAN THRONE.

knelt and presented their petitions. There is no picture of this throne in existence, but this Assyrian picture will give a very good idea of Oriental thrones in general.

Although chairs were thus known and used as emblems of dignity and as a part of pageants, they by no means came into common use, and were not a part of the furniture of home; indeed, their use for insignia of office or position tended to prevent their general use. They were not necessary in a state of civilization where squatting or reclining were the ordinary postures.

The wider use of chairs gradually grew from its adoption by the church as the symbol of authority by the bishop. The chair was called the cathedra. This word, in use by the French, was shortened to chair, and was adopted into English use from the French. The oldest chairs in existence are probably certain chairs or seats cut in the tufa stone in the catacombs, and supposed to have been the cathedra of the bishop when persecution compelled the Christians to hold service there. It is possible, however, that the chair known as St. Peter's, and carefully preserved as the Episcopal seat of St. Peter, is still older. It was originally a heathen throne, is of wood, with inlaid ivory work representing the labors of Hercules. It never was submitted to general inspection until 1866, when it was closely examined and its character clearly ascertained. Its extreme antiquity was thus shown at the same time that its reputation as the actual chair of St. Peter was badly damaged.

In ancient Christian art the Episcopal chairs are frequently represented with lions' or dogs' heads as ornaments and with various designs in carving. The next step was to provide seats for the clergy, which were usually of a much humbler character, being placed on each side of the bishop's chair. They were called stalls. These were generally made of wood, but sometimes of stone or marble. It seems to have been the general rule that the seats should be the index of spiritual rank. Hence great care was taken that the lower orders of the clergy should not sit with those of higher rank. No chairs or seats were provided for the people in church, but stools were given to the church officials. In the poorer churches benches were used instead of stalls, and the clergy found the seats to be of so much advantage that they began to use them in their cells. Gradually the chair extended beyond the church to secular use, and here is a specimen of a very ancient stool, which shows their primitive method and style.

Out of the idea connected with the holiness of churches grew the practice known as "seeking sanctuary," that is, going to a place for refuge from some avenger or from some process of the law. Hexham

J NNY GEDDES STOOL.

mon stery was one of these sanctuaries, and the bounds of sanctuary began a mile from the monastery on every side. Within the church was a large stone seat called the "frith stool," or sanctuary chair.

"Frith" means peace and "stol" means seat. The dignity given to the chair is shown by the relative amount of punishment measured out to those who should enter the sanctuary bounds and carry away a criminal. The boundaries were marked by four crosses placed on the four roads leading to the monastery, each a mile away, and the penalties for violation of sanctuary were graduated as follows: A party seized inside of the four crosses meant that the apprehenders should pay £200; if apprehended in the town that surrounded the abbey, £400; if within the walls of the church-yard, £600; if within the church itself, £1,200; if within the choir, then £1,800, besides penance, as in the case of sacrilege; but if he presumed to take the runaway delinquent out of the holy chair or "frith stool" the offense was irredeemable by money, and had become boteless (bootless), and called forth not only the utmost severity of the church but the heaviest punishment of the secular power.

The stone chair, engraved above and still preserved at Hexham, is the identical frith stool which for ages was the sanctuary chair of the famous Hexham monastery. It is the only one known to exist in England at the present time.

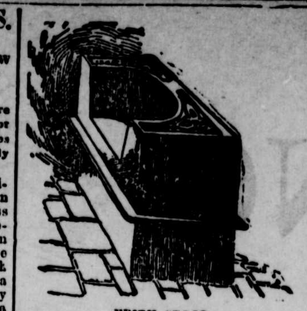
Until the fourteenth century the rule was observed in churches that it was forbidden the people "to sit at ease during the services of the church."

When the clergy had provided themselves comfortable seats in the chancel they found it difficult to forbid seats in the same quarter to laymen of high degree, especially to those who were patrons. Then the next thing was the providing of benches for those who were suffering under bodily infirmity. Then others who were regular attendants demanded and obtained the right of bringing with them the movable benches which they used at home. The common people were allowed to kneel at prayers on sledge mats or on little stools, which they brought with them, carrying them home again after service. The patrons' seats and benches gradually changed into pews, and when the Puritan commonwealth came in the services, or rather sermons, were so much longer that seats became a necessity. Meanwhile the patrons and wealthier laity were so much troubled by the consant observance and remarks of their humbler neighbors that the pews were made high so as to shut them out from view. Comfort and privacy were their chief objects, and some of the pews were very gorgeous.

