

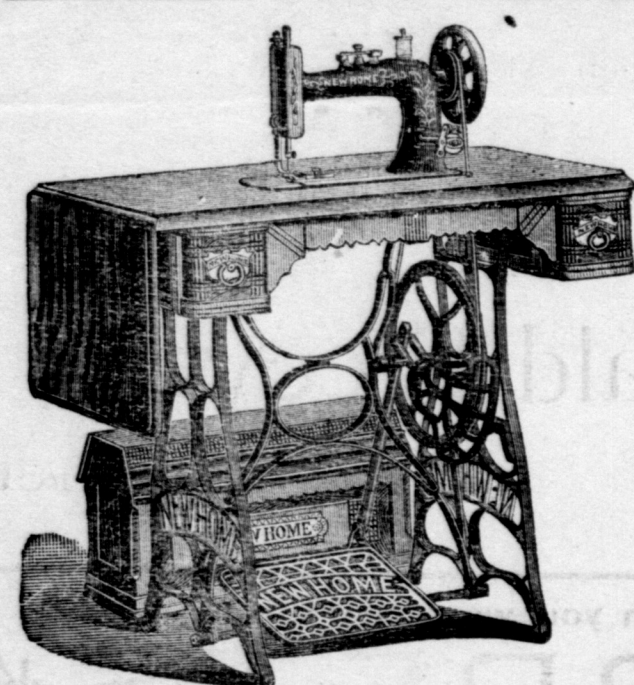
# THE ALBERT STAR.

Vol. I.

HILLSBOROUGH, N. B., WEDNESDAY, AUG. 15, 1894.

No. 14

**SUGARS!**  
**435 BARRELS REFINED SUGARS**  
—INCLUDING—  
Ex. Standard Granulated,  
White Ex. C,  
Yellow Ex. C,  
Powdered Paris Lump.  
At Lowest Wholesale Prices.  
**F. P. REID & CO.,**  
MONCTON, N. B.



James Crawford,  
297 Main St., Moncton, N. B.

Dealer in Sewing Machines, Organs  
and Pianos, etc. Sole agent for the  
New Home Sewing Machine. On ac-  
count of not having any traveller on  
the road, I can sell lower and the pub-  
lic 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.

**PROFESSIONAL.**  
**C. A. PECK, Q. C.,**  
Barrister & Attorney-at-Law.  
Hopewell Hill,  
Albert Co., N. B.

**W. Alder Trueman,**  
Barrister, Solicitor, Notary.  
Judge of Probate and Referee in Equity  
for Albert County.

**C. A. SEETVES,**  
Barrister, etc.,  
MONCTON, N. B.

**Jos. Howe Dickson,**  
Barrister and Notary Public.  
Hopewell Cape, A. Co.

**A. W. Bray,**  
Barrister, Solicitor,  
Notary Public,  
MONCTON, N. B.

**F. A. McCULLY, LL. B.,**  
Barrister, etc.,  
MONCTON, N. B.

**GRANT & SWEENEY,**  
Barristers, Solicitors, Notaries, Etc.

228 Main Street, Moncton and Melrose, N. B.  
P. O. Box 222. Telephone 191.

**CHANDLER & ROBINSON,**  
Barristers, Attorneys, Etc.,  
MONCTON, N. B.

**O. J. McCully, M. A., M. D.**  
Member of the Royal College  
of Surgeons, England.  
A specialty of diseases of the Eye, Ear  
and Throat.  
OFFICE: Corner of Main and Church sts.,  
Moncton, N. B.

**E. C. RANDALL, M. D.**  
Physician and Surgeon,  
Hillsboro', N. B.

**John T. Lewis, M. D., C. M.**  
Physician and Surgeon.

(Graduate McGill University.)  
**HILLSBORO.**

**DR. S. C. MURRAY,**  
Physician and Surgeon,  
ALBERT, N. B.

**Dr. C. W. Bradley,**  
DENTIST.  
Corner Main and Bedford sts., Moncton.  
Good Work, Satisfaction Guaranteed.

**Drs. Somers & Doherty,**  
DENTISTS



Graduates of New York College of Den-  
tistry and University of Pennsylvania.

**OFFICE:**  
Stone Block, Opposite Public Market,  
MONCTON, N. B.

Satisfaction Guaranteed and Charges Reason-  
able.

**Regular Dental Visits**  
will be made to Albert County on dates given  
below.

Albert, 9th, 10th, 11th, 12th, of each month.  
Hillsboro, 1st, 14th, of each month.

