

# THE ALBERT STAR.

Vol. I.

HILLSBOROUGH, N. B., WEDNESDAY, JULY 25, 1894.

No. 11

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will be made to Albert County on dates given  
below.  
Albert, 8th, 10th, 11th, 12th, of each month.  
Hillsboro, 13th, 14th, of each month.

## THE ALBERT STAR.

WEDNESDAY, JULY 25.

### Cast Thy Bread Upon The Water!

"Twas only a crumb, last evening,  
In the form of a kindly word,  
That I spoke to a weary companion—  
Only he and the dear Lord heard."  
"Twas only a pleasant 'good morning,'  
To a man whose life is drear,  
But he understood its meaning,  
And knew that I meant to cheer."  
"Twas only a crumb at noonday,  
In the coin I gave the child;  
But I gave for the sake of Jesus,  
And He understood and smiled."  
"Twas only a crumb at evening,  
When after a tiresome day  
I gave up my seat in the street-car  
To a woman old and gray."  
"Twas only a crumb at nightfall,  
When instead of a concert hall  
I went to a house of mourning  
To comfort and help them all."  
They're only crumbs, but without them  
There could not be any bread.  
And the bread shall be returned to us,  
For so the dear Lord hath said.

### He Died of a Broken Heart, but Came to Life Again.

By and by I came along to a creek  
crossing the highway a few rods below  
a squatter's shanty, and sitting on a  
rock beside the creek was a rebuffed  
and forlorn looking man about 40 years  
old. As I came up he bowed to me  
and used the back of his hand to wipe  
away a tear.

"Are you sick?" I asked as I stood  
before him.

"No not sick, but weary of life," he  
gasped out in reply.

"Any particular cause?"

"The old woman," he answered, as he  
pointed toward the shanty. "She  
makes life miserable for me, and I  
wish I was dead. She'll find me dead  
some day, and maybe she'll regret the  
way she used me. I've got heart dis-  
ease and am liable to go at any minute."

That statement gave me an idea, and  
he fell in with it. He stretched out  
on the grass behind the rock, and I  
hallooed the house. After two or  
three minutes a hatched-faced, wild-  
eyed woman came to the door and  
asked what was wanted.

"Have you got a husband?" I asked.

"Why, I've got a sort of a critter  
around yere who mought be called a  
husband."

"Was he afflicted with heart disease?"

"Reckon he was. He was afflicted  
with over one hundred afflictions, and  
that mought hev bin one of 'em. Whar  
is he?"

"Down here on the grass, and I think  
he's dead."

"Shoo! Waal, ye keep the hogs away,  
and I'll be down purty soon."

It was ten minutes before she came,  
and to my surprise she brought along a  
barrel stave in her right hand.

"Is it your husband?" I asked as she  
came up.

"Yes, my critter of a man for shore."  
"In the midst of life we are in death."  
"Yes reckon we ar."

"He cometh up like a flower and is  
cut down."  
"I'm afraid you'll sadly miss him,  
and if you have not always been a kind  
and loving wife you will now repent  
the fact. He looks to me like a man  
who has suffered long."

"Yes, suffered for ten years."  
"And died at last of a broken heart."  
"Yes, dragged right down with a  
broken heart, and dot rot his buttons!  
I'll wallop his carcass fur making all  
this trouble!"

She lifted the stave and walloped.  
The wallop lifted the dead man, and  
he got three or four more of them be-  
fore he could get out of reach. He flew  
up the hill and reached the house, and  
the woman dropped her weapon and  
calmly observed:

"He cometh up like a flower and is  
cut down, and ye' jest thought ye' was  
doin' sunthin, might cume when ye' laid  
out that job with Isaac!"

All That's Good to Eat.

"I saw three negro barbers make a  
beet over at Houston not long ago,"  
said W. C. Rigby, of San Antonio.  
"They were discussing edibles, and one  
of them bet the other two that he  
could beat them guessing as to the  
best things to eat and I was appointed  
referee."

"There ain't rothin' better, chile,  
than a good, fat possum, well baked in  
rich brown gravy," said one of them.