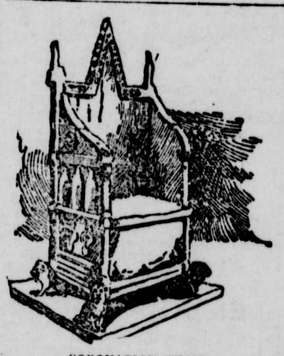
The development of the growth of the chair in church worship had an analagous growth in the homes of the better classes. At first the chair had the same symbolism of dignity, and was reserved for the head of the household. With the chair was the footstool, on which the children were often allowed to sit, that they might be petted by their fathers.

Then more chairs were introduced as seats for honored guests, but the idea of comfort was wanting, and the chairs were simply a flat seat, with straight up-and-down backs, which need not be illustrated here, because the modern craze for the antique has caused very good imitations to be placed in almost every one's parlor.

Within the present century some few nations of the world have gotten an idea



FRITH STOOL.



CORONATION CHAIR.

that comfort is of some importance, and hence we have chairs in a thousand forms, and some with very luxurious fitting possible.

Probably the most celebrated chair in existence is that coronation chair in Westminster Abbey, in which is set the stone known as Lia Fail. It is an oblong, rough stone brought from Scone in Scotland. In this chair all the reigning sovereigns of England have been crowned since Edward I.

New York Gambling Dens.

It has been a commonly accepted belief for some time that New York was free from gambling dens. But as a matter of fact there are gambling resorts in full blast all over the city. They are not classified as "dens," however, but merely as "establishments," and that was the mental distinction probably made when Superintendent Murray, of the police force, announced that all the gambling dens in the city had been suppressed. Just why these establishments are allowed to run unchecked is not otherwise apparent unless on the supposition that the proprietors stand "solid" with the custodians of the law.

These establishments are neat places. They meet the requirements of the $9 clerk, the professional gambler and the business man. The faro chips vary in price from 50 cents to $25 each. Here college students get rid of their surplus cash around the roulette table and business men fill an occasional check that they would not wish to have made public. The cost of maintaining one of these places is enormous. Liquors are always "on tap" and are free to patrons. In nearly all such places a fine supper is served every night and expensive cigars handed round. Jim Daly's place is perhaps one of the best equipped New York "establishments." It is a brown stone residence, seemingly private, and is alongside the Thirtieth street police station. Jim is worth some $200,000, and the cost of running his establishment for a year is about $55,000. Beside this those interested in this establishment count their yearly profits at from $25,000 to $150,000.

His Ideas of Security.

"I want to borrow a hundred dollars," said he. "Can I have it?"

"Certainly," was the courteous reply of the banker. "Come in and sign a note and get an indorser."

"Hain't I good for a hundred?"

"Yes, and a good hundred times that amount."

"Then what do yer want of a note? You know I'll pay it, don't yer?"

"I have no doubt of it; but to loan money without security is not the proper way to do business."

"Pshaw! I only want the money for a month and it'll be all right."

"If you live. But should you chance to die?"

"Die!" exclaimed the man, as he turned away with the most disgusting look possible, "who the devil ever heard of a man dying in thirty days?"—*St. Louis Magazine.*

That Wooden-Headed Young Man.

"I take it for granted, Miss Laura," said young Dr. Smidgley, "that you condemn, as all sensible young women do, the unwholesome and barbarous practice of tight lacing?"

"On the contrary, Mr. Smidgeley," returned Miss Laura, with a wistful, yearning look in her glorious dark eye, "I think a compression of the waist to a reasonable extent not only harmless but at times positively exhilarating."

And that dense, stupid, wooden-headed youth sat there for an hour and argued with the young lady on the evils of tight lacing.—*Chicago Tribune.*

EVOLUTION OF A SHOE.

CHANGES THAT HAVE TAKEN PLACE IN THIRTY CENTURIES.

They Were Used Originally as Instruments of Torture and to Degrade the Wearer—Events That Led Up to Crispin's Being Made a Patron Saint for Martyrdom to His Calling.

IT would be as difficult to fix the period when foot clothing was first worn by man as to fix the date of his existence. All that is known in regard to the former is that in some of the most ancient records allusions to foot coverings occur. These tell that sandals and shoes were made by the Egyptians and the inhabitants of other Eastern countries from the leaves of the papyrus and rawhides over 3,000 years ago; but whether foot clothing was first made from vegetable or animal substances must remain a matter of conjecture. The earliest efforts of foot clothiers were, in all probability, confined to protecting the soles, and consisted of sole-guards and fastening appliances. For these linen rushes, broom, flax, wood, bark of trees hides of animals, and even metals were employed.

