

The Standard.

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No 21

OR FRONTIER AGRICULTURAL & COMMERCIAL GAZETTE.

Price 12s 6d in Advance

ST. ANDREWS N. B. WEDNESDAY, MAY 31, 1849

[15s at the end of the Year

ARRIVAL & DEPARTURE OF THE ENGLISH MAILED.

A Schedule showing the probable days on which the Mails from England will arrive at the St. Andrews Post Office, and the days on which they will close for England between March 1848, and January 1849.

Due at St. Andrews	Close at Saint Andrews
Tuesday	
28th March, 6 a.m.	Friday 31st March 5 a.m.
11th April	Tuesday 17th April
25th "	Friday 28th "
9th May	Tuesday 9th May
23rd "	Friday 20th "
6th June	Tuesday 12th "
13th "	Friday 19th "
20th "	Tuesday 26th "
27th "	Friday 3rd July
4th July	Friday 7th "
11th "	Tuesday 14th "
18th "	Friday 21st "
25th "	Tuesday 28th "
1st August	Friday 4th "
8th "	Tuesday 11th "
15th "	Friday 18th "
22nd "	Tuesday 25th "
29th "	Friday 1st September
5th September	Tuesday 7th "
12th "	Friday 14th "
19th "	Tuesday 21st "
26th "	Friday 28th "
3rd October	Tuesday 5th October
10th "	Friday 12th "
17th "	Tuesday 19th "
24th "	Friday 26th "
31st "	Tuesday 2nd November
7th November	Friday 9th "
14th "	Tuesday 16th "
21st "	Friday 23rd "
28th "	Tuesday 30th "
5th December	Friday 6th "
12th "	Tuesday 13th "
19th "	Friday 20th "
26th "	Tuesday 27th "
2d Jan'y 1849	Friday 3d "
9th "	Tuesday 10th "
16th "	Friday 17th "

LAW RESPECTING NEWSPAPERS.

Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

If subscribers order the discontinuance of their papers, the publisher may continue to send them till all arrears are paid.

If subscribers neglect or refuse to take their papers in the office to which they are directed, they are held responsible till they have settled their bills, and ordered their papers to be discontinued.

If subscribers remove to other places without informing the publisher, and their paper is sent to the former direction, they are held responsible.

The Courts have decided that refusing to take a newspaper or periodical from the office, or removing, and leaving it uncalled for is prima facie evidence of intentional fraud.

Watches, Jewellery, &c

Just received and for sale by the Subscriber, a assortment of Watches, Jewellery, Cutlery &c, which will be sold on the most reasonable terms for cash.

Among which are—
Patent Lever, Le Pen and Vertical WATCHES, Gold, Silver, and Steel Watch Keys, which they are directed, they are held responsible till they have settled their bills, and ordered their papers to be discontinued.
Gold, Silver, German do. Silk & India Rubber Guard Ladies gold and fancy set BROOCHES and Ring Gold, Silver, and German Silver Pencil Cases, Gold and plated Earrings, Red and White Cornelia Earrings, gold mounted.
Ladies Companion, in silver and other fittings; Silk, and Russia Leather PURSES.
Pocket Books & Tablets, Card cases & Needle book Hat, hair, nail, tooth, and shaving BRUSHES, Silver mounted and Plain SCENT Bottles, Bronzed Ink stands, Letter Clips, Red and Fancy Sealing Wax, Thermometers, Plated and Britannia Metal Candlesticks, Stuffers and Trays, Key Rings, Razors and Razor Strops, Tea Bells, Pocket, Lash, and Fine Combs, Telescopes, Lead Pencils, silver, Blue steel, and Gen man silver mounted spectacles, Pocket, Jack & Pen Knives, snuff boxes, Nail, Pocket & Tailors scissors, Percussion Caps, P. S. Cleavers celebrated fancy Toilet soap, Balmamont Boards, &c. &c. Galvanic Rings Clocks, Watches, Jewellery cleaned and repaired, Quadrants, Compasses and Log Glasses adjusted, Expected Daily—every fine 14 Day CLOCK, &c. Cash, and the highest price given for old Gold & Silver.

