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SAINT ANDREWS, NEW BRUNSWICK, MARCH 11, 1869.

No. 11

Poetry.

WHEN THE MORNING, SWEETLY BREAKING.

When the morning sweetly breaking,
O'er the hills and meadows shines,
And when nature, freshly waking,
Rocks and grove with joy entwines,
Let us mid her beauties roving,
Catch the truth her form inspires;
She the youthful spirit moving,
Can enkindle all its fires.

When the evening shade is falling,
And its voice is low and sweet,
Other days long past, recalling,
Other scenes we love to meet,
To glad nature's path repairing,
By the streamlet and the grove,
Let us dream, together sharing,
Her sweet voice and song of love.

Thus to hearts all freshly glowing,
Morning lends its glad light,
And the tenuous stars are throwing
Beauty o'er the fragrant night,
Thus to all who truly prove her,
Nature hath a magic spell;
Woeing every heart to love her,
In the woodland, lake and dell.

Miscellany.

STATISTICS.

We find the following clever bits in one of our exchanges, and commend them to the calm consideration of those who read. There is much truth and food for reflection in these small paragraphs:

Statistics are all the fashion and the following, figurative, are very much so. They may be commended "to keep in the road."

Out of five hundred persons only five survive long enough to mind their own business.

Out of every ten men in the street not more than one has brains enough to keep from standing goggling directly in the middle of sidewalk crossing.

Out of every twelve women one dozen make possible and then pretend to be angry if they get it.

Out of one hundred persons about five score don't behave as well as they require other people to do.

Out of the fifteen a street passenger railway car about one will in running a mile commit a sin if all the way just as he ought to do.

Out of a large amount of young people who have never seen anything of life or the world an equal number constantly refer to their experience.

Out of eight young women whose experience of life is confined to gossiping and flirting with simpering like themselves at parties, all except one are generally of the same opinion of their lives.

Out of several dozen of people only a limited number will talk of their friends and then kindle up a fire, hear it has been talked of themselves.

There is only one drunkard to every seventy-four persons, but the liquor which the other seventy-three "chew up" daily would keep half a dozen men as drunk as people till the next morning.

Out of one hundred persons six reach the age of sixty years, and of these five generally live long enough to make their friends wish they had it.

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thoroughly filtered, while your stomach becomes converted into a sand bag, and you can hear the gravel rattle as you walk.

COMMUNICATIONS.

To the Editor of the Standard.

Sir—Certainly the claims and pretensions of Episcopacy are not a little surprising, especially when we take into consideration the insignificance of its adherents in point of numbers in our Province, and more especially from the fact that its nature and tendencies to monopolize are so directly opposed to the genius of the people, and also to the genius of the institutions of the present progressive age. And when we see an ecclesiastical body of any name, so arrogant in its claims, so exclusive in its spirit, and taking steps which inevitably leads to a union between church and state, then your correspondent feels called upon to utter a timely warning.

"A Churchman," in your issue of last week better not conclude too hastily that what is being now discussed by those who he chooses to denounce as "city fellows" is but a passing fancy. He reminds me very much of what is said of a fool in high life being like a man in a balloon. Does "A Churchman" wish to know how? "Because everybody appears little to him, and he appears little to everybody."

"A Churchman" evidently discovers the shadows which come evening are casting before him, and would "vain endeavor" to persuade the people that the repeal of a law which he in his heart of hearts knows and acknowledges to be unjust, and the enactment of a broad, wholesome, unsectarian law for the education of a common people, would be to this country what the "burning lava," and the red hot stones and liquid fire from a burning mountain" would be to the green herbage in the valleys below.

"A Churchman" perhaps is not too old to learn that such consummate nonsense, and absurd reasoning, will not carry that consternation, dismay and fear to the homes and hearts of the people which he designs; a people who can and will weigh in a just balance so defective an appeal, and consign it to its dark and narrow grave, (its authors mind,) and that the only green thing which will suffer the dreaded and dreadful scorching will be his own verdant imagination.

"A Churchman" says, he "likes fair play." I like that game too, Mr. Editor, and now wish to ask him, if it is "fair play" that the Board of Directors of the Grammar School under consideration should embrace so many of the Church, Wardens and Vestrymen of All Saints' Church? But as he attributes this to a mere accident or happen so, I suppose he concludes that the public should so regard it. The Public however are not satisfied with such an accidental Board of Directors.

