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JIM BLANDER'S FIGHT; OR, THE QUEER QUAKER.

An amusing story.

There lived in a certain neighborhood, not far distant from here, a roystering, rowdy bully, named Jim Blander. Jim was "sum" in a fight—a kind of pugilistic Napoleon. Many and bloody were the affairs he had had in his life time, and as invariably came of first beat. Jim not only considered himself invulnerable, but all the fighting characters in the surrounding country conceded that it was no use fighting Jim, as he was considered to be a patent threshing machine, that could not be improved on. In Jim's neighborhood had settled quite a number of Quakers. From some cause or other Jim hated the "shad bellies" as he called them, with his entire heart; he often declared that to whip one of those unoffensive people would be the crowning glory of his life. For years Jim waited for a pretext. One of Jim's friends overheard a young Quaker speak in disparaging terms of him. The report came to Jim's ears, not a little magnified. Jim made desperate threats that he was going to do with Nathan, the meek follower of Penn, on sight, beside the various bruises and contusions he meant to inflict on Nathan's body; in his chaste language, he meant to gouge out both of his eyes, and chew off both his ears. Nathan heard of Jim's threats, and very wisely kept out of his way, hoping that time would modify his anger. It seems, however, that this much desired result did not take place. One day Nathan was out riding, and passing through a long lane, when about midway, he espied Jim entering the street end. Nathan might have turned and fled, but his flesh rebelled at retreating. "I will pursue my way peaceably," said the Quaker, "and I hope the better sense of the man of wrath will not permit him to molest me, or allow him to do violence to my person." Nathan's calculations as to the likelihood of his adversary, were doomed to be disappointed. "O ho!" thought the bully, as he recognized Nathan, "I have him at last. Now I'll make mince-meat of shad belly! I will salt and pickle him too!" "Wilt thou please dismount from thy horse?" said Jim, seizing the bridle of Nathan's horse, and mimicking his style; "my heart yearneth above all things to give thee the biggest mauling that ever man received!" "Friend James," replied Nathan, "thou must not molest me, but let me go my way in peace. Thy better judgment will surely tell thee that thou cannot possibly be benefited by personally injuring me." "Get down in a moment!" thundered Jim; "get down, you canting, lying, mischief making hypocrite, I'll drag you down if you don't dismount!" "Friend James, I remonstrated against thy proceeding, and against thy language," replied Nathan. "My religion teaches me sincerity. I am neither a liar, a mischief maker, nor a hypocrite; I am no coward, but a man of peace; I desire to pursue my way quietly—let me pass on!" "Get down," persisted Jim; "down with you! I want to beat some of your religion out of you. I must give you a flogging before I leave you. I think by the time I am through with you, you will pass for a tolerably honest man. I will teach you in a short and easy lesson the importance of minding your own business, and the risk you run in slandering your neighbours!" "I will not dismount," said Nathan, "loosen thy hold from the bridle!" "You won't, won't you?" said Jim; "then here goes"—and he made a desperate lunge to collar the Quaker. Nathan was on his feet in an instant on the opposite side of the horse. The Quaker, although of much smaller proportions than his persecutor, was all sinew and muscle, and his well-knit form denoted both activity and strength. His wrath was evidently enkindled. "Friend James," he replied, "thy pertinacious persistence in persecuting me is exceedingly annoying; thou must desist, or peradventure, I may so far forget myself, as to do thee some bodily harm." "By snakes!" said Jim, coming towards Nathan, "I believe there is fight enough in Broadbrim to make the affair interesting. I wish some of the boys were here to see the fun. Now," continued Jim, "friend Nathan, I am going to knock off the end of your nose—look out!" Suiting the action to the word, Jim, after various pugilistic gyrations with his fists, made a scientific blow at the nasal formation of our friend, but Tom Hyer could not more scientifically have warded it off. Jim was evidently disconcerted at the ill success of his first attempt—he saw he had undertaken quite as much as he was likely to accomplish. James, however, straightened himself out, and approached Nathan more cautiously. The contest began again. Nathan stood his ground firmly, and skillfully warded off the blows which James aimed at him. "Friend James," said Nathan, in the heat of the contest, "this is mere child's