G. F. STICKNEY.

JUST RECEIVED.

Ex. Schooners "Nelson & Defiance" from Boston.

BLS. & Half BLS. S. F. FLOUR, Buckwheat Flour, in small packages, Indian Meal, Boston Hams (new), clear Pork—Cheese—ground Coffee—small kegs Soured Tripe (a nice article)—P. Leaf Mats, Cattle and Horse Cards, a variety of Wooden Ware, &c. &c. &c.

—ALSO—
Mens, Boys & Youths coarse and fine Boots & Shoes—Womens and Misses and Childrens Kid, Morocco and Leather Shoes. Mens and Womens India Rubber.

W. WHITLOCK.

INDIAN EXPERTNESS.

The natives of India have for ages been noted for their extraordinary personal activity and ingenuity—qualities which fit them for being the most expert thieves and jugglers in the world. The performances of London or Parisian free booters sink to nothing in comparison with the daring feats of the Dacoits of Hindostan, from whom in all probability the wandering Gipsies of Europe drew their origin. The stories told of Dacoits are almost too marvellous to be credited. When sleeping in your tent the experienced Dacoit will not scruple to burrow in the earth, in order to obtain an entrance, unseen by the sentinel at the door, or swimming down the river in the night, his head covered with an earthen vessel, he will glide unnoticed under the windows of your budgerow, and noiselessly creeping in at the window, make off with everything you have, while you and your family are indulging in a pleasant nap, and finally, when caught and condemned to death, he will walk straight up to a piece of artillery, and pressing his chest against its muzzle, allow himself, without a struggle, or even a look of regret, to be blown into atoms—a death inflicted in the field on Dacoits and other marauders.

One would think that the Hindoos must have a constitutional aptitude for theft; his body is so slim, yet so muscular, his motions so snake-like, his agility so astonishing. In fact, after a little practice, he is like a man made of India-rubber, and seems to proceed without the slightest reference to the fragility of any part of his frame. Mr. Fane tells us that, at Delhi, he saw several fellows jumping sheer down into a well ninety feet deep, in pursuit of a rupee thrown in to tempt them. There was a shunting passage on the opposite side, by which they got out again; but the perpendicular plunge was the feat expected, and this they performed again and again with the utmost readiness, man and boys rushing in emulation, each anxious to be the first to spring into the abyss after the prize.

Mr. Tennant supposes that the superiority of the Hindoos in feats of agility and legend-main arises from their pursuing these arts as a distinct (and he might have added hereditary) profession. However this may be, he tells us their doings surpass all credibility. In balancing, for instance, which is an effort of skill without the possibility of deception, a man frequently places five of the common earthenware waterpots, one over the other, upon his head, and a girl clinging to the uppermost, he dances with this extraordinary coiffure round the field. On another occasion, the same person balances a pole sixteen feet long, the bottom of which is fixed into a thick cotton sash or girdle; another man gets upon his back, and from thence runs up the pole, his hands aiding his feet, with the nimbleness of a squirrel. He then proceeds first to extend himself on the pole upon his belly, and then upon his back, his legs and arms both times spread out. He next throws himself horizontally from the pole, which is all the while balanced on the girdle, holding only by his arms. This attitude among the unblers is called the flag. Thirdly, he stands upon his head on the top of the pole, holding below the summit with his hands. Finally, he throws himself from this last position backwards down the pole, holding by his hands, then turns over again, holding by his feet, and this is repeated over and over till he reaches the ground. These, and a thousand other feats, constitute the amusements of the idle and the subsistence of a numerous class of strollers.

