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The harlottetown Herald

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—BY—

Jas. McIsaac, Editor & Proprietor

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☞ Correspondence should be addressed to

THE EDITOR OR O THE "HERALD."

Calendar for December, 1891.

MOON'S CHANGES.

New Moon, 1st day, 7 hr., 22.5m.a.m.S.E.
First Quarter, 8th day, 1 hr., 0.8m., p.m. E.
Full Moon, 15th day, 8hr., 40.4m., a m., s.w
Third Qtr., 23rd day, 1h., 26.6m., a.m., N.E.
New Moon, 30th day, 11n, 7.4m., p.m., N.

D M	Day of Week.	Sun rises	Sun sets	The Moon. Rises	Sets	High Water Ch'town
		h m	h m	morn	aftr'n	after'n
1	Tues	7 28	4 10	7 34	4 23	11 24
2	Wed	29	10	8 42	5 3	morn
3	Thur	30	9	9 44	5 53	0 6
4	Fri	32	9	10 40	6 42	0 53
5	Sat	32	9	11 24	8 2	1 33
6	Sun	34	9	11 59	9 16	2 23
7	Mon	35	9	aft. 27	10 33	3 18
8	Tues	36	8	0 50	11 50	4 15
9	Wed	37	8	1 11	morn	5 43
10	Thur	38	8	1 32	1 7	6 57
11	Fri	39	8	1 51	2 25	8 0
12	Sat	40	8	2 16	3 44	8 51
13	Sun	40	8	2.44	5 5	9 40
12	Mon	41	8	3 21	6 27	10 26
15	Tues	42	8	4 9	7 46	11 9
16	Wed	43	9	5 7	8 58	11 53
17	Thur	43	9	6 18	10 0	aft'n 23
18	Fri	44	9	7 23	10 33	1 15
19	Sat	45	10	8 34	11 15	1 55
20	Sun	45	10	9 40	11 42	2 25
21	Mon	46	11	10 45	af 2	3 21
22	Tues	46	11	11 39	0 21	4 16
23	Wed	47	12	morn	0 38	5 18
24	Thur	47	12	0 53	0 52	6 18
25	Fri	48	13	1 55	1 10	7 29
26	Sat	48	13	3 0	1 30	8 13
27	Sun	48	14	4 7	1 53	9 0
28	Mon	49	14	5 16	2 21	9 44
29	Tues	49	16	6 25	2 58	10 28
30	Wed	49	16	7 40	3 36	11 11
31	Thur	7 49	7 17	8 39	4 54	11 56

Nrth British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $53,376,064.

TRANSACTS every description of Fire and Life Business on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this Island during the past twenty-two years.

FRED. W. HYNDMAN.
Agent

Old Merchants Bank of P. D. I., Water St., Ch'town, Jan. 21, 1891. } 1y

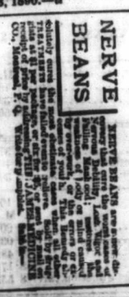
VALUABLE REAL ESTATE FOR SALE.

THE Farm, formerly owned by Mr. Peter McBourke, at Mill View, in Queen's County, consisting of about

315 Acres of Land,

With the Dwelling House, Barns, Cloth, Carding and Saw Mills thereon. This property is situated in a fine farming settlement, convenient to Churches, Schools, &c. It will be sold *en bloc*, or in lots to suit purchasers.

For terms and particulars apply to C. B. MacNeill, Solicitor, Charlottetown
July 23, 1890.—tf



BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sore.

BLOOD

CURES
DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES

BITTERS

CHEAPEST YET!

PERKINS & STERNS

are now showing the contents of over

100 Cases and Bales

—OF—

Fall and Winter Dry Goods,

All of which will be sold at the lowest prices. Everything New, Good and Cheap, and worthy the inspection of every buyer.

McLeod & McKenzie

Star Tailoring Establishment.

We always keep on hand a large and varied assortment of the best cloths to be procured in the market. At present we have a large stock of the best Summer Goods and warrant that we can please all our customers. Of our abilities as cutters and fitters we shall say nothing; our work speaks for us We invite you to call and examine our workmanship, and be convinced that we can cut a suit of clothes in a style to please the most fastidious.

McLEOD & McKENZIE,
QUEEN STREFT

Mark Wright AND Co

(LIMITED,)

—ARE GIVING—

GREAT BARGAINS

—IN—

FURNITURE.

New Store.

NEW GOODS.