From the Greek and Roman classics it is learned that boot, shoe, and sandal making was practiced as an art at a very early period, and that differently fashioned footgear was prescribed by legal enactments to be worn for the easy distinguishment of both rank and profession.

Plautus in his "Bacchides" introduces a rich man who wore shoes with soles of gold, and Seneca records that Julius Cæsar wore shoes formed of the same precious metal. In Domitian's reign the streets of Rome were so crowded with shoemakers and their stalls as to necessitate the passing of an edict for their removal. In Rome the shoes worn by the patrician order were made to reach higher up the leg than those worn by the plebeians, while the boots of the common people were fashioned of wood, and slaves are known to have gone barefooted. It is impossible to name the variety of boots, shoes, and sandals worn by the different classes of Greeks and Romans; not only were classes distinguished by their footgear, but even the divisions of classes. Every grade of military and civil life was known by the mode in which the foot was clothed. Writing of Ascension week in Venice, Evelyn tells how at its great fair he saw noblemen stalking with their ladies on choppines. "'Tis ridiculous," he writes, "to see how these ladies crawl in and out of their gondolas by reason of their choppines. And what dwarfs they appear when they are taken down from their wooden scaffolds!"

It is possible that the Romans first set the example of using boots and shoes as instruments of torture and degradation. The Romans used a shoe of iron, as the early Christians knew to their cost. The instrument known as "the boot" is described as being made of a slip of parchment. This was placed on the leg wet, and by its steady yet violent contraction caused intolerable pain to its wearer. A foot into which wedges were driven was employed for a like end.

The brothers Crispin and Crispinian, two shoemakers of Rome, on adopting the Christian faith were expelled from the city. They wandered into France, preaching and working by turns in the several towns through which they passed till they arrived at Soissons, where they suffered martyrdom on Oct. 25, 308. These brothers, in accordance with an old-world Catholic custom, became the patron saints of shoemakers, and on each succeeding anniversary of their martyrdom it is still a practice in many countries for shoemakers to pay tribute to their memories. With regard to the mode in which this was done in England an old rhymester wrote:

"On the 25th of October
Seldom a router's sober."

"The shoes worn by the Belgic Britons," says Meyrick, "were made of raw cowhide." Such shoes are known to have been worn by the Irish down to the time of Edward III., and by the Scotch, with certain variations, to a much later date.

Charles VII. of France wore coats with long tails to hide his legs, that were the reverse of shapely. Henry Plantagenet, Duke of Anjou, to hide a large and unsightly excrescence on one of his feet, wore shoes with excessively long points. Henry VIII. is said, though there is pretty good proof that extremely broad boots were worn before his time, to have occasioned the introduction of shoes of disproportionate breadth in order to obtain ease and comfort for feet that were misshapen. In all these instances, the unsightly and ridiculous forms became so fashionable and so outrageous that sumptuary laws had to be passed to restrict their use, or, rather, their proportions. Fines and other punishments were imposed for wearing boots with toes over two inches in length, and at another period for wearing shoes with toes above six inches in breadth. The great Cardinal Wolsey is said to have worn shoes of gold. The probability is that gold embroidery or leather stamped in gold is what he really wore. It is related that a courier named Robert, in the third Edward's time, wore the toes of his boots so long that he had to stuff them with tow and curl them up like a ram's horn, from which they obtained the name cornadu. The same thing, it is said, was practiced as early as Rufus, and they were before Edward's time worn in Cracow.

Legal enactments put them down for a time, but they sprang into existence once more, and a writer of the period says: "A fashion we have lately taken up is to wear our forked shoes almost as long again as our feet, not a little to the hinderance of the action of the foot, and not only so, but they prove an impediment to reverential devotion, for our boots and shoes are so mounted that we can hardly kneel in God's house."

Shoemaking was practiced in monastic institutions, excepting those belonging to monks denominated "barefooted," from a very early date, and the existence of the practice appears to have given offense to Richard, the first abbot of St. Alban's Abbey, who complained of the monks and canons associating with shoemakers and tanners.

In Edward VI.'s reign, and long after, courtiers wore high boots with very long tops that could be pulled over the knee and half up the thigh when wanted. The boots fitted the leg like a stocking, and closely resembled the buskin.