The most beautiful of all the feats performed by Indian jugglers, is the well known tossing of six balls, which are sustained in the air, or made to revolve round the head, by a dexterous and gentle touch of the hand. This is anything but an unintellectual exhibition—There is in it no pretensions to legedmain, no deception of the eyes. It is a feat of honest skill, and to the thoughtful is philosophically curious. It demonstrates an extraordinary calculation as to keeping time, and shows perhaps more than anything else the power of concentrating the mind on a single subject of thought. We feel assured that the mountebank who can perform the clever manoeuvre of making half a dozen balls spin round his person, possesses a capacity which, well directed, might lead to much higher things.

It is unfortunate, from the state of society in India, that personal expertness should so much take a furtive direction. Decoitism may be said to be carried the length of a science, for in its higher professors it disdains theft on a mean or bungling scale of operation. Colonel Davidson mentions the case of a Decoit who had stolen a man's garments from under his head, severing with a knife a part of the article which was either entangled or purposely fastened to the pillow. "This," says he, was a mere bungler, and I am persuaded, an apprentice without experience or talent. This scientific mode is well known; when it is necessary to make a sleeping man turn on his other side, you tinkle his opposite ear with a straw till he obeys, and then a

dexterous pull secures the booty. It is in this way that many excellent English gentlemen awake in the morning without mattress, blanket, or sheet either above or below them; having, at the same time a favourite terrier asleep under their beds, and a pair of detonating pistols under their heads.

Broughton describes a less clumsy theft committed in the Mohratta camp, of which he gives a life like picture. A tent was entered into which fourteen men were sleeping, two of them at the door with drawn swords by their sides. The thieves nothing daunted by the crowd, made use of the swords to cut their way into the tent, and picking their steps among the sleepers, possessed themselves of the property they coveted. On another occasion, one of Mahorah's finest horses was carried off by a fellow, who, observing the rider dismount and give the bridle into the hands of the attendant, darted forward severed the reins with his sword, and galloped off in an instant.

The following instance of Decoitism, illustrative of our subject, was related to us by a gentleman long resident in India.

General S—, who considered himself able to outmanoeuvre any Decoit in Bengal, had given orders to pursue and bring before him a thief whose misdemeanours had warranted the severest punishment. The poor Decoit was caught and brought up for examination. He was a fine specimen of the East of the most perfect mould, and with a form of exquisite symmetry and proportion; he now stood nothing daunted, before the chief whose breath was to decide his fate.

You are a Decoit?
I am.

You are aware that the crimes you have been guilty of are punishable by death.
If such be my nussed (destiny), I am prepared to meet it.

Would you avoid it?
Decidedly.

Well then listen. Scarcely a night passes that several of our cavalry horses are not stolen. In spite of our constant vigilance, in spite of sentinels, and every other precaution, they are carried off. Do you know how this is effected?

I do.
Well, then, on one condition your life shall be spared; show us the mode in which these extraordinary robberies are committed, and I will not only set you free, but give you one hundred rupees.

The Decoit almost sneered at the offer of the bribe; but after a moment's pause, he replied, I am ready.

Bravo! cried S—, well pleased. Now we'll get at the secret. Let the captains and officers commanding troops be ordered instantly to attend at my stable tent to see the trick, and be able to guard against it. Desire two cavalry soldiers and two grooms also to be there; and let them make haste, for I am all impatience to see the feat performed.

In a quarter of an hour all was prepared. A very spirited and valuable horse of the general's was selected for the trial, one that allowed none save his master or his feeder to approach him. But the robber rather exulted in this, as he declared it would the better display his dexterity.

In the first place the horse was tethered, as all cavalry horses in the field in India are, beneath an open tent, his forelegs being each made fast by a rope to a staple in the ground. The hind legs were similarly secured. A groom lay on one side of him, a grass cutter on the other. The soldier to whom he was supposed to belong was stretched immediately behind him, another very near, with orders that if they could in any way detect, by noise or touch the tread of the robber, they were instantly to start up and seize him. Till then, they were to close their eyes and affect to sleep.