KELLY & McKENNA

Have just opened a Choice Stock of GROCERIES PROVISIONS and CROCKERYWARE, in the Connolly "Old Stand," Queen Street, where they will be pleased to see their friends and the public generally. All those who may be pleased to favor them with their patronage can depend upon getting the very best value for their money, as the Stock has been bought for cash and will be SOLD AT BOTTOM PRICES.

September 16, 1891.—6m

READ THIS!

IT WILL PAY YOU.

$150 worth of sponges, Samples bought at 15 per cent discount.

$75 worth of Tooth Brushes. Samples bought at 15 per cent discount.

Will give our customers the benefit of above discounts. All our Fancy Goods and Toilet requisites are of the best quality and bought for Cash. The prices cannot be undersold.

REDDIN BROS.,

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Local and Special News.

The Itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

Hinard's Liniment for Rheumatism.

If you had taken two of Carter's Little Liver Pills before retiring you would not have had that coated tongue or bad taste in the mouth this morning. Keep a vial with you for occasional use.

Hinard's Liniment is the Best.

Are free from all crude and irritating matter. Concentrated medicine only. Carter's Little Liver Pills. Very small, very easy to take, no pain, no griping, no purging. Try them.

Hinard's Liniment Lumberman's Friend.

Smart Weed and Belladonna, combined with the other ingredients used in the best porous plasters, make Carter's S. W. & B. Backache Plasters the best in the market. Price 25 cents.

Hinard's Liniment is used by Physicians.

At exhibitions in 1891, K. D. C. has been awarded a Silver Medal and five diplomas—the highest awards for any medicine.

For a spin on the road give us a top-buggy.

The Dyspeptic's Hope, K. D. C. Why? Because it cures when all other remedies fail. A free sample package mailed to any address. K. D. C. Company, New Glasgow, N S.

The summer girl trusts in a provender of paint and keeps her powder dry.

Can Dyspepsia be cured? Yes! K D C is a "positive cure," "a safe cure," "a complete cure," "a marvellous cure," "the best cure," "a thorough cure," and a guaranteed cure.

A lumber strike—Sounding boards.

THE REASON WHY.—The reason why Burdock Blood Bitters leads all other medicines in the race for popularity is because it is absolutely pure, cannot harm the most delicate invalid, and never fails to cure biliousness, dyspepsia, bad blood, constipation, etc.

It is difficult to see how a rooster can swallow his utterances without eating crow.

ENJOYING A BLESSING.—Dear Sirs,—Last summer my younger sister was taken suddenly ill with croup, indeed we were almost in despair, having little hope of curing them. Finally we applied Hagyard's Yellow Oil, and to our great joy it cured them perfectly, and they are now enjoying the blessing of perfect health.

Annie Johnston,
Dalhousie, N. B.

Not infrequently it suits the tailor to indulge in cutting remarks.

COLD WEATHER TRIALS.—Dear Sirs,—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail, I at last thought of trying B. B. B., and after using one bottle have not felt any symptoms of neuralgia since I regard it as a fine family medicine.

J. T. Drost,
Heaslip, Man.

Pension Agent—Which wing of Sherman's army was your husband in? Widow—From what he said I guess he was in the tail.

NOW FREE FROM PAIN.—Dear Sirs,—I have been troubled with Lame Back for about 6 months, and thought I would try Hagyard's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly.

Frank Palmer,
Winona, Ont.

Iowa girl (looking at an organ grinder's monkey)—Is that thing one of the aesthetes we read about?

A GOOD VERDICT.—Sirs,—I have great reason to speak well of B B B. I have taken 6 bottles for myself and family and find that for loss oppetite and weakness it has no equal. It cures sick headache, purifies the blood and will not fail when used. I heartly recommend it to all wanting pure medicine.

Mrs. Hugh McNutt,
Truro, N. S.

C. C. RICHARDS & Co.,
I have used your MINARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without.

J. F. Cunningham,
Cape Island.

That string on my finger means "Bring home a bottle of MINARDS LINIMENT."

The latest thing under the sun—a cloud.

THE BEST YET.—Dear Sirs.—My mother was attacked with inflammation of the lungs which left her very weak and never free from cold, till at last she got a very severe cold and cough. She resolved to try Hagyard's Pectoral Balsam, and, on so doing, found it did her more good than any other medicine she ever tried.

Mrs. Kennedy,
50 Smith Av., Hamilton, Ont

The Mother Ages.

BY ANNA T. SADLIER.

