The Standard,
IS PUBLISHED EVERY WEDNESDAY, BY
A. W. Smith,
At his Office Market Square, Saint Andrews, N. B

TERMS.
12s 6d per annum—if paid in advance.
15s, if not paid until the end of the year.
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Each repetition of Ditto 1s. 4d
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Each repetition of Ditto 1d per line.
Advertising by the year as may be agreed on.

The Standard,

OR RAILWAY AND COMMERCIAL RECORD.

E variis sumendum est optimum.--Cic.

No 26] SAINT ANDREWS, N. B., WEDNESDAY, JUNE 25, 1856. [Vol. 23

LAW RESPECTING NEWSPAPERS

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THE SEA.

I must confess that no one thing impresses me so much with a sense of Divine order and goodness in the material world, with the conception of a stupendous machine which the Almighty wisdom has designed, and which Almighty power keeps continually in operation—as this wonderous, beneficent, magnificent system of exchange, between the land and the sea carried on through the pipes of the atmosphere, and veins that cross the azure floor of heaven, this mighty wheel that turns this way and that and keeps the pulse of every living thing in motion. "A great waste," is this expanse of water that chafes "the vexed Bermoothes," or lies swimming under a tropic sky.

But far inland the great heart of continents pants for its blessing, and stately forests sigh for it through all their leaves; and tomorrow this outlying element that quivered like molten lead or dashed in feathery foam, has descended upon the lawns of England, the vineyards of the Rhine, and the wheat fields of the West. It has touched with tender coolness the wide prairie, and it opens its fiery lids, more innumerable than the eyes of heaven. The humble plant lifts up its grateful head, as though it felt God's care for it: and the orchard and the garden breathe rich incense of thanksgiving where it has passed along. The little brook babbles with joy over its new filled cup; and the Mississippi and Orinoco, back among their hidden springs send up their great voices in exultation. But the vast wheel keeps turning, and as it were, tomorrow again, the moisture that trickled from the rock, or dangled like a thread of diamonds in the grass, is surging in that mighty pulse of the gulf stream, is scoffing at the Orkneys, or sparkling in a wake of glorious light under the Southern cross.—*Rev E. H. Chapin.*

The Crooked Log.—One of our western farmers being very much annoyed last summer by his best sow breaking into the corn field, search was instituted in vain for a hole in the rail fence. Failing to find any, an attempt was next made to drive out the animal by the way of her entrance; but of course without success. The owner then resolved to watch her proceeding; and posting himself at night in a fence corner, he saw her enter at one end of of a hollow log, outside the field, and emerge at the other end within the enclosure. "Eureka!" cried he, "I have you now, old lady!" Accordingly he so arranged the log (it being very crooked) that both sides would open on the outside of the corn field. The next day, the animal was observed to enter at her accustomed place and shortly emerge again. "Her astonishment," says our informant, "at finding herself in the same field whence she had started, is too ludicrous to be described! She looked this way and then that, grunted her dissatisfaction, and finally returned to the original starting place; and after a deliberate survey of matter to satisfy herself that it was all right, she again entered the log. On emerging yet once more on the wrong side, she evinced even more surprise than before, and turning about, retraced the log in an opposite direction. Finding this effort likewise in vain, after looking long and attentively at the position of things, with a short angry grunt of disappointment, and perhaps fear, she turned short round, and started off on a brisk run; nor could either coaxing or driving ever after induce her to visit that part of the field. She seemed to have a 'superstition' concerning the spot."—*Western Paper.*

What is a Mormon?

A Mormon is a living paradox; he says grace before cotillion, swears in his sermons, selects his texts indifferently from the Bible, the book of Mormon, an almanac or the President's message, and is perpetually quarreling for the sake of peace. His religion is a joke, and he makes the best storyteller a chief of the quorum. He assumes dignities, but has not the slightest respect for them; and the effect of his piety is apparently to put him on a level with the greatest reprobates of the time. In short, he is a Latter Day Saint, or in other words, the last one you would think of calling a saint.

Badly Broken.—A well known Providence sporting character tried his luck in that city the other day, and found it *bad.*—The bank refused to discount for him, and his deposites were exhausted.

On turning his back upon the scene of operations, a sympathising friend said to him: "Tom, are you broke?"

"Yes," said Tom with a sigh, "and so dead broke, that if steamboats were selling at a cent apiece, I couldn't buy a gangway plank."—*Pawtucket Gazette.*

HOW TO BE LOVED.

Here is a secret worth knowing. William Wirt, in a letter to his daughter, thus insists upon the importance of the small, sweet courtesies of life. Depend upon it, he is right.—He says: "I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield who cared for nobody—no, not he—because nobody cared for him. And the whole world will serve you so, if you give them the same cause. Let all persons therefore, see that you do care for them, showing them what Stere so happily calls the small, sweet courtesies in which there is no parade; whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention giving others the preference in every little enjoyment at the table, or in the field, walking, sitting or standing."