The Decoit, on the other hand, threw himself on the grass, and, like a snake, crawled up to the first guard, and lay quietly beside him for a moment, to ascertain if he were asleep; then gently rising over him, he crept between the groom and the horse, till he actually lay beneath the spirited animal, which extraordinary to say, never attempted to stir. With the greatest nicety he undid one of the hind tethers or spansils, then one of the fore; then he paused awhile, and the horse stirred not. He then undid, with great care and nicety, the other two, and creeping out between his fore legs, managed to substitute a native bridle for the head snail. The spectators were lost in admiration, particularly the old General whose praise was unbounded. But still the most difficult part of the task remained to be done—namely, to get the horse away. This was effected by turning him round. The Decoit now quickly raised himself up by his arms and the next moment was on the animal's back. Then walking him up to his supposed guard, the horse stepped over his legs, which were close together, and in the next instant he stood clear of all impediment, when the ingenious rider struck both his heels into him, and set off down the lines in a hand gallop.

General S— was pleased beyond expression with the man, and thought he hardly

knew how to guard against such expert thieves, yet he now saw the modes employed by the robbers, and it might be possible to invent some means to thwart them.

In the meantime the adroit native had arrived at the extreme outskirts of the camp, when the general who began to think that he had shown him enough of his skill, called on him to come back. "None are so deaf as those who will not hear." From that moment to the hour of his death, the worthy commander never saw his favourite charger, and what was still worse, he was ever afterwards bound to blush at his own simplicity whenever the word "Decoit" was mentioned in his presence.

Numerous villages in Central India are people by Dacoits, who carry their depredations westward to the banks of the Indus, and southward to Bombay and Madras. In our own territories, Colonel Sleeman says there are likewise whole colonies of them, a thousand such families being located in the Upper Doab alone. The land owners and police officers frequently make large fortunes by the share of the spoil, and thus robbery is a very safe business when carried on at some distance from home. But independent of the venality of functionaries, it is extremely difficult in some cases impossible—to get witnesses to appear; and this state of things must continue till the meshes of justice are drawn closer, and men are not turned by the loss of time attending a prosecution. Till then, the wonderful ingenuity of a considerable portion of the Hindoos must continue to be turned towards the arts of knavery, instead of enriching their country by such masterpieces of industry as the famous muslins of Bacea, which have not yet been surpassed by the science of Europe.

"GOD PRESERVE THE QUEEN."

A HYMN FOR THE AGE.

By M. F. Tipper, Author of "Proverbial Philosophy."

How glorious is thy calling,
My happy Fatherland,
While all the thrones are falling,
In righteousness to stand!
Amid the earthquake's heaving throb
To rest in pastures green—
Then, God be praised who helpeth us,
And—God preserve the Queen!

How glorious is thy calling,
In sun and moon and stars
To see the signs appalling
Of prodigies and wars—
Yet by thy grand example still
From loss the world to warn,
Then God be praised who guards from ill,
And God preserve the Queen!

Within thy sacred border,
Amid the sounding seas,
Religion, Right, and Order
Securely dwell at ease;
And if we lift this beacon bright
Among the nations seen;
We bless the Lord who loves the right,
And—God preserve the Queen!

Fair pastures and still waters
Are ours whilst to bless
The thronging sons and daughters
Of exile and distress;
For who so free as English hearts
Are, shall be, and have deep
Then, God be thanked on our parts,
And—God preserve the Queen!

Though strife, and fear, and madness
Are raging all around,
There still is peace and gladness
On Britain's holy ground
But not to us the praise—not us—
Our glory is to lean
On Him who giveth freely thus,
And—God preserve the Queen!

O, nation greatly favoured!
If ever thou would'st bring
A sacrifice well savoured
Of praise to God, the King!
Now, now, let all thy children raise,
In faith and love serene,
The loyal, patriot hymn of praise,
Of—God preserve the Queen!