## THE ALBERT STAR.

WEDNESDAY, AUG. 15.

### Alone.

Alone when the day is dawning,  
Alone when the night dew falls:  
Under the veil at the altar,  
Under the gloom at the pall.  
Behind impenetrable barriers  
To work out its life of death,  
From its first faint cry till the hour to die  
Is the doom of each mortal soul.  
First tender thought of the mother  
Who brings us forth in pain,  
As she looks in the eyes of her offspring  
Some clue to its soul to gain,  
"Of what is my baby thinking,  
With that content and wise?"  
But ever remains the mystery,  
And never a voice replies.  
Alone is the child in his sorrow  
Over the broken toy,  
Alone is the stricken lover,  
Mourning a vanished joy,  
Alone is the bride at the altar,  
Alone the bridegroom stands,  
With his hidden life between them,  
That—and their plighted hands.  
Alone lies the wife, with the creaker  
Of lighted hope in her heart;  
Alone is the husband dreaming  
Of hallowed ambition's smart;  
And so from the birth to the burial,  
From the first to the latest breath,  
On crowded street, on lonely steps,  
The soul goes alone till death.

### Hints on Reading.

The readers Coleridge has divided  
into four classes. He says: "The  
first class of readers may be compared  
to an hour-glass; their reading being  
as the sand; it runs in and it runs out  
and leaves not a vestige behind. A  
second class resembles a sponge, which  
imbibes everything and returns it in  
nearly the same state. A third class  
is like a jelly-bag, which allows all  
that is pure to pass away and retains  
only the refuse and dregs. The fourth  
class may be compared to the slave of  
Golconda, who, casting aside all that  
is worthless, preserves only the pure  
gems."

It is to be feared that in the pres-  
ent day the greatest number of readers be-  
long to the first of these classes. The  
amount read is sometimes almost  
fabulous, but the results are com-  
paratively trifling. Volume after  
volume is perused; pamphlets and  
papers are mentally perceptibly in-  
creased. This change lies not only  
against those who read secular works;  
it applies to too great an extent to  
those who read the Scriptures and  
other treatises upon things divine.  
Lord Bacon once said that "reading  
makes a full man." He could not  
have meant the kind of reading that is  
now too prevalent. The omnivorous  
reader, the reader who skims through  
page after page; the butterfly reader,  
who tastes some flowers of literature  
here and there, but never settles down  
to a resolute extraction of the sweets,  
are found at the year's end, with all  
their reading, not more "full" intellec-  
tually, but often more foolish than be-  
fore. Why is this? Because in these  
express days the reading has been  
done as quickly as possible, and be-  
cause what is read one hour is buried  
beneath a heap of multifarious matter  
the next hour. But if a man read  
what he mentally receives, his reading  
will become a delightful source of very ex-  
tensive information and sound wisdom.

Reading should be in moderation.  
It is possible to devour whole libraries  
and yet learn nothing. It is said that  
Miss Martineau often read in one hour  
no more than a single page of a good  
book. An eminent divine and author  
is said to have had but three books—  
the Bible, Josephus' works and Cruden's  
Concordance. A celebrated French  
author being laughed at because of the  
smallness of his library, replied: "Ah,  
when I want a book I make it." On  
the other hand Madame de Staël-  
Holstein is said to have devoured six  
hundred novels before she was fifteen  
years of age, and to have read those  
six hundred in three months—on the  
average six each day! Louis XVI.,  
while imprisoned for a period of five  
months and seven days, read one hun-  
dred and fifty-seven volumes, or one  
book a day. Such literary gluttony  
could have little good result. Too  
much reading is an injurious to the  
mind as too much feeding is to the  
body.

### Error in Pronunciation.

Last week two families were greatly  
disturbed over a telegram. To go back  
a little further, a son and daughter of  
these families had married and gone  
away on a bridal tour of three weeks  
or a month, as the case might be. Two  
days after the three weeks were up the  
bride's parents received a telegram  
from a country place on the Hudson  
River, which read:  
"Have had a row with my husband.  
Am coming home. (Signed) Kitty."  
To say this was not startling would  
be to say what was not true, and the  
bride's parents at once hastened to the  
home of the groom's parents, only to  
find there a similar message, except  
that it read: "Have had a row with  
my wife." Messages were wired at  
once, but no replies were received, as  
the couple had evidently started home  
immediately after they had sent their  
communications. Then there followed  
an anxious waiting, and 36 hours later  
the happy couple turned up smiling,  
with the explanation that it was a  
row on the river that they were talk-  
ing about, and they weren't to blame  
if the telegraph didn't pronounce words  
correctly.