play. It grieves me that thou hast forced me into resistance, but I must defend myself from bodily harm. I see that there is but one way of bringing this scandalous and wicked affair to a close, and that is by conquering thee; in order to do this, I will inflict a heavy blow between thy eyes, which will prostrate thee." Following out the suggestion, Nathan struck Jim a tremendous blow on the forehead, which brought him senseless to the ground. "Now," said Nathan, "I will teach thee a lesson, and I hope it will be a wholesome lesson too. I will place my knees upon thy arms, thus, so that thou cannot injure me when thou returnest to consciousness. I hope I may be the humble instrument of taming thy fierce and warlike nature, and making a better and more peaceful man of thee." As the Quaker concluded, Jim began to show some symptoms of returning life. The first impulse of Jim, when he fairly saw his position was to turn Nathan off. He struggled desperately, but he was in a vice—his efforts were unavailing. "Friend, thou must keep still until I am done with thee," said Nathan. "I believe I am a humble instrument in the hands of Providence to chastise thee, and I trust when I am done with thee, thou wilt be a changed man. Friend James, does thee not repent attacking me?" "No," said Jim, with an oath; "let me up, and I'll show you." "I will not let thee up, thou impious wretch," replied Nathan. "Darest thou profane the name of thy Maker? I will check thy respiration for a moment." Nathan, as good as his word, clutched Jim by the throat. He compressed his grip—a grating sound could be heard—Jim's face became distorted—a tremor ran through his frame. He was evidently undergoing a process of strangulation. The Quaker relaxed his hold, but not until the choking process had sufficiently, as he thought, tamed the perverse spirit of Jim. It took some moments for Jim to inhale sufficient air to enable him to address the Quaker. "I knock under," said Jim; "enough! let me up." "Nay, thou hast not got half enough, replied Nathan. "Thou art now undergoing a process of moral purification, and thou must be contented to remain where thou liest until I am done with thee. Thou just profaned the name of thy Maker; confess, dost thou repent of thy wickedness?" "No, hang'd if I do!" growled Jim. "Wilt thou not?" replied the Quaker; "must I use compulsory means? I will compress thy windpipe again, unless thou give me an answer in the affirmative—say, quick, art thou sorry?" "No. I—I—y—e—s," shrieked Jim, in a quivering tone, as the Quaker tightened his grip. "Yes, I am sorry." "Is thy sorrow Godly sorrow?" inquired Nathan. Jim rather demurred giving an affirmative answer to this question, but a gentle squeeze admonished him that he had better yield. "Yes, replied Jim, my sorrow is a Godly sorrow." A Godly sorrow leadeth to repentance, replied Nathan; we are progressing finely. Thou saidst but just now that I was a lying, mischief making hypocrite. Thou wronged me in asserting these things, and slandered my person. Dost thou recall those assertions?" "Yes, replied Jim, I do; now let me go." "I am not done with thee yet, said Nathan; thou hast been a disturber of the peace of this neighborhood, time out of mind—thou art a brawler. Wilt thou promise me that in future thou wilt lead a more peaceful life; that thou wilt love thy neighbour as thyself?" "Yes, answered Jim, unhesitatingly, all but the Quakers." "Thou must make no exceptions, replied Nathan; I insist on an affirmative answer. I say yes to that—I'll die first!" A struggle, now ensued between the two, but Jim had his match. "Thou must yield, James; I insist on it, said Nathan, and he again grasped Jim by the throat; I will choke thee into submission thou must affirmatively say, after me, I promise to love my neighbour as myself, including the Quakers." "I won't promise that, I'll be cursed if I do, replied Jim." "I will check thy respiration if thou don't, Wilt thou yield?" "No, I'll be blasted if I do, answered Jim." "Thou had better give in; I will choke thee if thou dost not; see my grip tightens, replied Nathan." And Nathan did compress his grip and the choking process again went on. Jim's face became distorted, then purple; his tongue lolled out, and his eyes protruded from their socket—his body writhing like a dying man's. Nathan persisted in holding his grip until Jim became entirely passive; he then relaxed his hold. Jim was slow in recovering his speech and his senses; he

