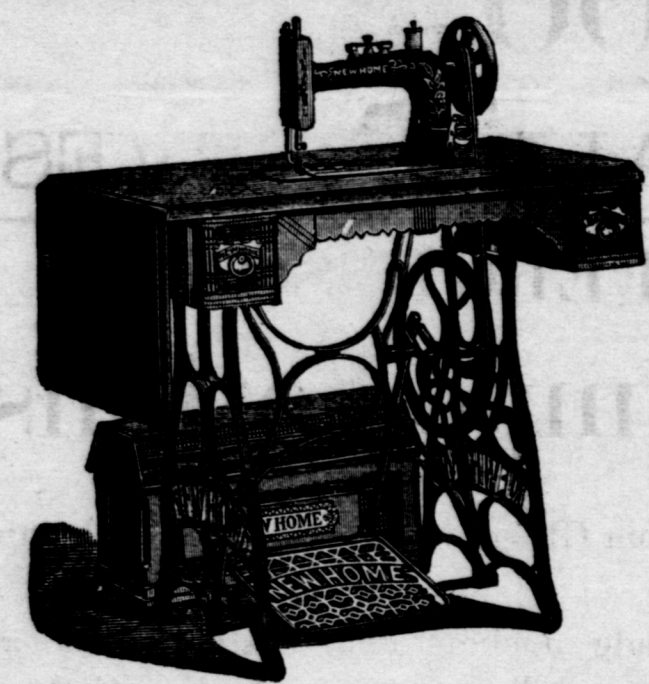


New Season's Teas.

Our first direct importation of 640 packages of Tea from China, has been partially distributed, and our customers inform us gives splendid satisfaction. Although markets are much stronger, we offer these goods at old price. We will be pleased to furnish samples and prices on application.

WHOLESALE ONLY.
F. P. REID & CO.,
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James Crawford,
287 Main St., Moncton, N. B.

Dealer in Sewing Machines, Organs and Pianos, etc. Sole agent for the New Home Sewing Machine. On account of not having any traveller on the road, I can sell lower and the public will receive the benefit. Washers and Wringers constantly on hand. Wringers repaired and new rollers supplied. Sewing Machine needles and findings sent by mail on receipt of order.

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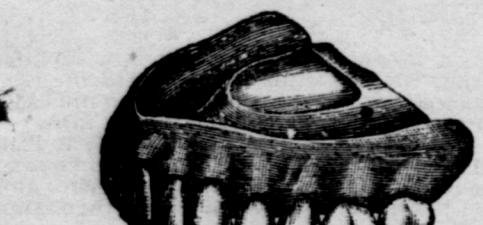
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Regular Dental Visits
will be made to Albert County on dates given below.
Albert, 9th, 10th, 11th, 12th, of each month.
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MASTERS & SNOW,
Representing the best English, Canadian and American Insurance Companies.
Fire, Life Accidents and Plate Glass.
Moncton, N. B.

THE ALBERT STAR.

WEDNESDAY, DEC. 5.

City and Country.

Come back to your mother, ye children for shame,
Who have wandered like truants for riches and fame!
With a smile on her face and a sprig in her cap,
She calls you to feast from her board and her lap.
Come out from your alleys, your courts and your lanes,
And breathe, like our eagles, the air of our plains.
Take a sniff from our fields, and your excellent wives
Will declare 'tis all nonsense insuring your lives.
Come, you of the law, who can talk if you please,
Till the man in the moon will allow 'tis a cheese,
And leave "the old lady that never tells lies,"
To sleep with a handkerchief over her eyes.
Ye leaders of men, for a moment decline
Your seats in the ribault and tpeeine line.
While you shut up your tarriquet, your neighbors can go
The old roundabout road to the regions below.
You clerk, on whose ears are a couple of pens,
And whose head is an ant hill of units and tens,
Though Plato denies you, we welcome you still,
As a featherless biped, in spite of your quill.
Poor drudge of the city! How happy he feels
With the bare on his legs and the grass at his heels!
No dodger behind, his handanna to share,
No constant grumbling, "you mustn't walk there."
In yonder green meadow, to memory dear,
He slaps a mosquito and brushes a tear.
The dewdrops hang round him on blossoms and shoots,
He breathes but one sigh for his youth and his boots.
There stands the old schoolhouse, hard by the old church;
That tree by its side had the flavor of birch.
Oh, sweet were the days of his juvenile tricks,
Though the prattle of youth had so many "big licks!"
By the side of yon river he weeps and he slumps,
His boots fill with water as if they were pumps,
Till, sated with rapture, he steals to his bed,
With a glow in his heart and a cold in his head.

