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JAS. H. CROCKET; Proprietor.

FREDERICTON, SATURDAY, APRIL 24, 1886.

VOL. II, NO. 142

JAS. T. SHARKEY, Kelly & Murphy, BARRISTER AND ATTORNEY NOTARY PUBLIC, &c.

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F.J. McCAUSLAND

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MONOGRAMS - RAISED AND SUNK IN NOLE SILVER.

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2 " POITED HAM, 1 FRAIL CHOICE DATES,

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icton, May 5th, 1885.

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July 11, 1885.-1 yr

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IMPORTANCE OF MANNERS.

The precociousness, amounting almost to impudence, of American children is by no means a new subject to call to the attention of parents, yet this very precociousness is the bane of many a career. Children with a certain amount of attractive brightness win so much applause in the family circle and among its intimates that early in life a feeling of pride and self-sufficiency is developed that is apt to crowd out better tendencies.

Washing Lace. Make a lather of good white coap: have it just liveragm: lay

they have no perspective of human rights, and see themselves always in the

WHAT IS IT THAT ATTRACTS OR REPELS

a power is diminished by his ignorance of these little details!

When it is realized that the time to impart those habits that constitute man ner is early childhood, its seems strange that an intelligent parent should allow

THIS MOULDING PERIOD

pression is second only to self control in children's training. Impatience, yawn in children's training. Impatience, ya

table the habits that govern all well-regulated and refined households, there is no danger but that he will carry a pass-port that will give him entrance to any society that his brain or pocketbook

that is apt to crowd out better tendencies.

A child whose sayings are quoted in his presence, who is made to feel that his doings are of paramount importance in the household, soon learns to look upon teachers, schools, and parental restraint and authority as superfluous where he is concerned; he is a law unto himself, infinitely more capable of making laws than of being controlled by them.

Washing Lack.—Make a lather of good white soap; have it just lukewarm; lay the lace in over night. In the morning squeeze out and put in fresh water, a little soapy. Rinse and blue slightly, in on a cloth and hang out. When dry dip it in sweet milk, squeeze out and lay on the cloth, pick out and pull in shape, a lather of good white soap; have it just lukewarm; lay the lace in over night. In the morning is queeze out and put in fresh water, a little soapy. Rinse and blue slightly, in on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy, a little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out. When dry little soapy is on a cloth and hang out and put in fresh water, a little soapy. Rinse and blue slightly, in one a cloth and hang out a cloth and hang

And is there a greater annoyance to be met in society than one of these untrammeled people? Having from childhood been accorded the first place, they have no perspective of human rights, and see themselves always in the mile one tablespoonful of corn starch which has been smoothly mixed. with a little cold milk, two well-beater foreground.

How hard it is to realize that from the first conscious act of a child the undefinable force in individual life that we call manner is being developed!

WHAT IS IT THAT ATTRACTS OF PERSON. into a buttered baking dish and bake for

when we meet a stranger? Manner. He may be a rascal through and through, but if he has been trained in the little arts that make life agreeable we can tolerate and endure for the time that society forces us into the same gathering. If he is a moral king and has the manner of a boar, we refuse to tolerate him, and are glad that the merest conventionalities suffice for the necessary intercourse, and worship the moral hero at a distance. What is the reason of this? Manner is the invisible card presented by each individual on introduction, unless reputation has preceded the personal encounter.

After the true character is understood,

are wet good; then shake the feathers out of the tick in the water; when clean to pass without training. It is easy to help a child to form polite habits at so early an age that long before a respectable age is reached the habits are simply an expression of nature. A boy who is kindly and polite always to his mother does not make an effort to do a polite or kindly act for another woman, and if an effort is required he is so habituated to the thought that kindly and polite at forters put your calieo crosswise instead the thought that kindly and polite at tentions are due a woman, that it would require more effort to refrain from the action than do it.

If a girl has been taught to regard others before herself, she will never be advice is how to use them so that they

If a girl has been taught to regard others before herself, she will never be accused of self assertion. If she has been taught to observe the laws of good breeding in her own home in childhood, girl-hood will find her prepared to neet any of society's demands in conventionalities. Nothing betrays the character so quickly as the unconscious acts. When the mind is off guard, then habit comes to the front, and society mentally puts on the tucket which stamps one.

ILL—BRED OR WELL—BRED.

The habit of interpretation is one that is acquired in childhood. Says a recent writer in Blackwood:

"The necessity for self-repression makes room for thought, which those children miss who have no formalities to observe, no customs to respect, who blurt out every irrelevance, who interpose at will with question or opinion as it enters the brain. Children don't learn to talk by chattering to one another, and saying what comes uppermost. Mere listening what comes uppermost mover do."

This habit of expressing every passing thought makes the mind like a sieve, and it soon becomes impossible for it to retain a thought, or make each thought and it soon becomes impossible for it to retain a thought, or make each thought and it soon becomes impossible for it to retain a thought, or make each thought and it soon becomes impossible for it to retain a thought, or make each thought makes the mind like a sieve, and it soon becomes impossible for it to retain a thought, or make each thought and it soon becomes impossible for it to retain a thought, or make each thought and it soon becomes impossible for it to retain a thought, or make each thought and it soon becomes impossible for it to retain a thought, or make each thought and it soon becomes impossible for it to retain a thought, or make each thought and it is seen to t