Profane Swearing.

In the apocryphal book of Ecclesiasticus occurs the following sharp and sensible injunctions upon this head:

"Accustom not thy mouth to swearing, neither use thyself to the naming of the Holy One. For as a servant that is continually beaten shall not be without a blue mark, so he that sweareth, and nameth God continually, shall not be faultless

A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house; if he shall offend his sin shall be upon him; and if he acknowledge not his sin he maketh a double offence; and if he swear in vain he shall not be innocent, but his house shall be full of calamities.

There is a word that is clothed about with death; God grant that it be not found in the heritage of Jacob, for all such things shall be far from the godly, and they shall not wallow in their sins.

Use not thy mouth to intemperate swearing, for therein is the word of sin."

SINGULAR ARITHMETICAL FACT

Any number of figures you may wish to multiply by 5 will give the same result if divided by 2, a much quicker operation; but you must remember to annex a cipher to the answer when there is no remainder, and when there is a remainder, whatever it may be, annex a 5 to the answer. Multiply 464 by 5, and the answer will be 2320; divide the same number by 2, and you have 232, and as there is no remainder you add a cipher. Now take 357, and multiply by 5, the answer is 1785. On dividing this by 2, there is 178 and a remainder, you therefore place a 5 at the end of the line, and the result is again 1785.

Why may a Dutchman be said to come into the world ready dressed? Because he is born in Holland.

Why might a hat be fitly called a Golgotha? Because it is the place of a skull.

Why are lovers like turnips? Because they are often paired.

'La me, see how beautifully that pea fowl spread its posterior extremity,' said a modern belle the other day pointing to a peacock displaying his tail in the barnyard.

Old Proverbs.—Beware of a silent dog and still water.

It is not easy to straighten in the oak the crook that grew in the sapling.

There is many a good wife who cannot dance or sing well.

You will never have a friend if you must have one without a failing.

That's but an empty purse that is full of other folk's money.

He is a worthless fellow who lives only for himself.

Advise not what is the most pleasant, but useful.

A friend that you buy with presents, will be bought from you.

If youth is a blunder, manhood is a struggle, old age a regret.

The Camels.—It has been a quite a common sight to see camels and dromedaries marching through our streets. The camels are now employed in carrying govt. freight from Powder Horn to the Depot. They carry the enormous weight of 1600 pounds, and with the greatest ease. The sight of them stampedes all the horses and mules that come within sight of them. They are certainly not very handsome creatures.

The only distinction the Arabs make between the camel and dromedary is, that one serves for the beast of burden and the other is the riding nag. The word dromedary with them means swift or fleet. A horse, in a brisk trot, can scarcely keep up with the camels when in a walk. They apparently go slow with their long measured tread, but in reality they are moving along rapidly.

The dromedaries, with their riders and gorgeous trappings move along in a brisk trot at the rate of 100 miles per day.—*Indianola (Texas) Bulletin, May 23.*

The Emperor Alexander II., will be crowned Czar of Russia at Moscow, on the 31st of August, being the fete of his patron saint. The expense will be about $2,500,000.

[For the Standard.]

WEIGHED IN THE BALANCES !!

His Excellency The Hon. John Henry Thomas Manners-Sutton, Lieut. Governor—His Council—and House of Assembly, of the Province of New Brunswick.

[A Dialogue between Father and Son.]

Father to the Son.—I suppose you have heard that the Lieut. Governor has dismissed his Council, and dissolved the House of Assembly?

Son.—Yes, father, I have; and it surprised me very much. Do you think His Excellency acted wisely?

Father.—I do.

Son.—I do not. I think his conduct arbitrary and unconstitutional, so much so as evidently to fly in the face of all that is known under the name of Responsible Government. I trust that the next House of Assembly soon to be chosen, will teach better manners than those of Manners Sutton as they stand at present. That they will impeach him for having done contrary to the well-understood wishes of the people. That they will arraign him in the name of the Commons of New Brunswick, and in the name of Common Sense, as being an insane man, unworthy of Her Majesty's confidence, and wholly unfit to be the Ruler over a sensible people. That they will impeach him in the name of the Living and of the Dead, inasmuch as he has set at naught the opinion of his Council and House of Assembly, consequently the voice of the Province, upon a highly important and just law, known as the Prohibitory Liquor Law, which improves the Country, augments the felicity of the People, and prevents premature Death.

Father.—You appear to be angry. Are you one of the "Sons of Temperance."

Son.—I am not, but nevertheless abstain from the use of all liquor.