### Relentless.

"She's as pretty as a picture," said  
the young man.  
"Yes," replied the young woman,  
with a glance at her rival's complexion,  
"hand painted, too."  
Quite naturally, it is the man of  
seasoned intellect and ripe experience  
who does not seem fresh.

### Not Time.

"Johnny, did you ask God to make  
you a better boy?"  
Johnny—No; you see it took me so  
long to tell Him how I wanted Him to  
let me lick Tom Spencer I didn't have  
time.

## Eminent Clergymen on Dancing.

The New York Herald has been  
canvassing the opinion of the leading  
clergymen on the subject of dancing,  
and the following gives an idea of the  
views expressed by some of them:

Rt. Rev. Thos. Bowman, senior  
Bishop of the U. S. Methodist Church:  
"There can be no question that the  
general effect of dancing, like other  
gay and giddy amusements of the  
fashionable world, is damaging to the  
church and to society, and, indeed, to  
the individual. It is for these reasons  
that our church discourages it."

W. H. Millburn, "the Blind Man  
Eloquent," says: "Giving up that which  
is pleasant because of our higher love  
for Him may be a school and test of  
character, out of which far higher  
virtues and graces may grow. It seems  
to me that it would be well for all  
young Christians to abandon the dance  
for a time, if not forever. The quiet  
yet firm resolution to do so as an act  
of devotion to our Lord would material-  
ly help to unfold and develop their  
Christian character."

Rev. Wm. Hayes Ward says: "The  
question whether a Christian ought to  
ought not to dance is not one that can  
be answered by a mere yes or no.  
There are so many contingents to be  
considered which may so greatly  
modify the reply. So much depends  
upon the kind of dancing and the as-  
sociations connected with it. \* \* \*  
If it does not seem in any way to in-  
terfere with the purity of heart of the  
man and woman who dance together,  
then, for my part, I must say that I  
can see no objection to it. But, after  
all, it is a matter for private judgment  
and not for dogmatic assertion in any  
case."

Rev. O. B. Frothingham says: "With  
regard to the question you submit to  
me I will now say frankly that in my  
judgment it is a matter of mere per-  
sonal inclination purely, and that in  
no sense should it be one of religious  
opinion. \* \* \* Even the best,  
most consistent Christians I should  
think might need some sort of innocent  
dancing. Of course it is for the Chris-  
tian to draw the line between what is  
actually, from its nature, tendencies  
and associations, demoralizing and  
what is not."

"Proper dancing in proper places, at  
proper hours, in proper dress, with  
proper companions and amid proper  
surroundings can surely not be harm-  
ful. On the contrary, it must exert a  
healthful, beneficial influence upon the  
mind and body of those who engage in  
it, since it promotes at once circulation  
in the blood and cheerfulness in the  
mind, and encourages good fellowship  
and kindly feeling. In this matter,  
therefore, so far as I understand the  
case, I take my position on the side of  
those who think it neither wrong nor  
inconsistent for a Christian to dance  
under the conditions I have named."

The late Bishop Phillips Brooks said:  
"Probably the most universal amuse-  
ment of which we have any knowl-  
edge is dancing. \* \* \* I would  
say that I do not think it wrong for a  
Christian to indulge in dancing. This  
question answered, several others aris-  
ing out of it immediately present  
themselves. When and where and  
with whom and to what extent ought  
the Christian to dance? \* \* \* For  
a Christian to indulge in public pro-  
miscuous dancing I should deem high-  
ly inexpedient, inconsistent and unad-  
visable, if not absolutely wrong. But,  
like all other people, Christians must  
have recreation. The good need it  
quite as much as the wicked, and to  
dance in the family in the private  
parlor or with friends is a graceful,  
and, in my judgment, harmless and  
innocent amusement, and in no way  
inconsistent with a profession of the  
Christian religion. \* \* \* The eat-  
ing of meat that had been offered as a  
sacrifice to idols was not a sin for the  
apostle, yet he feared that it might  
cause his weaker brother to stumble,  
and therefore he deemed it best to  
abstain. Just so with everything else.  
If we find that any form of amusement  
or diversion in which we may indulge  
in public is a temptation to wrong-  
doing on the part of others, though  
perfectly harmless to ourselves, we  
should unhesitatingly give it up."