Virtue—Bad as the world is, respect is always paid to virtue. Whether science, business, or public life be your aim, virtue still enters for a principal ingredient into all these departments of society. It is connected with eminence in every liberal art; with reputation in every branch of fair and useful business; and with distinction in every public station. The vigour which it imparts to the mind, the weight it adds to the character, the general sentiments which it breathes, the fortitude which it inspires, the diligence which it quickens, are the sure foundation of all that is great and valuable in life.

The words of the Bible are pictures of immortality; dew from the tree of Knowledge; pearls from the river of Life.

THE ENGLISH LANGUAGE.

It used to be the fashion to say that the English—our own carilagenous tongue, as a quaint writer styles it—is an unmusical language; and even Byron, whose own melodious verses show the infinite power and variety of our language, does yet, in one of his moments of impetuous caprice, describe it as—"Our harsh northern, whistling, grunting guttural,"

Which we're obliged to kiss, and spit, and sputter all."

Yes this is most ludicrously untrue. English is to the full as noble and copious a tongue as that "miraculous language," the ancient Greek, and like it the appropriate vehicle to give birth to an admiring world.

Man's towering thoughts in lofty language dressed."

Besides, with the solitary exception of the Greek aforesaid, which is beyond all criticism and compare, it is the most musical of languages that the children of clay have ever yet learned to use. That is to say, when properly and fully pronounced, judiciously read, or wisely and feelingly recited. But the fact is, not one in every ten thousand—nay, peradventure, not one in every hundred thousand—know how and feel how to do justice in reading or recitation to our English tongue. Men may learn things abroad in schools and colleges; but the secret is, to read English well, the boy must learn to read at home under the guidance of gentle and accomplished parents, who know how to read themselves, and have music in their souls. Read well, and you will disclose passages to the charmed ear, in prose and verse, in Bacon, in Bolingbroke, in Burke, in Shakspeare, in Spenser, in Milton, and in a host of others, the leaders in our mighty literature, which are altogether unequalled in fervor, grace, and melody, even in the Greek—Frazier's Magazine.

Good and Bad Luck.—There are men who supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age, the misfortunes of their lives. Luck forever ran against them, and for others. One with a good profession, lost his luck in the river, where he idled away his time fishing, when he should have been in the office. Another, with a good trade, perpetually broke up his luck with his hot temper, which provoked all his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at everything but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another who was honest and constant at his work, erred by perpetual misjudgments—he lacked discretion. Hundreds lost their luck by endorsing, by sanguine speculations, by trusting fraudulent men, and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early rising, hard working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits, and iron industry, are impregnable to the assaults of all the bad luck that fools ever dream of. But when I see a sateerphion creeping out of a tavern late in the forenoon, with his hand stuck in his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck; for the worst of all luck is to be a sluggard, a knave or a nippler.—Becher.

Distinct Notions of the Telegraphic Principle.—A few days since two young ladies, accompanied by an elderly one, proceeded to the Nine Elms station to witness the working of the telegraphic apparatus, and inquire for a carpet bag which they had left at Southampton. The superintendent sent the message, as desired, and proceeded to explain to the ladies, the principles upon which the telegraph was conducted. But the eldest of the three did not require any such explanations; she was perfectly well acquainted with the entire working of the machinery, and would, with the superintendent's permission, just make an inquiry herself. The superintendent assented to this proposition, whereupon the scientific matron proceeded to illustrate the axiom that a little knowledge is a dangerous thing. She thrust her head into a hole beneath the instrument, crushing her bonnet in the effort, and shrieked aloud—"Young man at Southampton! please tell me where my carpet bag is? I'm in London!"

Lady Dufferin says truly—
'Tis a pity when charming women
Talk of things that they don't understand."

A poor poet having written some daggeryl verses to a young lady in which he repeated the phrase I saw the once, she returned to him, for an answer, that she would take care he never saw her again.

The plainest dress is always the most genteel, and a lady that dresses plainly will never be dressed unfashionably. Next to plainness, in every well dressed lady, is neatness of dress and taste in the selection of colors.

A modest young lady desiring a leg of chicken at table, said she would take that part which ought to wear panama.