begged Nathan, for mercy's sake to release him. When thee will make the promise I exact from thee I will release thee, but no, sooner, replied Nathan. Jim saw he was powerless, and that the Quaker was resolute. He felt it was no use to persist in his stubbornness. "I will give in; I'll promise to love my neighbour as myself, he replied." Including the Quakers, intimated Nathan. "Yes, including the Quakers, replied Jim. Thou mayest arise, then, friend James; and I trust the lesson thou hast learned today will make a more peaceable citizen of thee, and, I hope, a better man." THE WIFE.—Of all the gratifications human nature can enjoy, and of all the delight it is formed to impart, none is equal to that which springs from a long-continued and mutual affection. The happiness which arises from conjugal felicity is capable of withstanding the attacks of time, grows vigorous in age, and animates the heart with pleasure and delight when the vital fluid can scarcely force a passage through it. No man ever prospered in the world without the consent and co-operation of his wife, let him be ever so frugal, industrious, or successful; and it avails nothing if she be unfaithful to his trust, or profusely squanders in pleasure or dissipation those sums which toil and application gained; but, if she unite in mutual endeavours, or reward his labours with an encouraging smile, with what confidence will he resort either to his merchandise or farm, fly over lands, sail upon the sea, meet difficulty, and encounter dangers, if he know that it is not spending his strength in vain, but that his labour will be rewarded by the sweets of home! How delightful it is to have a friend to cheer and a companion to soothe the solitary hours of grief and pain! Solitude and disappointment enter into the history of every man's life; and he is but half provided for his voyage who finds but an associate for happy hours, while for months of darkness no sympathising friend is prepared! Prudence and foresight can neither ward off the stroke of disease nor prevent the calamities ordained by heaven. Affluence cannot purchase release from pain, nor tenderness cool a fever in the blood; but inestimable consolation in every affliction may be derived from a heart ready to sympathise with tender drops of compassion, and a life that is absolutely bound up in his; and as enjoyment derives additional relish from anticipation, so misery loses the poignancy of its barb in the bosom formed for sympathetic kindness.

PREVENTION OF CONSUMPTION.—In the course of the recent proceedings of the British Scientific Association at Belfast, Dr. McCrismac read a paper on the moral duty of guarding against disease from atmospheric impurity. In the course of his remarks the Doctor stated that every individual, whatever his station, should, for the preservation of his health, take a morning bath, pedestrian exercise, and breathe night and day a pure air. After showing how illness was produced, or aggravated by atmospheric causes and want of cleanliness, and alluding to the want of sanitary arrangements in Belfast, he stated that the respiration of impure air was the sole cause of consumption, and that were a person to live night and day in the open air he could not become consumptive. To confine the consumptive in close heated apartments was but to increase and hasten the disease. They ought to be kept as much as possible in the open and pure air, an ounce of oxygen being worth a ton of fish oil. Owing to the perfumes and heavy hangings, the atmosphere of the houses of the rich was almost as impure as the houses of the poor, and the result showed that the rich were no more exempt from consumption than the poor. The learned Doctor then insisted on the necessity of all houses being regularly ventilated with large bodies of air—of good sewerage—and cleanliness, for the preservation of health.

HISTORY.—The course of History is like that of a great river wandering through various countries; now, in the infancy of its current, collecting its waters from obscure small springs in splashy meadows, and from unconsidered rivulets which neighbouring rustics do not know the name of; now, in its boldest youth, forcing its way straight through mountains; now, in middle life, going with equable current busily by great towns, its waters sullied, yet enriched with commerce; and now, in its burdened old age, making its slow and difficult way with great broad surfaces over which the declining sun looms grandly to the sea. The un-instructed or careless traveller generally finds but one form of beauty or of meaning in the river; the romantic gorge or wild cascade is perhaps the only kind of scenery which delights him. Well-fought battles, or the doings of gay courts, or bloody revolutions, have been the chief sources of attraction; while less well-dressed events, but not

of less real interest, or import, have often escaped all notice.

THE TRADE WITH LABRADOR.—We understand that a petition has been presented to the three branches of the Legislature on behalf of parties interested in the Trade on the coast of Labrador, praying that its produce may be admitted into Canada free of duty. It appears that this coast, which extends for nearly four hundred miles, is visited during the fishing season by twenty thousand persons, and that the population which remains during the winter may be estimated at about half that number, occupied in fishing, hunting for furs, and so forth. The coast is also frequented by great numbers of Esquimaux. There are several excellent harbours, and we are informed that the produce, the result of the industry of the inhabitants, is annually exported to the value of from £800,000, to £1,000,000, principally in oil, fish, &c.

There are no duties whatever imposed on Canadian, or any other produce imported into Labrador, consequently it is frequented annually by about one hundred and fifty vessels from the United States, Nova-Scotia and New Brunswick, seventy of them being from Nova Scotia; the Nova Scotians take the Labrador produce as if it were their own, paying no duties on it, while a cargo of fish and oil direct from Labrador, now in port in Quebec, is charged the full duty of 12 1/2 per cent. Our crafty neighbours the Americans, know better, for they admit free of duty all Labrador produce that is given in payment for goods of United States manufacture. [Quebec Chronicle.]