Father.—The reason I asked you this question was, the "Sons of Temperance" appear to me now, and also for a length of time back, to have more zeal than was tempered with knowledge. Now a teetotaler, when he is so from principle, believing that he is walking in the right path, and at the same time does not make himself a busybody with other people's concerns, such an one I have no objection to. It is only him who goes about like a prowling wolf seeking whom he may devour, that I detest and abominate. With respect to the charges you have brought forward against the Lieut. Governor, let me tell you they are destitute of all truth. I intend to vote for him, at the ensuing election, and I should be glad you would do the same. You have been informed no doubt that it was in consequence of the liquor law both Council and House were dissolved. It is clear to me that the Lieutenant Governor had full power and just right to proceed as he did. The Prohibitory Liquor law was highly important, involving many and great subjects. Now tell me upon what good and solid ground the Council objected to a dissolution of the House, when it was by no means certain that they, the Members of the House, were true exponents of the mind or will of the people at large, when they enacted that law. It was passed in the House by a very small majority—three or four in number; and His Excellency from time to time was receiving Petitions respectably and numerously signed to dissolve the House in consequence of that very law.—The members also who voted on behalf of the enactment, how did they get into the House? Did they express themselves openly, as in the day, either at the hustings or in the public prints, that it was their intention, if they succeeded in making their election sure, to bring in a Bill such as the Prohibitory liquor law, or any thing like it. The cunning foxes did not, they knew better than to do so. What means Responsible Government? It means administering the Government according to the well understood wishes of the people. What better way of arriving at a knowledge of what the wishes of the people were, than for the Governor at once to dismiss both Council and House, so as to have a new creation of advisors, and one of the great subjects to be discussed was the liquor law. This is no crime surely; on the contrary, praise is due to the Governor. There was grandeur, majesty, and nobleness of mind in his proceeding. He was determined neither Council or House should ride rough-shoud over the consciences of God's people without knowing the reason why.

You say in addition, impeach him in the name of the living and of the dead. I suppose you mean by this, that he is careless or indifferent about jeopardizing the lives of those committed to his charge by Her Majesty, by allowing them free will to drink spirituous liquors as they might think proper, but if any one die through intoxication by falling over a cliff or wharf accidentally, or purposely putting an end to his existence after having taken liquor, he, the Lieutenant Governor, ought to be looked upon as accessory to that person's death, and that the spirit of him cried for vengeance.

Hear me now, listen attentively. We are not called upon to be our brother's keeper to such an extent as set forth in this Prohibitory liquor law. The Saviour of Mankind says; "They have Moses and the Prophets, and if they will not hear them, neither will they believe though one rose from the dead."—St. Luke, ch. 16, v. 31.

They have the voice of Christ. They have the voice of the Church. They have the voice of their own conscience; all crying, Keep away from drunkenness. If they die in their sin then, whose fault is it but their own.

The Prohibitory liquor law is not founded on Justice, Mercy or Truth. It is founded on Ignorance. Are we a worse people for drunkenness in the nineteenth century of the Christian era, than the Jews were when the Saviour taught them in the synagogue and temple, rebuking them for many things, but not once for drunkenness. The law is sinful, because it exalts itself above Holy Writ, which does not forbid the moderate use of strong drinks. It is sinful, because it is in opposition to the declared will of all Christian churches throughout the world. They never forbade the moderate use of it. What did our blessed Lord at the marriage in Cana of Galilee? He turned water into wine.—"When the ruler of the feast (says St. John, ch. 2) had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, every man in the beginning doth set forth good wine, and when men have well drunk, then that which is worse, but thou hast kept the good wine until now." That does does not look like the Prohibitory Liquor law of New Brunswick. It seems to — —

Son.—But I have been informed by Sons of Temperance, that the wine mentioned there, is not the same as used in these days. That it was unfermented.

Father.—I question the rectitude of that saying very much. How did they keep it sweet longer than twenty-four hours in a hot climate, or export it to foreign countries where the grape might not be cultivated?

Son.—I do not know precisely, but I suppose they salted it down.