The choppine was introduced into England in the sixteenth century, but it never reached the proportions that it did in Venice and Rome. Shakespeare, in a salutation to a lady, writes: "What, my young mistress, by'r lady, your ladyship is nearer heaven than when I saw you last by the altitude of a choppine."

Many of the shoes of this period closely resemble the shoes now worn, and the modern fashion of ornamenting shoes with bows over the instep is evidently a copy of the fashion then in vogue. Shoes of buff leather with slashes in their uppers were very much worn in the reign of the first James, when high boots again came into fashion. These were clumsily formed and were allowed to slouch down over the calves and ankles of their wearers, like untied stockings. It was probably from these boots that wrinkled legs took their rise. About this time a lady is said to have admired "the good wrinkles of a gallant's boots." These high slouching boots were worn by pedestrians as well as by riders.

Apart from the gold lace and silver thread with which "shoeties" were edged at this period the shoes worn did not entail a great expense to the wearers. Dramatists of the same reign and of that of Charles I. made frequent mention of corked shoes. The boots of the Cromwellian era were mostly of buff Spanish leather. They were plain to ugliness, and were armed with a square piece of leather in front to keep the pressure of the stirrup from the instep. During the existence of the Commonwealth, and for some time after, the tops of the boots were of enormous width. The shoes during the reign of Charles II. and James

II. were distinguished by high heels and longish toes, tapering toward their points, but cut square at the ends, the uppers of which not only covered the instep, but extended some distance over the shins of their wearers.

Buckles, it is said, were first used in the reign of William III., but the brass of Robert Attelath at Lynn, who died in 1376, is pictured with shoes with buckles. The costliness of many of the buckles so worn is placed beyond doubt from the fact that they were often fashioned of the most precious metals and studded with brilliants. William himself wore high jack boots, scarcely differing in form from and having the same belongings by way of instep-guards as those of his predecessor. They were cut as ugly as can possibly be imagined.

Ladies' shoes had high heels. It was quite common to bridge the arch with a leathern clog. The high-cut quarter shoe was worn by men during the reign of George I. and George II.

Buckled shoes lasted down to the beginning of the present century. They were speedily succeeded by shoes fastened with strings. In the reign of George III. close-fitting top boots, the legs of which were cut from grained leather, were very commonly worn. The upper portion was cut more to resemble the form of the leg, and it was furnished with a turnover, or a top, as it was afterward called. High boots so cut were found to be difficult to get on and off, and in the process of time the height of leg was lowered. In many of these lowered boots the turnover reached down to the ankle. It was during this reign that the Hessian came into fashion—perhaps the handsomest boot ever worn. This boot was a German importation; but boots similarly cut are known to have been worn in Bohemia as early as 1700. This was followed by the Wellington.

In the reign of George IV. ladies were boots laced up the front.

The Blucher, which came into fashion in the early portion of the present century, continued in great favor down to a very recent date, and even yet it is not entirely displaced. The introduction of elastic within the memory of readers of moderate age did much to discountenance the Blucher boot.

No Nickels There.

"This talk about introducing copper cents in San Francisco reminds me of the attempts made to bring five-cent pieces into circulation in Virginia City," said Gen. Daniel O'Connor. "A dime has always been the smallest coin there, and the nickels that men brought there had either to stay there or be thrown away. No one in Virginia City would compromise the dignity of the place by accepting them. Finally a dry goods merchant returned from the city with a lot of half dimes. He didn't want to lose them, so he advertised a great 20-cent sale. His scheme was to give the nickels in change for the quarters that would be tendered for his bargains.

"Well, do you know, sir, that as soon as the ladies got on to his scheme they just boycotted his place, and within two months he had to close his shop. That stopped the nickel business, and to this day a dime is the smallest change you can get on the Comstock. If there is fifteen cents in change coming to you, you lose five cents, and if you complained the whole town would jeer at you."—*San Francisco Examiner.*

Axles, carriages, twisted wire cables, the ends of boilers, wagon tires, and hoops for barrels, are among the articles for which electric-welding is already employed. Bars of metal may be joined at angles, finger rings made steel joined to iron in tools, rods of bar, lengthened or shortened, and cast-iron pieces for machinery united, by the new method. The process is very rapid, and so effective that chain links made by it, unlike those welded in the old way, never break at the weld. A complete revolution in riveting metal plates is anticipated, as the riveting may be done by electricity so as to avoid all leaking.