A MOTHER'S WHIM.—A certain lady had a child which she never allowed to be contradicted, for fear it would make him sick. Relatives, friends, and even husband, told her she would spoil the child, but all was of no avail. One day she heard him scream with anger in the garden. At the moment she ran and ascertained the cause to be that the servant had refused to give him something he wanted. "You impertinent creature, (said the mother to the servant,) not to give the child what he wants!" "By my troth," said the girl, "he may cry till morning, and he'll not get it." Enraged beyond bounds at this reply the lady ran for the husband to chastise the saucy servant. The husband, who was as weak as his wife, cried out to the servant "you impudent creature, do you have the impudence to disobey your mistress?" "It is true, sir, I did not obey her. The child has been crying for the moon, which he sees reflected in the fountain. I could not give it to him, though commanded by mistress. Perhaps she can do it." A general laugh ensued, in which the lady, despite her anger, joined. It was a good lesson for her.

A young and pretty girl stepped into a store where a spruce young man who had long been enamoured, but dare not speak, stood behind the counter selling dry goods. In order to remain as long as possible she cheapened every thing. At last she said: "I believe you think I am cheating you." "Oh, no," said the youngster, "to me you are always fair."

Well, whispered the lady, blushing as she laid an emphasis on the word, "I would not stay so long bargaining if you were not so dear."

PUZZLES.

What two numbers are those whose product is equal to the difference of their squares, and the sum of their squares equal to the difference of their cubes.

When and by whom was England divided into parishes? and when arose the practice of hanging churches and dwelling houses with holly and evergreens at Christmas?

What causes the snow to appear white?

What were crowns originally, and who may be said to have worn the first golden one?

Divide the number 13 into three parts, so that their squares may have equal differences, and the sum of their squares may be 75.

The distance between the centres of two wheels, (to turn each other) is 10 inches, and the number of teeth in one wheel is 40, and the other 30. It is required to find their diameters.

I am a verb. Head me with C and I am to struggle; with an H and I am the sunshine of life; with an M and I appear full of gloom; with an R and I am indispensable to seamen and builders; begin me with a T and end me with an R and I represent a character by which no man would care to be known.

Three persons are disputing about their money. Says A to B and C—"If eleven sovereigns were added to my money, I should have as much as you both." Then replied B—"If eleven sovereigns were added to my money, I should have twice as much as you both?" And then said C—"If eleven sovereigns were added to my stock, I should

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have three times as much as you both." How much had each?
A poor old apple woman bought a certain number of apples at four a penny, and the same number at three a penny. She sold them all at the rate of seven for twopence and to her great surprise she found that she had lost sixpence. How many apples of each kind did she purchase?
Two persons have incomes of the like sums? A saves 1.5 h of his; B spends £80 per annum more than his friend, and finds himself at the end of four years £220 in debt. Required the income and expenditure of each. How many kings have been crowned in England since the conquest.

SCRAPS.

There is a good story of Mooraj, the native East Indian general. His followers stole from the English a lot of hermetically sealed provisions in tin cases, and not having seen anything of the kind before, he mistook them for canister shot, and fired nothing from his guns for three days; but fresh lobsters, pickled salmon, and other delicacies, supplying the English camp with a shower of provisions.

This incident reminds us of an old Dutch admiral, who in the progress of a prolonged and sanguinary naval engagement, all at once found, to his great consternation, that his store of cannon balls had given out. All at once, however, he brought himself off of a substitute for the dearth dealing iron. On board the ship, among its stores, were some thousand of those round Dutch cheeses, just about the size of a cannon ball. They were very old and as hard as brick-bats. There was an amusing dialogue on board the vessel engaged by the Dutch admiral:
"What in the name of Mars is he firing at now?" exclaimed the opposing commander.
"Dreadful Accident last night—Nine lives lost.—As the Steam Ferry Boat was crossing over from Carleton, last evening, at half-past 6 o'clock, she came in contact with a row boat filled with labourers, who had been engaged in loading the Ship Zenobia, lying out in the stream, and were returning to their homes after their day's work. The boat was immediately capsized, and melancholy to add only nine persons out of the number that were in her, were saved. Some accounts say that there were 21 in the boat—others that there were but 18. There were 6 bodies recovered.—Morning News Nov. 12.

Two Things at Once.—"I say, Paddy," said a philosopher, "can you do two things at the same time?"
"Can't I?" said Paddy; "I'll do that any day!"
"How?" inquired the philosopher.
"Why," replied Paddy, "I'll be sleeping and dhraming at the same time, don't you see? I so, orne of your gammon for a spoony."

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