Father.—"Salted it down!" "Salted it down!" What, with pickle! You must be a funny man to think that. I am afraid, after all my efforts, you will give a wrong vote on the 3d of July. But tell me wherein is the difference between the juice of the grape being unfermented before it is taken into the stomach, or becomes so after it is taken into it. Is it not one and the same thing still. The heat of the stomach would undoubtedly cause fermentation to arise. If it did not, then what sort of digestion would there be. It is not the quality of the wine which makes a man drunk and injured thereby, so much as the quantity taken into the stomach over and above what it ought to receive. If you want, however, more proof than what I have already advanced, I will give it from Holy Writ:—(St. Matthew, ch. 9.—" " Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."—Here you see fermentation plainly set forth, or the bottles would not break.—To return, now, and begin at the point where I left off, when you so unexpectedly, and I must say ungenteely, though meaning well at the time, interrupted me in my course of elucidation, I will say, that it seems to me those who voted for that Prohibitory Liquor law in the House of Assembly, were giants of unmeasurable stature, nothing so lofty that they could not reach with perfect ease and overcome—nothing that they cared about, saving Neal Dow, with his heretical, fanatical doctrine. Man, according to this Prohibitory Liquor law, is no longer a Free Agent, left to choose for himself good or evil. He is saved by compulsion, (an arbitrary law of the land) and not by a voluntary acceptance of Christ as his all and chief of ten thousand. It strikes at the very root of all Christianity.

Son.—If we take away the tree of temptation, then we will not fall by it.

Father.—To go upon that principle it would lead us at last to reject every thing beneath the sun, and even that luminary itself, for many have fallen down and worshipped it. Take care, mind what I say to you, be careful not to fall down and worship sun, moon, pleaides, liquor, or other creature of God's creation, by reason of a setting at naught his commandments. If I have spoken against the Prohibitory Liquor law, Council and House of Assembly, it is not because I am an advocate for drunkennes, or am I an interested wine merchant or a wine bibber, but solely because I wish just laws to prevail, and the fear of God to abound both in the Council, House of Assembly, and every where else.

Son.—I feel extremely unwell. Your words are powerful; they make me tremble like a leaf. I will vote on behalf of the Governor; and now, with your permission, I will retire.

Father.—You have my approbation in so doing. Shall I go with you?

Son.—Accept my thanks. I deem it not requisite.

Father.—The King of Heaven, with his blessed angels, accompany you, my son.

St. Andrews, June 20, 1856.

Holloway's Ointment and Pills have again cured a case of Sore of twelve years' standing.—Miss Emma Hartley, of Hamilton, Canada, was one of the most deplorable of objects, and the most unfortunate of sufferers with bad legs from a child, and frequently bitterly deplored her fate; she had undergone many operations, and spent a little fortune in obtaining medical advice, but she was not benefitted. Her friends persuaded her not to impoverish her purse any further, and her medical man candidly told her not to impoverish her purse any further, and her medical man candidly told her she could never be cured; her own good sense, however, made her have recourse to Holloway's Pills and Ointment, and by persevering with these remedies at a mere nominal expense for two months, her leg was completely cured; she now walks better then she ever did before in her life, and enjoys the best of health.

SELLING OFF!
AT THE BRITISH HOUSE,
ST. ANDREWS.

In order to make room for
EXTENSIVE IMPORTATIONS
this spring, the Subscriber is determined to
SELL OFF THE REMAINDER OF HIS STOCK
at such prices as will ensure a clearance.
He has on hand a large assortment of
FANCY & STAPLE DRY GOODS
which at the reduced prices will be found exceedingly cheap.
D. BRADLEY.
April 16, 1856.

TRAVELLERS HOME.

THE Subscriber respectfully informs his friends and the public generally, that he has rented that well known stand, opposite Dr. McStay's, for the purpose of keeping—
A comfortable Establishment for the reception of
BOARDERS AND TRAVELLERS;
and hopes by strict attention with a desire to please, that he will merit and receive a share of public potronage.
On the premises is a well finished Barn, with a supply of good Hay and Grain; every attention will be paid to Horses put up in his stable.
JOHN McCARTY.
St. Andrews May 5, 1856.—(*Provincialist* 3 *ins.*

To Let,
THAT COTTAGE, with a good Barn and Garden attached, corner of William Henry and Parr streets, adjoining the residence of Mr. James McCarty. Possession given 1st May. Rent moderate. Apply to
JOHN McCARTY.
March 12, 1856.

FOR SALE BY PRIVATE CONTRACT.
THE HOUSE, Lands and Premises, recently occupied by George W. King, at the Rolling Dam, St. Patrick. Apply to
St. Andrews, Dec. 1. R M. ANDREWS.

THE UNDERSIGNED
HAVING appointed D J. Mowat, Esq. his Attorney, forbids all persons crediting or paying any other person on his account.
W. H. MOWAT.
St. Andrews, May 1, 1856. (tmpd.)

TO LET.
THREE good ROOMS and a SHOP, on the first floor of my House in Water st. formerly occupied by Mrs. Kennedy.
J. W. STREET.
April 23, 1856.

BAKER'S CHURCH MUSIC.
WE are now prepared to fill our orders for this valuable work which is spoken of in the highest terms by all musicians who have examined it.
117 Washington street, Boston.
By A N Johnson, assisted by B F Baker and E H Frost.
The above names alone will recommend this work to all in want of a new book. Published by
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