Is it "fair play," if the Grammar School is not an Episcopalian school, that the "Holy days" observed by the Episcopal church should be observed too by that school, and the children taught to believe thereby that such days are in reality institutions of our country, and of our common Christianity?

Is it "fair play," for the teacher to exact a years tuition fee from the parents or guardians of children who attend that school, but who only receive a fraction of a year's instruction consequent upon the observance of those "Holy days," which the people's schools are not required to observe?

Will "A Churchman" call this "fair play"; if so, I charge him with the most gross ignorance of the principle for which he professes to have such a liking. Is it "fair play" that the Grammar school in this town should receive from the people's treasury without their consent the one for a grammar school, the other for a parish school?

Is it "fair play," that the Roman Catholic school of this town should receive its denominational grant from the people's treasury, and also the Parish school grant?—Is all this "fair play?"

I wait for "A Churchman," to move accordingly as he understands this game of "fair play," assuring him that I will hold myself in readiness to work away at the game until it is fully played out.

AUDI ALTERAM PARTEM.

N. B.—In my last letter, the compositor made an omission which destroys the sense. Twelfth line from the end after the words "through Lord Carnarvon"—insert "to the Governor General of Canada. I suppose "A Director" makes some pretensions at least to be a loyal subject, &c.

"Mass" wants to know if you can't settle small talk to day, how he wants to money had, said a dapper to a gentleman, "No, I can't. This is the third time you have come for that money to-day. Your man isn't afraid I am going to run away is he?" "Not exactly," but look here," said the dapper, slyly and mysteriously, he's a goner to run away himself, and therefore wants to make a big sale."

The late Sir David Brewster.

Sir David Brewster, Principal of the University of Edinburgh, was one of the first natural philosophers of his age, was born at Edinburgh, on the 11th of December, 1781—His father, who was rector of the grammar school there, destined him for the ministry; and he was accordingly sent to the University of Edinburgh, and maintained there for several sessions, during which his performances as a student were promising and even brilliant. He passed through the theological classes, and took licence as a preacher of the Church of Scotland; but he was strongly attracted during his college career towards the study of science, and the observation of natural phenomena.

The powerful drift of his mind and inclinations in this direction was increased by the delicate condition of his health, which inspired the apprehension that he might not be able to sustain the severe physical fatigues and trying exposures incidental to ministerial duty; and at last he resolved to turn completely to the pursuit of science as his aim in life, and in that spirit declined a presentation which was offered to him by the Duke of Roxburgh. He had received the honorary degree of M. A. in 1800; and at that time he enjoyed the acquaintance and assistance of the scientific studies—in which he already gave evidence of surpassing powers of observation—of Robinson, the Professor of Natural Philosophy, and of Playfair and Dugald Stewart. He had already so far improved under the instructions he had received, that in maturely examining the bases of Newton's theory of light, he succeeded in discovering a novel and important fact in optics—that of the influence of the condition of the surface of bodies on the "inflection" or change of direction of the rays of light, which had been formerly accepted as a consequence of the nature of the bodies themselves. He had already devoted himself principally to the science of optics, in which he was destined to attain so distinguished a reputation.

In 1807 a number of honors poured in upon him. He was made L. D. of Aberdeen University; Oxford conferred on him the degree of D. C. L.; and Cambridge that of A. M. Next year Dr. Brewster was elected a member of the Royal Society of Edinburgh, of which he subsequently filled the offices of secretary, vice-president, and president—holding the latter office at his death; and in the same year he took in hand the task of editing the "Edinburgh Encyclopedia," a work of which he made a number of important and interesting scientific contributions, and which he did not complete till 1830. This considerable undertaking, however, was far from occupying the whole of Dr. Brewster's almost marvellous working energy. In 1813, under the title of a "Treatise on New Philosophical Instruments," &c., he presented to the public some of the results of his optical researches during the preceding 12 years. In 1811 he had bestowed some attention upon the experiments prosecuted by Buffon with the purpose of discovering the nature and modulating the effects of the burning-mirrors of Archimedes; and these experiments suggested to him the construction of what he styled "polyzoal" lenses. Lighthouses at that time were usually fitted with plain parabolic reflectors; but Brewster proposed instead the use of lenses built up of zones of glass, each of which might be composed of several circular segments arranged concentrically round a central disc, with the effect of strengthening the light and transmitting it to a great distance. The inventor, or adaptation of Buffon's invention, excited a good deal of interest at the time, as it promised to lead to an improvement in the illumination of our lighthouses and the safe conduct of our coast navigation; but it was not then practically taken up in this country, though it was in France.