### How to Make Yourself Unhappy.

In the first place, if you want to make  
yourself miserable, be selfish. Think  
all the time of yourself and your things.  
Don't care about anything else. Have  
no feeling for anyone but yourself.  
Never think of enjoying the satisfaction  
of seeing others happy, but rather, if  
you see a smiling face be jealous lest  
another should enjoy what you have  
not. Envy every one who is better off  
in any respect than yourself; think  
unkindly toward them, and speak  
lightly of them. Be constantly afraid  
lest some should encroach upon your  
rights; be watchful against it, and if  
any one comes near your things, snap  
at him like a mad dog. Contend  
earnestly for everything that is your  
own, though it may not be worth a  
pin, for your rights are just as much  
concerned as if it were a pound of  
gold. Never yield a point. Be very  
sensitive and take everything that is  
said to you in playfulness in the most  
serious manner. Be jealous of your  
friends lest they should not think  
enough of you; and if at any time they  
should seem to neglect you, put the  
worst construction upon their conduct  
you can.

## ON THE MOSQUITO COAST.

An Unattractive Region of Jungle  
and Lagoon—The Banana Plan-  
tations. Every Day in the Year is  
Seed Time.

The Government of the Mosquito  
Reservation consists of the hereditary  
chief and an Executive Council, the  
members of the Executive Council being  
elected by a General Council and the  
latter in turn being appointed by the  
chief from among the "head men" of  
the tribe and representative inhabi-  
tants of the various districts of the coun-  
try. The present chief, his Excellency  
Robert Henry Clarence, who is a full-  
blooded Mosquito Indian, is a hand-  
some, intelligent, and well-educated  
young man of 20 or thereabouts, with  
a magnificent head of glossy black  
hair.

The other government officials are  
nearly all descendants of Jamaica  
negroes, and perform their duties with  
becoming gravity and ease. Hon.  
Charles Patterson, the vice-president,  
whose features betray some admix-  
ture of European blood, is also guardian  
of the chief during his minority. The  
law of the land, by the Mosquito Con-  
stitution, is declared to be the common  
and statutory law made applicable and  
not inconsistent with local customs  
and the enactments of the chief and  
Council. Many of the young men who  
desire educational advantages better  
than the local schools afford are sent  
to Jamaica or even to England. The  
land laws are very liberal. Each head  
of the family is permitted to take 640  
acres on a ninety-nine years' lease, for  
which he pays an annual rental of  
three cents an acre to the Government,  
equal to about fifteen dollars American  
gold. He is expected to pay, besides,  
the cost of surveying his "section,"  
but beyond this there is no tax of what-  
ever kind imposed, no matter how  
valuable the improvement he may  
make. Altogether the Mosquito people  
have made a considerable advance to-  
ward civilized life.

The missionaries have not succeeded  
entirely in uprooting the superstitious  
practice among the lowest walks of the  
population, and the obeah or obeahism,  
a system of necromancy, by which ill  
luck can be averted and injuries done  
to our enemies, has still a powerful  
hold. The periodic "big drunk" of  
former times, when whole villages used  
to engage in wild orgies, is no longer  
a popular institution, although it is  
possible that individuals do not disdain  
to indulge in a periodic spree. The  
Mosquitos proudly and justly boast  
that for many years they have lived  
and maintained their institutions in  
peace, whereas the sovereign Republic  
of Nicaragua is constantly riven and  
torn by revolutions and strife. The  
state of culture described is found,  
however, only in the "cities" and  
mission stations. Away from these  
and in the jungles the people are still  
pure savages.

The chapter on roads in Mosquito  
is as brief and of the same tenor as  
the chapter on snakes in Iceland.  
The only means of communication are  
the rivers and lagoons; beyond these  
all is dense, impenetrable forest jungle,  
interspersed here and there in a more  
northerly portions by grassy plains  
called savannas. The principal article  
of commerce, besides the banana, is  
mahogany. This huge timber is cut  
by the Indians of the interior, and  
haunted and shoved toward a river in  
the immediate vicinity, thence floated  
in rafts of two or three logs, or often  
as a single tree, down to the coast.  
Most of the banana plantations are on  
the Bluefields of Escondido River.  
The mouth of the river is about a mile  
north of Bluefields, and the plantations  
begin about twenty miles above this  
point and thence cover its banks in al-  
most unbroken continuity for some  
distance beyond the city of Rama, sixty  
miles up stream. To facilitate the  
handling and shipping of the fruit the  
plantations are always close to the  
banks, and vary in depth from fifty to  
2000 yards.