Indian Parrots.

In India almost everybody has a parrot. The carpenter, while planing his wood; the shoemaker, while binding slippers; and the tailor while stitching at some garment, will all stop now and then to have a talk with Polly. The man who sells butter and milk will take some bamboo twigs—one of which belongs to each customer—and having made a notch with a knife, of the quantity each has had, will turn to his favorite Polly and ask her what she has to say about their goods or goddesses, to see if the bird remembers her lessons. The men do not teach the parrots anything else; but if Polly belongs to a woman, she is taught to call her "mother," and Polly herself is "Baba Mittoo" (sweet child). She is always taught to rail at her neighbors, and scold the children. In the bazaars of India men may be seen in the evening carrying parrots, which have been taught to praise some of the many gods which are worshipped.

The Hindoos are fond of birds and animals. It is not an uncommon sight to see a flock of wild peacocks in a field quite close to men thrashing wheat. An Indian soldier will have his pet lambs with him when on the march; but a parrot they like best of all because she can talk.

A good story is told about a well-known practical joker in New York who stammered very badly. One day he was walking with a friend along South Street where ships from all over the world are lying at the wharves, when they met a sailor who was carrying an Indian parrot in a cage.

"W-watch me," said the joker. "I w-will have some f-fun w-w-with this man."

So stopping the sailor he inquired: "M-m-my g-good m-man, c-c-can that parrot t-talk?"

"Well," said the sailor, "if he couldn't talk any better than you I'd wring his bloomin' neck."

Thirteen million bayonets prop up the Czar's throne. That is the full strength of the Russian army on a war footing. Germany comes next, but after a long interval, with 3,700,000 soldiers; Italy has 3,155,000 and France 2,550,000, excluding 350,000 auxiliaries. Austria's fine army, which in quality is reckoned scarcely second to Kaiser Wilhelm's, contains a maximum of 1,794,175 men. England at home and in her colonies can mobilize a force of 662,000. The little martial republic of Switzerland can summon 486,000 soldiers to her banners in an emergency, and even poverty-cursed Spain boasts of 400,000. Austria, of all the Powers, has the most burdensome military establishment. Her annual expenditures on her army are \$225,000,000 while Russia's, with an army seven times as large, are only \$186,000,000, and Germany's \$113,000,000. In proportion to size England's army is perhaps the most costly. Her 662,000 men require \$89,000,000 annually for their support, or only \$38,000,000 less than the amount which provides France with an enormous host of more than four times England's number.

Kind Girl.

"Have you got any waterproof powder?" she asked the druggist, in a whisper.
"Any—what? Er—beg pardon."
"Waterproof powder. I'm sure he is going to propose this evening, and I've got to refuse him, and if I shed a few tears it will be easier for the poor boy."

The Walrus on Land.

As might be expected, a walrus is as about as helpless on land as a canal boat. It is with no little difficulty and much hitching and floundering that he drags his huge bulk upon a sandy shore even with the boosting he gets from behind by the breakers as they roll in and dash against him. His hind flippers are of little use on land, and on sand or pebbles, where his front flippers do not hold well, the labor of floundering forward is so great that he never struts beyond the edge of the water, and usually lies with his body half awash, with the salt spray dashing over him like torrents of rain. On solid rock or ice he gets along much better, and often a herd will spread several rods back from the water's edge.

The females and younger walrus have far less development of neck to encounter them, according to "St. Nicholas," and therefore enjoy more freedom of motion than the old males, actually seem a great burden upon themselves. These creatures are strictly social in their habits and always go in herds, whether travelling, feeding, fighting, or resting ashore. In the days before the slaughter of all living creatures became a ruling passion in the breast of man the Pacific species inhabited the whole of Behring Sea and straits in herds which often contained thousands and even tens of thousands of individuals.

Change in Business!

We beg to notify our friends and the public generally that we have made a change in our business henceforward our dealings will be with the trade only and strictly wholesale. Geo. S. DeForest & Sons, St. John, N. B.

In Manx Land.