Were those ages dark in themselves or only dark to us?—Maitland.

A Chronicler writing in the reign of Henry VI., of England, says: "The men of this land are rich, having abundance of gold and silver, and other things necessary for the maintenance of man's life; they drink no water, unless it be that some from devotion, and upon a deal for penance, do abstain from other drink; they eat plentifully of all kinds of fish and flesh; they wear fine woolen cloth in all their apparel; they have great store of household and implements of household; they are plentifully furnished with all implements of husbandry, and all other things that are requisite to the accomplishment of a quiet life according to their estates and degrees."

Sir John Fortescue here gives us a view of the medieval era to which we are unaccustomed. He shows it to us in its prosperity. He reminds us that the life of the Middle Ages was not all gloomy and terrible, if grand or picturesque; that it had other features besides dungeons and racks and frowning castles, tyrannical lords who waged perpetual war, and abject serfs too spiritless for complaint; in fact, that the Middle Ages, taken in their broadest sense, from the fall of the Western Empire to the era ushered in by the Renaissance and the Protestant Reformation, form a many-sided picture, full of life and movement, of grace and animation, of beauty and heroism, of struggle and high achievement. There may be a dark and lurid background; there may be blots upon the canvas which cause us of the nineteenth century to rejoice that the colors on our palette are of less glaring tone. But we can learn much by looking backward, and the retrospection is always full of interest.

The medieval life was one of associations There were many pious associations, of nobles and peasants alike, to visit the sick, to bury the dead, to redeem captives or to free slaves. Certain Lombards, banished into Germany, bound themselves to a religious life, which was to consist in the exact performance of manual labor. They were at first all laymen, and were called the Umiliati. The merchants of Paris, in 1170, banded together to obtain the blessing of God upon their enterprises. This was a frequent practice. Officers of justice and notaries formed themselves into associations. Every trade had its guild, united under a patron saint. Upon the feast of this patron, the members marched in a body to church, where they had a solemn service.

The history of these guilds is most interesting. Their rules were of an exceedingly stringent character. A member found guilty of dishonesty or crime of any sort was immediately dismissed from the fraternity. Trafficking on Sundays or holidays was forbidden, even where the associate lived amongst Jews or pagans. All were required to rest a certain time after each meal, and were hindered from working either too late or too early. Illegitimacy of birth was an obstacle to admission into the guilds; so that the Bastard of Orleans, the deliver of his country, with his baton of field-marshal, was refused membership. These associations often figured as patrons of learning, offering a prize for the best hymn or poem or ballad. Besides supporting sick members and burying the dead, they gave liberally in charity. Thus the silversmiths are recorded as building a hospital for the aged and infirm, and a home for widows.

Many and great privileges were often granted to these fraternities by kings and nobles; as when the painters were declared free and noble, and the franc-archers free from taxes. There was a sturdy independence about these guilds, which commands our admiration; while the spirit of faith kept them free from dangerous excesses. The holydays which they observed in common, and the strict observance of the Sunday commanded by their rules, lent them a spirituality far, indeed, from the soulless and irreligious lives led by many modern working people, who toil all the week for Mammon, and spend Sunday as though there were no God.

The burgher or citizen class had its own privileges and dignities. In certain cities the citizens had a righ to the title of Sire. Sometimes they were authorized to wear spurs or to carry a sword, or could claim the privileges of knighthood. They were a very prosperous class, for commerce was very active in the medieval period. The Venetian, the Pisan, the Genoese, the English, the Dutch, the Spanish, the Portuguese merchants vied with those of France in extensive trading. At a very early period the study of Orienta tongues had become a necessity in France, on account of the commercial intercourse with the East. St. Louis, the French King, formulated the idea that, from a motive of charity, free-trade with all men should prevail. A curious bit of political economy.

From the dim old days of Clotairi, the Frankish King, comes to us a picturesque and beautiful type of the burgher class. He was the court goldsmith, and had achieved renown by his skill in the working of precious metals. His artistic taste was great; his carvings, upon gold and silver vessels and ornaments, of exquisite delicacy. Apart from all this he had an absorbing passion: it was for the ransom of slaves. When a vessel arrived from Africa, the goldsmith stood upon the shore bargaining for the bondsmen's release; once he even gave portions of his own clothing for their redemption. The poor thronged the street wherein he lived, so as almost to form a blockade; and on Sundays a hundred indigent persons sat at table as the rich man's guests.