"Tell you possum's mighty good,  
but give me a good juicy watermelon,"  
said the second of them.

"The one who had proposed the bet  
had a watery look about the mouth  
when the other two had finished."

"Now what's your guess," I asked  
of him.

"Lord, boss, dem two niggers done  
guessed it all. There ain't nothin'  
left me to guess."

The capital at Washington has cost  
more than \$30,000,000. It covers 34  
acres the dome is 307 feet high and 135  
in diameter, and is exceeded in size  
only by St. Peter's in Rome, St. Paul's  
in London, the Invalides in Paris and  
St. Isaac's in St. Petersburg.

A Missouri clergyman preached a  
sermon on a Sunday forenoon and un-  
pinned a ball game in the afternoon.  
And his afternoon congregation was  
the bigger.

It is claimed that Siberia and Green-  
land have both at some far distant peri-  
od occupied a position on the earth's  
surface that was tropical in every par-  
ticular.

Girls Feet Are Getting Larger.

It is now an open fact that feet are  
growing larger as one consequence of  
that outdoor life led by so many girls  
of the period.

## MYSTERIES OF THE YOGIS.

Thos. Stevens Comes Home From  
India With Marvelous Tales of  
Miracles and Magic.

India is known in history, literature  
and tradition as the land of mystery  
and magic. Her reputation for these  
is as ancient as her civilization, which  
antedates history. Nor has it been  
shaken much by the scientific spirit of  
later western civilization and the dis-  
belief in the supernatural, which has  
grown sturdy, with broadening know-  
ledge, for even yet travelers come back  
from the Himalayas with marvelous  
tales of the seemingly impossible.

If there is anything in human testi-  
mony one cannot wholly discredit the  
fact that feats are common there which  
pass understanding; that the Yogis of  
the mysterious land possess a power  
over nature which enables them to per-  
form deeds which the mind of common  
mould can attribute only to the super-  
natural. Observers of unimpeachable  
integrity have come home to tell us of  
naked magicians causing human  
beings to be suspended, without sup-  
port, in the open air, and bidding seeds  
to sprout, grow into trees, leaf, fruit,  
wither and die on the open plain in  
the course of an hour or two.

These are only samples of hundreds  
of marvelous feats performed without  
apparatus or concealment of any sort,  
and with full permission to the obser-  
ver to investigate as he will. The tra-  
velers who have filled volumes with the  
stories of them have not attempted  
explanation. They have seen and won-  
dered and related their experiences.

They have told us that the magicians  
have not claimed supernatural or mir-  
aculous power, but have attributed  
their feats to the possession of power  
over resources of nature unknown to  
all mankind except to them.

With the purpose of seeing these  
much-talked-of feats of apparent magic  
and worming the secret of them, if  
possible, from the magicians, Thomas  
Stevens, a young man well known as a  
traveler, recently went to India.

It was his intention to penetrate the  
almost unknown regions beyond the  
Himalayas and pursue his investiga-  
tion in the very stronghold of mystery  
and magic. This he was not compelled  
to do, however, having had the fortune  
to witness the miracles, and, as he be-  
lieves, to solve the problem of them on  
the easy side of the great mountains.

Mr. Stevens has just returned to  
America and yesterday gave the Herald  
an account of his experiences and the  
results he reached. He said with great  
earnestness that such tricks really  
were performed, and he brought back  
with him proof in the shape of a large  
number of photographs. One of these,  
which he showed me, exhibited an arm  
suspended without support high in the  
open air over the head of a lean and  
naked Yogi sitting upon the grass.

When I asked if he had really found  
a rational explanation of this and other  
feats, the traveler replied that he had.  
He refused, however, to make public  
his theory at the present time, as he  
intends to lecture later on. But he  
hinted at the existence of forces of na-  
ture of which modern science is as yet  
ignorant, forces which were discovered  
ages ago in that old civilization of the  
Indies, the secrets of which have been  
preserved by the Yogis and handed  
down from father to son for countless  
generations.

"I may tell you this much," he said,  
"that when I have explained them as  
they were explained to me by that old  
Yogi whom you see sitting there in  
the photograph, the same tricks may  
be reproduced right here in this city."