In 1816, at the desire of the Corporation of Edinburgh and of Professor Playfair, he undertook to take the place of the latter in delivering the lectures on natural philosophy; but he did not long persist in the task, gradually every moment and every effort that did not leave him further in the investigation and knowledge of this favorite subject. In the same year he sent again to the Royal Society of London a paper "On the Polarization of Light by Reflection," and the society elected him a Fellow, and voted him their Copley medal for his discoveries and researches. In 1816 he had the honour to receive from the French Institute half of the prize of 3,000 francs, awarded for the two most important discoveries made in Europe in physical science during the two years preceding. In that year also he achieved the invention which has rendered his name most popular—that of the kaleidoscope. These forward honours could not flow in rapidly on him, and in 1831 he received the decoration of the Guelphic Order of Hanover. The year following he was knighted by King William IV. In 1833 he was a candidate for the chair of Natural Philosophy in the University of Edinburgh, but was defeated by Mr. James D. Forbes, now Principal Forbes, of St. Andrews. To the distinctions he has conferred as falling to his share the King of Prussia added (in 1847) the Order of Merit. In 1843 he was elected one of the foreign Associate Members of the Institute of France, and the Emperor Napoleon (in 1855) conferred upon him the cross of the Legion of Honour. The list of Sir David Brewster's contributions to scientific and general literature is very extensive. He was twice married—in 1810 to Juliet, the younger daughter and co-heiress of James Macpherson, of Belville, M.P., better known to fame as the "translator" or author of "Osian." The first Lady Brewster died in 1850; and in 1857 Sir David was again married, to Jane, daughter of Mr. Thomas Parnell, of Scarborough, who survives him.

THE DISAPPEARANCE OF THE REV. MR. SPEKE.

The mysterious disappearance of the Rev. Mr. Speke has produced several letters to the Times, narrating singular circumstances which have happened to the writers in London. The following is the most extraordinary of the series:—

Sir,—Between 5 and 6 o'clock on the night of the 21st of March 1867, I left the city in an omnibus, got out just before the Elephant and Castle in the middle of the road (at that time there was a great deal of hoarding up) gave the man 6d and received the 4d out: the rest I blank until about 11 or near 12 o'clock a man came, shook me by the arm, and said, "We are going to class, I heavy with sleep or something else, looked up, and supposed I was in a coffeshop from one light then burning and the wood in front of the window. Presently he came again and said, "You must go, Sir," at which I got up and was let out of the door, it being then quite dark, save the street lamps. Shortly I found myself sitting in a cab in front of the Elephant and Castle, directing the man where to drive me, which was ten miles off, and where, thank God, I got safe between four and five in the morning, cold and snowing, the man gave him something to drink, got his card, &c., relieved the anxiety of my friends, had some tea myself, was sick went to bed for an hour, and off to business as if nothing had happened. And yet, Sir, something very mysterious and frightful had taken place; from the time I got out of the omnibus to the time I was awake in the coffee house I remember nothing, lost gold watch, some one would seize me from behind, which did not wear off for a week or two. Everything else was safe. My pocket-book with more than £40 worth of notes, all my loose letters, and every atom of paper safe; my hat, gloves, pocket handkerchief, and clothes safe, and not soiled—save on the inside of my coat collar were some spots of tallow grease, as though my coat had been off, and my shirt sleeves bore the print of some fair creature's hair net plain enough. I had not drunk anything to cause this, and had apparently nothing given me, such as beer or spirits. I felt I had escaped with my life, and when next day in the same locality I felt as though I could not wear off for a week or two. Forty years I have known every inch of the neighborhood. On that night I never went into any place to drink with any one, and the mystery also seems to me with so slight after sickness I was rendered so 'instantaneously' sensible as not to know how and by whom I was led into the place in which I found myself. I have merely related 'facts,' and fear Mr. Speke has accompanied, while I occupied with my life.—Yours faithfully, W.

A NEW THEORY.

One of our correspondents makes a suggestion as to the disappearance of Mr. Speke which certainly deserves attention. "Do you know," he writes, "a fact, that there was an extraordinary likeness in figure as well as feature between Mr. Speke and Mr. Gathorne Hardy?" And is it not possible that in an attempt to fulfil their long standing threats against the Home Secretary, some daring knave of Fenians may have mistaken the one man for the other? This is a plausible conjecture as any that has yet been put forward supposing the likeness to be as remarkable as our correspondent assures us it was. The place, official Westminster—the time, twilight are favorable to it. And what a prodigious stroke of policy, of Fenian policy, it would have been if they had tried and had succeeded to spirit away Mr. Hardy, the Minister responsible for the fulfilment of the sentence on the Manchester murderers, so that nothing should be heard of him any more; as is likely to be the case with Mr. Speke.—[Pall Mall Gazette.