The whole of medieval history, however, bids us admire a charity that was vast and comprehensive, that was all-embracing, and that was undeterred by any obstacles. Every one of the religious orders had its motive in fraternal charity. Men bound themselves by vow to redeem captives or to free slaves, and to toil in their places if need be. They fought the Turk, to free Europe from the bondage that threatened it; but they counted it equally glorious to spend years at the bedside of lepers, to care for the orphan or to give shelter to the homeless. It was a spirit that pervaded society in its entirety. Seldom did a rich man die without his legacy to the poor of Christ, always asking their alms in return—prayers for his soul. Sometimes it was a hundred loaves of bread to be distributed at the market-cross, or a certain number of oxen to be killed at a given place; or it was a hospital or an asylum to be built, where the work of charity would go on to untold years. The benefactions of the monks and the sisterhoods are a too-oft told tale to require mention here.

"There is no doubt," observes a historian, "that the higher classes sympathised more with the people, than they have done ever since." Very often the relations between the noble and his vassals were of a peculiarly intimate and affectionate character. The lower orders had their place at all great festivals or merrymakings; none, howsoever lowly their condition, were excluded. A place was reserved for them at the tables of the great; and at tournaments and pageants of all sorts there was room for the display of that "chivalry of humble life." The wrestling matches, the archery contests, and the various other trials of skill, brought the man of low estate to the kindly and admiring notice of the highest in the land.

The following quaint description of the English judges in the time of Henry VI. points at what was exceedingly worthies: "I wouldeye ye should knowe that the justices of England sit not above three hours a day—that is to say, from eight in the forenoon until eleven complete. Wherefore the justices, after they have taken their refection, do passe and bestow all the residue of the day in the study of the lawes, in reading Holy Scriptures, and using other kind of contemplation at their pleasure. So that their life may seem more contemplative than active. And thus do they lead a quiet life, discharged of all worldly cares. And it hath never been knowne that any of them have been corrupted with gifts and bribes."

A high standard was, in fact, held up to all men. Lawyers were forbidden to nourish false hopes in their clients, soldiers to engage in unjust wars, merchants to overcharge or adulterate. Everywhere the spirit of religion and the solid principles of Catholic truth and justice guided and directed society. The Council of Toledo decreed that kings should spend a certain time each day in the study of the Scripture and in devout reading; that they must approach the Sacraments frequently, thus giving an example of virtue; that they must refrain from putting unworthy men into public offices; must show mercy when possible; and do justice, when it had to be done, quickly. Such regulations were constantly laid down by councils and preached from pulpits. The king was then the servant of a higher Master, and the humblest monk might remind him that he but held his power from above.

It would be a most interesting study to inquire how far these principles prevailed with the monarchs of the medieval period. There is little doubt that they compare to advantage with any other class of sovereigns who have ruled the world. For even where there were great crimes, there was noble and magnanimous repentance, an humble avowal of wrong, and a desire to make satisfaction. Evil, whether in king or peasant, was then known by its own name, and deplored as an offence against Heaven. Chateaubriand declares that "St. Louis, as a legislator, a hero and a saint, is the representative of the Middle Ages,"—St. Louis, of whom Voltaire admits that "human perfection could not go farther," and whom Hallam declares to be "the most eminent pattern of unswerving rectitude and Christian strictness of conscience that ever held the sceptre in any country." St. Louis was one of many.

Chivalry, that strange and fascinating creation of an olden time, has furnished us with a host of noble names,—men who were Christians no less than they were knights, who valued their unblemished honor second to their Catholic faith. No young man of that day was ashamed to hear Mass every morning, and to approach the Sacraments openly and frequently; for a knight it was a sacred duty. A Black Prince knelt at the head of his army to hear Mass and receive the Blessed Sacrament before beginning battle. An Alonzo d'Aguilar, a Lord James of Douglas, a Robert Bruce, a Bertrand du Guesclin, an O'Neil, or a Cordova, prayed with the simple fervor of childhood, and proudly made confession of faith.

The candidate for knighthood passed nights in prayer in a church and fasted in preparation for his investiture. He heard Mass and received Holy Communion. His bath was a symbol of purification, and he was clad in a white robe to signify the purity of life expected from him; over this was a red garment, a token that he must be ready to die for the faith. He wore sandals of black, as a reminder of death; while his gauntlets recalled to him the duty of prayer. When present at Mass, a knight always held the point of his sword before him during the Gospel, signifying his readiness to defend it. And being thus Christian, chivalry was, as Hallam declares, "the best school of moral discipline which the Middle Ages afforded..... The soul of chivalry was," he adds, "independent honor. It disdained falsehood and injustice. The books professedly written to lay down the duties of knighthood appear to spread over the whole compass of human obligations. But these, like other books of morality, strain their schemes of perfection far beyond the actual practice of mankind."