The Isle of Man is only 33 miles long and 12 wide, so that it is not great labor to get over it, and as two railroads run—one north to south, and the other east to west—you can see how convenient it is to the visitor. Douglas, Port Erin, Peel, and Ramsey are the chief towns.

The Isle of Man, while belonging to the British Crown, is neither English, Scotch, Irish, nor Welsh, but is a separate country, with a home rule government, and a language of its own; but yet with great loyalty to the imperial government and devotion to Queen Victoria, for everywhere you go you see pictures of the royal family. The government is known as the "House of Keys" and consists of 24 members, elected every seven years, but no person has a vote unless he possesses real estate of the value of £40, or occupation of the value of £60 per year, and women are also entitled to vote. The Court of Tynwald, presided over by the Lieutenant Governor, is composed of the council, which embraces the Bishop, Attorney General, two Judges, the Clerk of the rolls, Water Bailiff, and the Vicar General. This council and the House of Keys are the active government of the great Isle of Man.

There is one feature of special interest in reference to the laws, and that is that all laws passed by the House of Keys are sent for the royal assent, and when that has been secured then the law must formally be read in the English and Manx languages on Tynwald Hill in the open air, where the council and the Keys united from a Tynwald court, before they become law. This form of reading the law at Tynwald is the oldest style on record; was old in 1817, and has been continued ever since. The fifth day of July in each year is the day of public proclamation of the laws passed in the House of Keys.

The coat of arms of this isle is three legs of a man in a circle. The motto, translated, reads: "Whithersoever I shall stand." The Manxmen apparently rather enjoy the three-legged crest, for everywhere you turn your face, whether at a steamboat, a railroad, a coach, a flag, or on the windows of the stores, there you see the three legs.

I had read of the Manx cats without tails, and thought it a joke; but sure enough, the cats here are without tails and I saw several without that graceful member. Some ladies of our party who had not seen the Manx cat, were rather doubtful of the truth of our report, and we had to accompany them to the house where the cats lived, and after a close examination came away believers in the tailless cat. I don't think pussy is improved by the absence of the tail. Some people say this strange act of nature extends to the dogs also.

The Manx language, like the ancient language of Ireland, is fast passing away, and in a generation it will be one of the dead languages, enjoyed only by scholars.

The Smart Boy.

"Hi, dar, Moses, kin yo lend me a match?"
"Hi, dar, Moses, kin yo lend me a match?"
"Hi, dar, Moses, kin yo lend me a match?"

The porter turned from his work and stared hard at the other sitting on his vehicle and finally demanded: "Sah, was yo speakin' to me wid dem remarks?"
"Yes, sah, Kin yo lend me a match?"
"Sah, who yo dun take me for?"
"Fur Moses Chister, of co'se."
"Ah! what does I done do in dis town?"
"Yo porter fur de bank, I reckon. What's got the matter wid yo, Moses?"
"When yo spoke to me, sah," said the old man as he drew himself up as stiff as a ramrod, "yo, will call me Mistah Chister."

"What's got de maittah af'at once?"
"What's got de maittah, sah? Why, sah, I had a meetin' of de bo'd of directors dis afternoon, an' it was enphomously voted to increase de capital of our bank to \$200,000 an' riz the building up another story. On a two-story bank, wid a capital of \$100,000, I was Moses, de porter, but on a three-story bank, wid a capital of \$200,000, I was gwine to be Mistah Chister, de confidential employee, an' doan' yo disremember to dun forgit it."

Walls and Acoustics.

In an architectural point of view, the breaking up of long and high walls and ceilings into a system of panel work is a move in the right direction; but a more severe treatment than plain surfaces is needed to make a success.

Plain, hard finished walls and ceilings are powerful reflectors of sound, and when a speaker stands at a nodal point, the reflected sound vibrations are repeated many times, resulting in a confusing resonance.

Not only do the walls and ceilings contribute to a repetition of sound waves, but uneven temperature and the presence of gasses in large halls contribute to the confusion of the voice and to destroy the purity of musical tones, by the unequal degree of sound refraction, from the varying densities of different portions of the air, hence a plea, other than hygienic, for uniform temperature and ventilation without strong draughts, in large halls.

The sound of a syllable moves through the normal atmosphere at a mean temperature at the rate of 1110 feet per second; so that a hearer in a node of reflected sound, near to and listening to a speaker uttering five syllables per second, with a reflecting wall at a distance of 112 feet, will hear the echo of one syllable exactly overlapping the next direct syllable; thus making a complete resonance, most annoying to healthy ears, and a pandemonium to the nervous.