"Can you do them?"

"No, I can't. Nor do I say that all  
can do them. Undoubtedly very few  
in any land possess the nature to per-  
form them, and it requires a special  
and rigorous training, too. But they  
can be done and doubtless will be done  
here in this land. There is nothing  
supernatural about them—only some-  
thing in nature strange and heretofore  
unsuspected outside of India."

"Have you investigated the mystery  
of Mahatmas?" I asked.

"Hardly that," said Mr. Stevens. "I  
found the people of India as divided in  
their opinions of the Mahatmas as we  
are. Some believe in them and some  
do not. Nearly all Indians, however,  
believe in the existence of men able to  
work miracles, and it is the miracle-  
working Yogi, or fakir, that I have  
been rounding up. When I went to  
India it was my intention to penetrate  
into Tibet, into the Mahatma region,  
if necessary, to try and solve the mys-  
tery of the adepts of the Himalayas  
and their alleged power of working  
miracles. But I did not find it neces-  
sary to cross the Himalayas to get  
what I was after. The main thing was  
to discover whether those Indian mir-  
acles that have been puzzling us ever  
since Marco Polo first told us about  
them, six centuries ago, are fact or fic-  
tion. It seemed to me about time that  
somebody should go out there and seri-  
ously undertake to get at the bottom  
of the whole mystery."

He said that there was a great dif-  
ference between the Mahatmas and the  
miracle-working Yogis. Comparatively  
few Indians believe in the Mahatmas,  
but the Yogi is a different sort of crea-  
ture. The Yogi makes no claim, ex-  
cept that he is in touch with some  
mysterious forces of nature, which en-  
ables him to work miracles. As he  
actually works these miracles, and  
there is no other rational explanation  
of his power than that which he claims,  
he is generally believed in.

"Before leaving for India," said Mr.  
Stevens, "I spent some time in research  
in the British Museum, and came to  
the conclusion that in this as in other

things, with so much smoke there  
must be more or less fire. The amount  
of evidence in favor of these miracles  
I found to be overwhelmingly convinc-  
ing.

"The result of my investigations is  
that the stories of the travelers, from  
Marco Polo to the latest witness of the  
Indian miracles, who is to-day giving  
his experiences in the pages of one of  
our magazines, are quite true. It is  
no 'traveler's tale' that these Yogis  
who devote their entire lives to the ex-  
ploitation of these mysterious powers  
are able to play fast and loose with the  
'impossible.' I have seen miracles  
every bit as unbelievable as any of  
the miracles of the Bible. In fact, at  
my special request, several of the Bible  
miracles were duplicated.

"It is no longer a puzzle to me, for  
instance, that Pharaoh's magicians  
were able to cause their rods to change  
into serpents. I have also not only  
seen food produced apparently from  
nothing, but have dined off food thus  
magically prepared. I have seen ob-  
jects moved without being touched,  
and various things floated in the air,  
including human beings. These are  
only samples of very many marvels I  
have witnessed.

"You will find no end of proof of  
these things if you wish to search for  
it."

"Marco Polo saw the magicians  
cause the wine goblets filled with wine  
to travel through the air of their own  
accord and present their contents to  
the lips of Kublai Khan. A deputation  
of British officers saw at the court of  
Delhi the magicians of the Emperor  
Johangir cause a small orchard of fruit  
trees to grow up and bear fruit in a  
few minutes. The trees became full of  
singing birds. The officers ate of the  
fruit and nuts and listened to the song  
birds. They then saw the leaves turn  
yellow, as in autumn, and fall to the  
earth, after which the entire orchard  
gradually subsided into the ground  
where it had sprung up less than an  
hour before."

"They also saw the magicians toss  
one end of a rope or chain into the air,  
which remained as though caught on a  
hook. Then, at the command of the  
Yogis, animals of several sorts appear-  
ed on the scene, and, rushing up the  
rope, vanished into space. The rope  
miracle, with men and animals disap-  
pearing into the sky, is one of the  
greatest and most inexplicable feats of  
Indian magic. It has been seen by  
dozens of travelers.