This is a truly Protestant estimate of the matter; for the knights in numberless instances obeyed every axiom laid down in their rules, aided always by the influence of religion. And though there were knights who did not do so, and though the order of chivalry became itself degenerate, it is clear that its schemes of perfection was not, when inspired by religion beyond the actual practice of mankind.

"Everyone knows," says Guizot, that the domestic life, the spirit of family connection, and the high importance of women, were characteristic of the feudal times." Of the feudal system itself, it would be impossible to say more here than a passing word. Our newer and better system has replaced it; yet retrospection is always of value, and we dwell so often upon its crimes and excesses that it is well to give a thought to what it had of virtue.

"As a check of civil freedom, the feudal system bears a noble countenance," say Hallam. "It diffused the spirit of liberty and notions of private right..... The security of every vassal was found in the administration of justice by his peers, and the condition of allegiance from the vassal was the good treatment experienced at the hands of his liege lord..... The feudal lawbooks breathe the very spirit of honorable obligation. Violation of faith was first in the catalogue of crimes." The same historian points out that the struggles of the barons gave to France her national splendor and glory.

Woman held a high place in medieval society. Raised by Christianity from degradation to which Paganism had reduced her, poets sang her praises, knights performed feats in her honor, the Church gave her a seat at its councils in the person of learned abbesses. Laws were made in various countries for her special protection. An insult to a woman was punishable by heavy penalties. James II., of Arragon, decreed that none save a murderer could be arrested in presence of a woman. It was a law of knighthood to permit no word to be said in derogation of the sex. And medieval womanhood, as a class, deserved the honor paid it. Every woman was then expected to be an adept in household arts; the higher her rank, the greater were the number and variety of domestic details which she was called upon to master. Many women, in the absence of their lords, governed castles, managed estates, and even occasionally assumed the control of kingdoms. Margaret of Norway united all the kingdoms of the North. Nuns in their cloisters, princesses and women of high birth become famous for their learning.

Roswitha, the White Rose of Gandersheim; the nun-mathematician and grammarian, Liobe, that abbess of extraordinary acquirements, who, with much of human lore, had committed the whole Bible to memory; Gisella, the sister of Charlemagne, abbess of the famous Convent of Chelles; Hilda of Whitby; the Gonzaga sisters; Ella Longspee; Philippa of Hainault; Anne of Brittany; Edith the Good, wife of Edward the Confessor, quaintly called "a storehouse of liberal science"; Osburga, the mother of Saxon Alfred; Rowena, the sister of Hengist; Mabel Rich, mother of St. Edmond; Mary de Bohun, wife of Bolingbroke; Gabrielle de Bourbon; Mathilda of Canossa; Isabel of France, sister of St. Louis; the Grecian princess Anna Comnena, were all women famed for their intellectual acquirements. Their names, of course, come amid a host of others.

In the later Middle Ages many ladies taught in the Italian universities. Amongst the principal of these were: Cassandra Fidele, Isabella di Cordova, Isabella de Roseres, Catherine Ribera, Aloysia Sigia, and Benedicta Cornaro. It was told of the latter that the struggle between her natural modesty and the desire to obey her father, whose wish it was that she should deliver a course of lectures, so told upon her health that it finally cost her her life. It is related of these other female professors that they invariably delivered their lectures with eyes bent upon the ground. A recent non-Catholic lecturer declared that, to his mind, St. Catherine of Sienna was the greatest woman who ever lived. Young ladies of that period were kept much in retirement, never appearing in public unattended. At church or other crowded places it was customary for them to wear a long black cloak, with folds of white It is said that some orders of nuns have merely retained the medieval dress. Their time was more or less daily occupied. Spinning was a favorite pursuit. Shepherdesses span at cottage doors, the daughters of burghers in the courtyards, and princesses upon balconies,—all listening alike to some olden tale, or to some music of minstrel or troubadour. Dante represents the Florentine ladies as listening, while they plied the distaff, to

"Old tales of Troy, Fiesole and Rome."

Kenelm Digby is authority for the statement that heroic love entered generally into the marriages of the Middle Ages. "The maxim of the Pythagoreans," he deserves, "'to avoid a woman with gold upon her person,' seems to have prevailed in all its force. Down to the fourteenth century, in France, the dowry of a woman was a chaplet of roses."