A voice uttering syllables at the rate of three per second will have a return of one syllable to meet the next from a wall at 186 feet distance, and a return exactly between syllables from a wall ninety-three feet distant, and overlapping in a confusing degree at less distances. If the rostrum is at the end center of a oblong room, the resonance will be cumulative and return to the speaker with increased force, while, if placed at the center of a side, the resonance is dispersive and does not strongly focalize on the speaker.

Corner rostrums in square rooms are favorable to a dispersive resonance; but wherever it is convenient to place rostrum, or for any position of a speaker in a debating hall, a proper treatment of the walls and ceiling will largely if not totally neutralize acoustic resonance.

Smooth, hard-finished and continuous walls in rooms designed for lectures and music should be avoided in new structures and so changed in rooms already finished as to produce the least acoustic resonance with the least cost in the required work.—Scientific American.

Had Been Advanced.

There had been a meeting of the bank directors in the afternoon and the colored porter of the institution was putting up the blinds and making ready to go home when he was saluted by a colored Irishman from the middle of the street with:—

"Hi, dar, Moses, kin yo lend me a match?"
"Hi, dar, Moses, kin yo lend me a match?"
"Hi, dar, Moses, kin yo lend me a match?"

The porter turned from his work and stared hard at the other sitting on his vehicle and finally demanded: "Sah, was yo speakin' to me wid dem remarks?"
"Yes, sah, Kin yo lend me a match?"
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"When yo spoke to me, sah," said the old man as he drew himself up as stiff as a ramrod, "yo, will call me Mistah Chister."

The Smart Boy.

"What are you doing, Freddie?" said the painfully smart boy's uncle.
"Drawin' pictures on my slate."
"What is this supposed to represent?"
"A locomotive."
"But why don't you draw the cars?"
"Why—er—the locomotive draws the cars."

Allhallow Even.

It is thought by many people that Allhallow Even has some connection with the following day, marked in the Church calendar as All Saints' Day. This, however, is a mistaken idea, as there is nothing in the Church observances of All Saints' Day to have originated such extraordinary customs and practices as have been in vogue from the earliest of times. Allhallow Even, or as it is generally called nowadays, Hallowe'en, is purely a relic of pagan times, and the superstitions which have been carried from generation to generation have lost most of their effect in this practical age.

To-day we hold our Hallowe'en parties for amusement; but to the ancient the superstitions were a sort of religion, and the decrees of the Hallowe'en spirits were not to be held lightly. This was one night of the year when every variety of spirit was visible to and able to communicate with and be of service to man.

An old writer has remarked that Allhallow Even is the feast of old fools, and the first of April the feast of young fools. This may have been so in his time, but in this advanced age no one, young or old, is expected to believe implicitly in the Hallowe'en spirits.

Many of the ancient customs have been handed down and are still practiced. The game of snap dragon is a never ending source of amusement; and remembering the credulity of our forefathers, we are almost inclined to believe our fate as decreed on that night. Who has not assisted in cutting slices from a mould of flour and finally comes to grief by disturbing the coin embedded therein, having to pull the coin out with his nose by way of forfeit? And who has not bobbed for apples in a large tub of water, and at least once come out triumphant and soaking, with an apple firmly grasped in his teeth? When one doesn't mind bathing with one's clothes on this is much fun; but for one who is particular, the sport of dropping a fork into the tub in the hope of piercing an apple is more amusing. The apple hung in the doorway is a decidedly more pleasant sport than the old custom of hanging a stick horizontally by a string, and placing a lighted candle on one end and an apple on the other.

Finding one's fate in the "Three Dishes," which we use to-day, is an old Scotch practice, called Luggies. Three dishes are placed side by side on the hearth, one full of clean water, one of muddy water, and the other empty. Then one by one the persons in the company are blindfolded, and advance to find their fortune by dipping their fingers into one of the dishes. If dipped into the first dish, a maiden or young man, as the case may be, will be your lot; into the second, a widow or widower; or into the empty dish, you will remain a spinster or bachelor.