A LUPIN.—There is at present in the General Hospital a lunatic who has been suffering, more or less, during the last seven or eight years from leprosy. The sensibility of his extremities has greatly decreased, and he has all the other indications characterizing this loathsome disease. It is understood that, in this case, the disease was induced by unclean habits and poor diet; however, with careful treatment and good food, it is thought he will eventually regain health and strength.—[Morning Daily News.

The Degree of LL.D.—At a recent meeting of the Senate Academics of the University of St. Andrews, the degree of Doctor Laws was conferred on the Rev. Patrick Bell, minister of Carmyle, the inventor of the reaping machine; and also on the Rev. Charles Clouston minister at Sandwick, author of several works on meteorological science.

"Why does the operation of hanging kill a man?" inquired Dr. Whately. A physiologist replied: "Because inspiration is checked, circulation stopped, and blood refuses and congests the brain."—"Boh," replied his Grace. "It is because the rope is not long enough to let his feet touch the ground!"

Bad Boys.—Many years ago, in a country town in Massachusetts, a teacher saw a boy come into his school, whom he knew to be the worst boy in town. He determined, if he could, to make a good boy of him. So he spoke kindly to him, and he behaved well that day. The Prudential Committee (as he was called) came in and said: "Mr. Towne, I hear that bad fellow, Bill Marcy, has come to your school. Turn him out at once. He will spoil the rest of the boys."—"No, sir," replied the teacher, "I will leave the school if you say so, but I cannot expect a boy so long as he behaves well." So he kept him, encouraged him and confided in him; till Bill Marcy became one of the best boys in town. He rose to eminence as a public man. He became Governor of the State of New York, and was Secretary of State of the United States from 1853 to 1857. But whenever William L. Marcy came from Washington, he took pains to go and see his old teacher, Samuel Towne, and thank him for having been the means of saving him and making him the man he now is.

I want, says Uncle Nick, and we'll want, a religion that not only bears on the usefulness of sin, but on the necessity of lying and stealing—a religion that banishes all small measures from the counters, small baskets from the stalls, pebbles from coffee, salt from the lard from butter, strychnine from food, and water from milk cans. The religion that is to advance the world, says Uncle Nick, will not put all the big strawberries and peaches on the top and all bad ones at the bottom, and will not offer more baskets of foreign wines than the vineyards ever produced in bottles.

A clergyman, while attending a funeral, had gone on with the service until he came to a part which says, "Our deceased brother, or sister, without knowing whether the deceased was male or female. He turned to one of the mourners and asked if it was a brother or sister? The man innocently replied, "No relation at all, sir, only an acquaintance."

"I think I have seen you before, sir," said one gentleman to another, are you not Owen Smith?—"Oh yes," said the other, "I'm Owen Smith, and Owen Jones, and Owen Brown, and Owen everybody."

A Missouri agent, urging a citizen to get his life insured, said, "Get your life insured for ten thousand dollars, and then if you die next week, the widder's heart will sing with joy."

A young lady said to her beau, as she held a pot of water her hand: "Promise to marry me or I'll scald you."—"Throw the water," he replied, "I had rather be scalded once than every day in my life."

As an effect of the extreme cold weather in that latitude the Bangor Whig states that the gas company of that city, in digging for leaky pipes have found the earth frozen solid as a rock to the depth of more than five feet.

There is a strong man in Chittanooga who can carry off a barrel of flour under each arm. Heavy work at the present prices.

A sign on an Academy out West reads: "Freeman & Huggs: Freeman teaches the boys and Huggs the girls."

A clasp who was told by a colorist to "remember Let's wife," replied that he had trouble enough with his own without remembering other men's wives.

What class of women are most apt to give tone to society? The belles.

Tea Cake.—Three cups flour, two tea-pots cream or butter rubbed into flour, one half cup butter, rubbed in also, two well beaten eggs, one cup milk, one teaspoon soda.

Muffs.—One half cup yeast, one tablespoon sugar, one egg, one pint, and two eggshells flour, one coffee cup sweet milk.