"To come down to yesterday and to-  
day, Professor Harry Kellar, in an ar-  
ticle in the North American Review a  
short time ago, told us that he had  
among other wonders seen a human  
being floating in the air, in the broad  
daylight and out in the open, and in  
recent numbers of the Arena Dr. Hen-  
soldt has been telling us of trees grow-  
ing in a few minutes to great heights,  
of a huge hill of rock, appearing and  
disappearing on an open plain in Cas-  
telle, besides many other miracles of  
Indian magic.

"My own experiences are but a con-  
firmation of what scores of others have  
seen from time to time. After every  
allowance is made for exaggeration  
these miraculous doings are actually  
to be witnessed in India to-day. And  
these phenomena occur, it must be  
borne in mind, not at dark scenes in  
rooms, as at spiritualistic affairs, nor  
on the stages of theatres full of traps  
and wires and ingenious mechanism,  
but in the open air, in broad daylight."

"I have seen these marvels at a  
scent of magic in an open space in  
an Indian jungle in the full glare of the  
tropic noon, and under conditions such  
as make the suspicion of conjuring  
clap-net too absurd to be given a  
second thought. You may add my  
testimony to that of all the rest, that  
the theory of conjuring in explanation  
of these miracles is simply ridiculous."

"There are, we know, people who  
profess to see, even in the miracles of  
the Scriptures, nothing but tricks of  
legerdemain. In spite of all the les-  
sons of the past, in spite of the stories  
of Galileo, Bruno, Columbus, Harvey,  
Jenner, Galvani, Newton, Stephenson,  
Franklin, Morse and of well nigh every  
man who has added anything to the  
store of human knowledge, there are  
people who persist in arguing as though  
we had arrived at the end of all know-  
ledge of all things. You have but to  
treat of something that happens for  
the moment to be beyond our compre-  
hension and the old Adam immediately  
bristles up in the form of scepticism,  
ridicule and all the old familiar forms  
of opposition that have invariably as-  
sailed the beginning of every new dis-  
covery or correction of an old error."

Mr. Stevens said that he had gone  
into the Indian wilderness well pro-  
vided with photographic apparatus, and  
that he had taken countless photo-  
graphs of all the wonderful tricks that  
he had seen performed.

"I have photographs," he said, "of  
things that most persons are absolute-  
ly unable to believe in, and which will  
be sure to conjure up a perfect storm  
of bewilderment in the minds of sciep-  
tical persons. Convincing as these  
photographs are, my final evidence  
does not rest on even these, but on  
knowledge imparted to me by the Yogi  
I managed to interview and interest."

"Incredible as it may appear, I have  
been let into the secret of the mysteri-  
ous force of nature by means of which  
these miracles are performed. I have  
been to school, so to say, to a Yogi and  
have been taught how to get into touch  
with and manipulate the secret forces  
of nature that enable a man to do such  
incredible deeds as to turn a rod of  
dead wood into a quivering serpent, to  
produce food from nothing, to cause  
objects to move and to float an noth-

"Do not understand me to say that  
I am now able to work these miracles.  
Not everybody will be able to do these  
things, even when the key of this  
mystery is known; but there are per-  
sons here in New York who have it in  
them and only require the knowledge  
imparted to me by the Yogi in order  
to outdo all the magicians of the  
East."

He also said that he had reason to  
believe that the subtle force of the  
Yogis' power of working miracles  
would develop eventually in the hands  
of practically Western people into  
something more valuable to mankind  
than electricity.

Mr. Stevens said he thought that, in  
the end, the source of the Indian Yogis'  
power would explain many, if not all,  
of the miracles of the Bible in a sciep-  
tific and acceptable manner.

"It does not, of course," he added,  
"affect the question of the divine ori-  
gin of the power bestowed upon the  
miracle workers of the Bible, for those  
whose faith is an all-sufficient explana-  
tion. To many persons, however, the  
miraculous element in the Bible is the  
one serious stumbling block to their  
belief, and I can safely say, I think,  
that I have an ace up my sleeve that  
will be interesting indeed to all doubt-  
ing Thomases. Many eminent divines  
and thinkers see in the miracles of the  
Bible simply the operation of laws of  
nature which will come to our knowl-  
edge in the natural course by and by."

