

OF ALDBOROUGH
USED BY
PILLS.
WAYS' PILLS.

ALDBOROUGH CURED OF
STOMACH COMPLAINT
from the Earl of Aldborough
Laguna, 21st February 1846.
Dear HOLLOWAY,
Circumstances prevented the posting
of your Pills at the time for which
I had not been able to effect
waters of Carlsbad and Ma-
ve another Box and a Pot to
say any of my Family should

ALDBOROUGH CURED OF
STOMACH COMPLAINT
from Mr. Thomas Taylor Cha-
Durham, 17th April 1845.
Dear HOLLOWAY,
I only to inform you that Mrs.
John Clark, a respectable
within four miles of this place
to Despay for five years,
al advice without receiving
of your Pills and Ointment,
such surprising benefit that
a given them up being so
to attend to her household
which she never expected I do
I long to state that she
Faculty as invariable. A few
in the morning it was a
nature of her face, but a
This cure is entirely to the
yours, &c. &c.

ALDBOROUGH CURED OF
STOMACH COMPLAINT
from Mr. Thomas Taylor Cha-
Durham, 17th April 1845.
Dear HOLLOWAY,
I only to inform you that Mrs.
John Clark, a respectable
within four miles of this place
to Despay for five years,
al advice without receiving
of your Pills and Ointment,
such surprising benefit that
a given them up being so
to attend to her household
which she never expected I do
I long to state that she
Faculty as invariable. A few
in the morning it was a
nature of her face, but a
This cure is entirely to the
yours, &c. &c.

ALDBOROUGH CURED OF
STOMACH COMPLAINT
from Mr. Thomas Taylor Cha-
Durham, 17th April 1845.
Dear HOLLOWAY,
I only to inform you that Mrs.
John Clark, a respectable
within four miles of this place
to Despay for five years,
al advice without receiving
of your Pills and Ointment,
such surprising benefit that
a given them up being so
to attend to her household
which she never expected I do
I long to state that she
Faculty as invariable. A few
in the morning it was a
nature of her face, but a
This cure is entirely to the
yours, &c. &c.

ALDBOROUGH CURED OF
STOMACH COMPLAINT
from Mr. Thomas Taylor Cha-
Durham, 17th April 1845.
Dear HOLLOWAY,
I only to inform you that Mrs.
John Clark, a respectable
within four miles of this place
to Despay for five years,
al advice without receiving
of your Pills and Ointment,
such surprising benefit that
a given them up being so
to attend to her household
which she never expected I do
I long to state that she
Faculty as invariable. A few
in the morning it was a
nature of her face, but a
This cure is entirely to the
yours, &c. &c.

ENTURUS
anks for sale at this
Office.

EVERY WEDNESDAY, BY
W. Smith,
Saint Andrews, N B
ERMS
m.—if paid in advance.
still the end of the year.
losed until arrears are paid
TISEMENTS,
to written orders, or contin-
the written directions
lines, and under, 3s
Do, 1s
all over 12 lines 3d per line
12 lines 1d per line
10 years or more by agreement
Individuals who have no
Office to be paid for in ad-
vance, &c. struck off a-
-to be paid for on delivery.
GENTS
Mr. John Cottrell
W. Campbell Esq
James Allen Esq
T. M. Moore Esq
Jas Brown Esq
Mr. J. G. G. G.
Mr. Clark Hanson
Mr. H. Douglas
Mr. D. Gilmore
Wilford Fisher Esq
Mr. Henry S. Esq

The Standard,

No 33

FRONTIER AGRICULTURAL & COMMERCIAL GAZETTE.

12s 6d in Advance.]

ST. ANDREWS, N. B. WEDNESDAY, AUGUST 19, 1846.

[16s. at the end of the Year.

MERRY BELLS OF ENGLAND.

The merry bells of England!
To hear them ring!
The tones of happy by-gone days
In memory they bring:
Their sweet and mellowed tones
So floating on the air,
And familiar voices
So they wailed to me there.