An old custom, which has been lost sight of these many days of city yards, is the Scotch practice of pulling kail-stocks. Two people are blindfolded at the same time and sent into the garden, hand in hand, each to pull the first stalk he or she meets with. Then they return to the house and inspect their treasures. According as the stock is large or small, straight or crooked, stout or thin, so shall the future wife or husband be; the quantity of earth adhering to the roots denotes the amount of fortune, and the taste of the pith indicates the quality of temper. Finally all the stalks are placed over the door in succession, and the Christian names of the persons who enter the house after that are held in the same rotation to indicate those of the individuals whom the guests are to marry.

Another old custom which is as hard to practice as it is to sit up and see the New Year in, is to wet a shirt sleeve, hang it by the fire to dry, and then lie in bed watching it until midnight, when one's future partner is supposed to come in and turn it.

In the north of England it is still the custom to have "scalding of peas." The common peas are boiled in the shell, and after being removed therefrom are eaten with butter and salt. A bean is inserted into one of the pods and the one whose lot it falls to is to be married first. Maidens who could "not decide" upon a true lover, named apple seeds, and sticking one in each cheek waited expectantly for one to fall. The one which adhered the longer was supposed to have the staidier love.

The ancient custom of putting "snails in the ashes on the hearth to mark a lover's initials is much akin to that of peeling an apple in such a manner that the peel remains whole, and throwing it over the right shoulder. And the throwing of a ball of yarn into a pot of water in the dark and pulling it up by the single thread to see if the future husband or wife has hold on the other end was practiced much by the Scotch lads and lassies of long ago.

There are many customs that have entirely gone out of practice, but it is curious to notice that in most of them the object is the same. To discover what one's future may be expected to have in store.

It is astonishing to find what a small break obstruction will a current of air. When it becomes necessary to air an invalid's room, if a thin lace curtain be placed before the window, the patient will probably feel no draught from a wide open window, providing the window be not directly over the bed.

NEW FURNITURE STORE.

A full line of Bedroom, Parlor and Dining Room Furniture; Folding Beds, Mantle Beds, Iron Beds; Fancy Chairs and Rockers.

VICTORIA BLOCK,
263, 265, 267 Main Street, Moncton, N. B.

The Cold Winter

Has come again, and we are prepared to furnish the public with anything in the stove line, from a bedroom stove to a furnace. We also carry a large stock of stove fittings, including coal hods, stove boards, stove pipe and elbows, and a general line of hardware and tinware at

JORDAN STEEVES.

Wooland Tweeds, etc.

The Subscriber wishes to exchange a fine selection of Yarmouth & Moncton Tweeds, Flannels Yarns for wool.

JOHN L. PECK.

The Fall Opening

of Millinery, etc.,

Mrs. A. E. Keith's
store is announced. A variety of Felt Walking Hats, Sailor Hats, Turbans, and a variety of other Shapes, Feathers, Jet Ornaments, etc. will be sold at prices to suit the times.

A. B. LAUDER & CO.

Manufacturers of Carriages, Buggies, Sleighs, Pungs, Carts, etc.

Painting and Repairing Promptly Attended to.

UNDERTAKING

and all its branches a specialty.

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CUSTOM TAILOR.

Dealer in Foreign & Domestic Tweeds, Diagonals, Worsteds, Meltons, Overcoatings, etc. Perfect Fit Guaranteed. - - A Call Solicited. Main Street, Moncton, N. B.

OUR 14th CARLOAD

CARRIAGES

This season is here and as we must make room for Sleighs now being manufactured, cash customers for TEN DAYS will find it to their advantage to call on us. ROAD CARTS, good supply of all kinds on hand. ENSLAGE and FEED CUTTERS, HAND POWER and LEVER CUTTERS, PLOWS, PUNCH, JUDY, HERO, VILAS, and a full line of repairs for all kinds. FANNING MILLS made by Gould, Shapley & Muir Co., Ltd.

Van Meter, Butcher & Co.,

MONCTON, - N. B.

DRY GOODS and CLOTHING

I Invite Inspection of my well Selected Stock of Dry Goods and Clothing. Tailoring Done by

Experienced - - Workmen

In First-Class Style.

W. H. DUFFY.

55cts. Trimmed Felt Walking Hats 55cts.

Our Trimmed Felt Walking or Tourist Hats for Ladies at 55 cents each, has created a great excitement.

Sent by mail to any address on receipt of price 55 cents. Plain Quills all colors, 2 cents each; Jetted Quills, 5 cents each.

Henry C. Marr,
168 Main Street, Moncton.