The Steamer Hendy, an old Missis-  
sippi River boat, whose lightness of  
draught makes it well adapted for  
steaming about the shallow lagoons,  
plies regularly between Bluefields and  
Rama. Leaving the former place at 7  
o'clock in the morning the trip to  
Rama begins by rounding a point of  
land called "Old Bank," a place which  
for a short time was the home of a  
small German colony. This settlement  
was abandoned after repeated trials  
and disasters; the unfortunate colonists  
being finally compelled to return to  
their native land, greatly reduced in  
number and weakened by disease, and  
after being harassed by the Spaniards  
and Indians. At this point the boat  
enters the Escondido River. On each  
side the luxuriant and dense vegetation  
overhangs the water, a virgin jungle,  
whose somber shade the brightest sun-  
light fails to pierce. Flaming red  
herons rise and flutter or stand in  
comic solemnity watching us as we  
pass; gaudy macaws flash their flaring  
plumage among the leaves and utter  
hoarse cries as the boat winds its way;  
close to the shore, among the fallen  
trees and snags, huge alligators, in-  
nocent as yet of a knowledge of rifle  
ball or hunter, lift their ugly heads in  
mute wonder at our intrusion upon  
their gloomy retreat. Indeed, a river  
trip is not necessary to see all this, a  
mile back of the town of Bluefields is  
the same impenetrable jungle. A  
meeting with a native tiger or jaguar  
is not an unusual occurrence in the  
outskirts, while in the rainy season,  
alligators from the lagoons are not too  
timid to carry off pigs and goats from  
the settlement.

After about twenty miles of steaming  
through those dark and gloomy chan-

nels it is a pleasurable sensation to  
come upon the first clearing and see  
once more a sign of human activity.  
On every side are now evidences of  
thrift and industry. The picturesque  
houses of the planters, built of bamboo  
and thatched with palm leaves, stand-  
ing under the shade of tall coconut  
trees, make an ideal picture of tropic  
life. As the steamer lies to, for the  
purpose of landing supplies at many  
of the banana plantations, an excellent  
opportunity is given to study the  
manner of cultivation, if such it can  
be called. The only implement used  
by the cultivators is the machete, the  
universal native tool and weapon all  
in one; it is a rather long and broad  
knife, something between a broadsword  
and a cleaver in appearance. With  
the aid of this implement the native  
first clears the land of jungle and brush,  
each man being required to cut at  
least one "task" (twenty square yards  
per day).

Although there is only two or three  
hours' work, it is seldom that a native  
will do more than one task in a day.  
The natural inclination to work is of  
the faintest character. Nature has so  
beautifully provided all the necessities  
of life that there would be no incentive  
to make money were it not for the pas-  
sion for gambling, and a game of  
chance is the one thing the natives  
never seem too tired to engage in.  
The bush thus cleared is burned dur-  
ing the dry season and the ground is  
now ready for the young plants or  
shoots. These are "suckers" taken  
from older trees, and after planting  
them singly at distances at about  
eight feet apart, nothing further is re-  
quired than occasionally to clear out  
the larger weeds which will crop up  
between them. In two years the trees  
mature, reaching a height of ten to  
fifteen feet, bearing from one to three  
bunches each.

There is no such thing as a crop or a  
harvest as we understand the term  
with our Northern possessions. Every  
day in the year is seed time, every day  
is harvest time. Plants in various  
stages of maturity, plants in flower  
and in fruit and ready for the machete,  
stand side by side, and there is no  
winter to interrupt the process of  
vegetation. While the fruit is still  
quite green the plant is cut down, and  
the bunches being removed, these are  
carried to the river bank, where they  
are made into heaps and covered with  
the large leaves of the plant, so that  
the rain and sun may not unduly  
hasten the ripening. Only the largest  
bunches are reserved; the others are  
thrown into the river and left to drift  
away with the current.—Dr. R. N.  
Keeley, Jr., in the Popular Science  
Monthly.