The households of the Middle Ages were in many cases models of order and decorum, as well as of state and elegance, even when they did not reach the perfection of that celebrated one over which presided Elzear and Delphina. The rules laid down for the government of that home forbade, in short, "all offences against the law of God. None were to be idle. All were to spend a certain time in prayer and study. All were to be merry without offending God. "For," said the Earl, "I have no affair so near at heart as the salvation of those who serve me."

The architectural beauty of the palaces and dwellings was very great, while the interior decorations were in perfect harmony with the externals. As to the abbeys and Cathedrals, those "symphonies in stone," as Victor Hugo puts it, they were truly the creations of love and worship. Kings gave their jewels, nobles their wealth, artists and architects their inspirations, artisans their gratuitous labor, that all might have a share in the grand monument of faith. Mechanics were known to travel great distances and to fast on bread and water that they might add their toil to the sublime work. In Spain there were 70,000 great churches; in France, 30,000 churches, 185,000 chapels, 2,800 priories, and 1,500 abbeys. Sometimes these erections were reared at the cost of a certain number of fishermen or soldiers or scholars. On one occasion, a hundred and twenty coachmen united for such a purpose. As an interest of highly decorated exteriors, the Church of St. Martin of Tours was of green, white and red marbles, incrusted with gold and precious stones. The number of steeples and turrets gave a noble appearance to the medieval cities. It was the custom, besides, to commemorate notable events by the erection of graceful towers. In Florence a celebrated one was the creation of Giotto di Lapo; it was adorned with diaps colors. Another was the tower of the celebrated Dondi brothers, also noted as clockmakers and astronomers.

The cities were marvellously quiet, travel being usually on horse and mule back. One of the bishops of Rheims once gave a piece of ground outside the city limits where all noisy trades might be carried on. "The silence says a chronicler, "was broken only by the tinkling of innumerable bells—for such was the number of clocks that struck minute divisions of every hour from churches, palaces, convents or portals, that it was like a constant shower of hours, a beautiful harmony; or else it was by the solemn chant of a litany, begun within a church and continued in the adjoining streets by the kneeling multitude." One loves to fancy those quaint old towns, where at evening men and women gathered upon stone benches before the doors of houses, listening to the song of minstrels, or the recitation of wandering troubadours.

The maritime cities usually attained to the greatest prosperity, because navigation was so much in advance of other means of transport. The Free Cities of Italy became the models of pure democracy. And how much do we not owe to these other Ages in the matter of discoveries and inventions, of mighty thinkers and sublime intellects! Organs and bells first sounded in their dimness. Arithmetical numbers and algebraic calculation, clocks and spectacles, glass and stone-coal, the mariner's compass and the manufacture of silk,—all have come down to us from those remote times. Roger Bacon explained the principle of the telescope, microscope and magic-lantern. He strongly suggested gunpowder. The first bank and the first bills of exchange date from early in the twelfth century. The Abbe Requeno proves that two kinds of hand-printing were known, and Lardner refers to their existence and use. The sphere of geographical knowledge was constantly being enlarged by the daring of medieval explorers, above all the missionaries. The famous Vision of St. Brendan, an Irish monk, is said to have forestalled the discovery of America.

(Concluded next week.)

If you want to buy a good black Cashmere or Henrietta dress, Henrietta Cloth, Crepe Cloth, Bull Cashmere, the best and cheapest at J. B. McDonald's.

A Good Suit for your Boy from 7ts. to $7 Prices ranging over the. Jas. Paton & Co Come and see the above Goods.

Get your friend the Farmer & Fisherman to read James Paton's offer in this week's Herald.

Tan sacks men's very latest style Fur Caps, just opened at J. B. MacDonald's.

Choice family Flour for sale by the bbl. cheap at Beer & Co's.

Ladies Winter Jackets, Reefers and Ulsters selling off at about half price to clear at J. B. McDonald's.

There is yet a room of crockery or glassware for every man, woman and child on Prince Edward Island. at—W. P. Colwill's. nov 25 tf.

Now is the time to get Bargains at the cheapest Crockery Store. We never had a larger stock than the present, and never offered goods so cheap. Call and see—W. P. Colwill.

Dinner sets, Tea sets, Chamber sets Table sets, Water sets, Fruit sets, Tea pots, Sugar pots, lamps in all varieties will benold cheap at—W. P. Colwill's.