"It is a knowledge of these hidden  
forces that is the secret of the power  
of the Indian Yogi, and I, for one, see  
nothing impracticable in the same ex-  
planation of all miracles. What is to us  
a miracle is simply a premature  
glimpse of what will to our descend-  
ants be no miracle at all, but a very  
ordinary matter of fact working of the  
laws of nature."

Mr. Stevens said that he did not sup-  
pose that the explanation which he  
would offer for these seeming miracles  
of Indian magic when he began his lec-  
tures would be accepted at once by all.

He said he supposed he would meet  
with the same sort of reception that  
every new proposition in the world's  
history had met with, and that there  
would be many who would doubt and  
scoff.

This, he thought, was not at all  
strange. It was rather something to  
be expected, since his theory would up-  
set a great deal which was a matter of  
common prejudice and belief.

"To the Asiatic nation," he said,  
"half the things a civilized person does  
are similarly impossible. To millions  
of persons in India solid water, or ice,  
as we know it, is as absurd or ridicu-  
lous as any miracle of the Indian Yogi  
is to the average American."

"But to the scientific mind," he added,  
"the explanation would appeal in a  
different light, and it would not be long  
before the most sceptical would be  
forced to believe by actual practical  
developments. Besides, his photo-  
graphs would go very far, he thought,  
toward convincing all men."

"They will," he said, "convince all  
but hopelessly sceptical minds that  
there are men now living able to per-  
form miracle s, and they will open up  
the question whether we may not, after  
a time, be able to so far defy the laws  
of gravitation and other unalterable  
laws of nature as to cause to envy the  
birds of the air their power of flight  
upward, or to obtain our food direct  
from the first source. If the Indian  
magicians can do these things in an  
experiment why then is every reason to  
believe that when the matter is taken  
in hand seriously by our practical  
people of the West astounding results  
may confidently be anticipated."—N.  
Y. Herald.

Fly Papers.

Every good housekeeper wishes to  
say that there is not a single fly in her  
house. Now, as we all know to our  
annoyance, flies are very troublesome  
in these hot days. Here are three  
good recipes which can be recommended  
as exterminators of the diptorous  
pests. The peculiar virtue of these  
ingredients is that no poisonous ingredi-  
ent is used in their composition. Boil  
together linseed oil and rosin until the  
compound becomes thick, or boil three  
parts of rosin and four parts of rapeseed  
oil together, until a sticky mass  
is produced or again boil to a thick paste  
one pound of rosin, three and one-half  
ounces of molasses and the same quantity  
of linseed oil. Any one of these  
compounds spread on thick sheets of  
brown paper and scattered over the  
tables and shelves will effectually exter-  
minate flies. These recipes are given  
by a well-known New Orleans man who  
vouches for their success in the applica-  
tion.

Tip to Anglomaniacs on Hats.

The late Lord Shaftesbury, who, on  
one occasion, by stress of circumstances,  
found himself in the unwelcome atmos-  
phere of a somewhat crowded third-  
class carriage, "improved the occasion"  
by entering into instructive con-  
versation with his companions, and  
with such acceptability that before he  
left, one of them addressed him in  
words to this effect: "Well, you seem  
a good sort of bloke, so I'll put you up  
to a wrinkle. Whenever you buy a  
new 'at put a piece of blotting paper  
inside the lining. I am a 'atter, and  
so I know. The 'at will last you twice  
as long."

Kentucky's Remarkable Spring.

There is a remarkable boiling spring  
in Lincoln County, Ky., which regular-  
ly overflows its banks every afternoon  
at 4.30 o'clock precisely.

Russia raises \$1,500,000 a year by  
the sale of passports.

## 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.

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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—  
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Pungs, Carts, etc.

Painting and Repairing Promptly Attended to.

## UNDERTAKING

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**M. McLEOD,**  
CUSTOM TAILOR.

Dealer in Foreign & Domestic Tweeds, Diagonals,  
Worsteds, 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.**  
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