### Neatness in Girls.

Neatness is a good thing for a girl,  
and if she does not learn it when she  
is young, she never will. It takes a  
great deal more neatness to make a  
girl look well than it does to make a  
boy look passable. Not because a boy,  
to start with, is better looking than a  
girl, but his clothes are of a different  
sort, not so many colors in them; and  
people don't expect a boy to look so  
pretty as a girl. A girl that is not  
naturally dressed is called a sloven, and  
no one likes to look at her. Her face  
may be pretty, and her eyes bright,  
but if there is a spot of dirt on her  
cheek, and her finger ends are black  
with ink, and her shoes are not laced  
or buttoned up, and her apron is dirty,  
and her collar is not buttoned, and her  
skirt is torn, she cannot be liked. I  
went into a little girl's room once, and  
all her clothes were on the floor, and  
her playthings, too. Learn to be neat,  
and when you have learned it, it will  
almost take care of itself.

### The Sofa Gives up.

The "Kentucky Democrat" tells the  
following of a Catlettsburg gentleman  
with five daughters who are of mar-  
riageable age, who sent his sofa to be  
renovated, and the following is a  
partial list of the articles which had  
slipped between the back and cushion,  
as counted and recorded: Forty-seven  
hair pins, three mustache combs, nine-  
teen suspender buttons, thirteen needles,  
thirty-five cigarettes, eight photographs,  
217 pins, seventy-six grains of coffee,  
fourteen cloths, twenty-seven cuff  
buttons, six pocket knives, fifteen  
poker chips, a vial of homeopathic  
medicine, thirty-four cigars,  
fifty-nine toothpicks, twenty-eight  
matchboxes, thirty-nine collar buttons,  
eleven neckties, two love letters, a few  
pieces of candy, two dimes, three  
quarters and one nickel, eight buckles,  
five lead pencils, one pen and four  
button-hooks.

### Why He Left.

A minister took leave of his congre-  
gation, whose principal characteristic  
was a want of liberality, in the follow-  
ing words:

"Beloved brethren! If I were to say  
that our parting grieved me greatly, I  
should be perverting the truth. I am  
enabled to say good-by to you with  
tolerable composure, for three reasons:  
You do not love me, you do not love  
one another, and the Lord does not  
love you. If you loved me, you would  
have paid me my salary during the  
last two years. If you loved one an-  
other, I should have officiated at more  
weddings among you. If the Lord  
loved you, He would have called more  
of you to Himself, and I should have  
had more funeral services to conduct."  
He was not pressed to remain.

### Beggars on Horseback.

Horses are so cheap and plentiful in  
Chili and Buenos Ayres that even the  
beggars ride on horseback.

## Molasses and Sugar.

Landing Ex S. S. Duart Castle—100 Puns. Choice Bar-  
badoes Molasses. In Store—150 Bbls. Yellow C  
Sugar, 100 Bbls. Granulated Sugar. Write or Wire  
us for quotations.

**Dunlap & Company,**  
MONCTON, N. B.

## Wooland Tweeds, etc.

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

**JOHN L. PECK.**

## The Spring Opening

of Millinery, etc.,

—AT—  
**Mrs. A. E. Keith's**

store is announced. A variety of

Hats, Bonnets, Flowers,  
Feathers, Ribbons, Laces,  
Veilings, Dress Trimmings,  
Ties, Gloves, Belts, etc.,  
will be sold at prices to suit the times.

**JOHN C. LAUDER,**

—Manufacturer of—  
Carriages, Buggies, Sleighs,  
Pungs, Carts, etc.

Painting and Repairing Promptly Attended to.

## UNDERTAKING

and all its branches a specialty.

**M. McLEOD,**

CUSTOM TAILOR.

Dealer in Foreign & Domestic Tweeds, Diagonals,  
Worsted, Meltons, Overcoatings, etc.

Perfect Fit Guaranteed. - - A Call Solicited.  
Main Street, Moncton, N. B.

Will be at Hillsboro' on the 18th inst.

## Just Received

—Another Car—

GENUINE MACLAUGHLIN CARRIAGES.

1 Car Bell Buckeye Mowers  
1 Car Maxwell  
1-2 Car " One Horse "  
1-2 Car " Rakes

Turnip Seed Drills, Spray Pumps, etc.

**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.**

## JUST RECEIVED!

**A full line of Victoria**  
LIQUID PAINTS

—and—

Elephant White Lead.

Plain and Barbed Wire Fencing  
AT LOWEST PRICES.

**JORDAN STEEVES.**

**H. G. MARR,**

—Importer of Fine—

French, English and American Millinery.

WHOLESALE AND RETAIL.

Good Goods and Low Prices has enabled us to build up  
the largest Millinery trade in the Lower Provinces.

We will pay Express Charges on all Orders. Call and  
see us when in Town.

**Henry G. Marr,**

MONCTON, N. B.