The merry bells of England!
That swell in the breeze,
To back the slender spruce
Among the old elm trees:
A neat, datched, white walled cottage,
And fresh clear bubbling rills,
And all the calm secluded nooks,
Among my native hills.

The merry bells of England!
To hear their time
And peace around me ring,
And pleasure was my own:
When I could roam o'er hill or dale,
Through shady green-wood bowers,
And breathe the delicious fragrance
From their wild uncultured flowers.

The merry bells of England!
What do they not reveal
To the dweller in the humble cot,
On proud ancestral hall!
The Sabbath chime, the birth-day,
Or the joyous bridal peal,
With martial hearts and sparkling eyes,
What can they not reveal!

Oh! the merry bells of England!
What would I give to hear
Their full harmonious melody
Strike on my listening ear—
As they have done in other days,
In my own happy home:
Ere my lot was cast in distant lands,
Far, far from all to roam!

There is sweet music in their sound
When'er their peals may be,
That wakes the memories of the past
Long absenting silently:
And with a glow of feeling fresh
The heart unconscious swells,
As we think upon old England,
And its merry village bells!

THE POSITION OF MAN IN THE SCALE OF BEING.

From Hogg's Weekly Instructor.

What a wide arena of magnificent display does this globe we inhabit present to the eye of each favoured observer! In the field, in the meadow, in the tortuous course of the rumbling stream or on the bosom of the placid lake, the naturalist finds food for his intelligent mind, for the works of nature require only examination to be thoroughly appreciated. On one hand we have the chain of beings like one large family, linked by bonds of close connexion, and ascending step by step, by easy grades, and in mutual harmony, until we reach the highest link, where man proudly and pre-eminently takes his station; while on the other, we witness an Omnipotent Designing Power directed by his nod the mechanism which governs the actions of that insect whose earthly sojourn is limited to the short-lived compass of an hour, and governing by his will those great fundamental laws which separate night and day, and keep in perpetual, unerring motion these vast planetary domains.

The animal kingdom bears ascendancy over the vegetable by the possession of two inherent principles bestowed liberally throughout the scale of being, and termed instinct and intelligence. A line of demarcation unquestionably exists between these powers, and their relative influence exercises the most material diversities in the habits and propensities of the various tribes of animals. Instinct pervades the whole animal creation; intelligence is confined to a part of it. The physical conformation of an animal and its instinctive propensities bear to comparison, since instinct possesses the power in its most perfect form. Intelligence uniformly exists in an equal ratio with the size and development of the brain of the animal. Instinct never aims at rising above mere physical wants, but content itself with providing for its possessor a home and a livelihood, and other means of facilitating an existence which we have every reason to believe they enjoy; while intelligence soars aloft and expands its powers in the highest subjects of knowledge, is wide in its provisions and diversified in its aims; like a beam of divine light it reflects its blessings over the whole human race; the wide universe is its field of action, and the enslaved elements themselves are the mighty instruments.

The large class of insects, occupying every portion of the earth, exemplify a general law in nature, that wherever life can be sustained, there we invariably find life produced. The resources of the microscope disclose a still wider field exhibiting the great fertility of this division of the animal kingdom, as vast myriads of animalculars are to be seen in almost every fluid. Instinct, in its most undisciplined and uncontrollable state, rules all the actions of the group, and shows to what pure perfection it does attain by the mathematical junction displayed in the construction of the cell of the bee, as well as the forethought which the same insects exhibit by the act of providing a magazine of food on which it may subsist during the rigours of a severe winter—an innate power rivalling, if not in many instances surpassing, similar foresight in the intelligent being. Fishes, although they form a large and peculiarly developed race, stand very low in the scale of being, and the diminutive size of the brain indicates their possession of a very small amount of intelligence.

The sagacity of birds is particularly interesting, not only on account of their graceful mechanism, but chiefly for their instinctive propensities, modified as these are by a certain amount of intelligence. Each species of bird is guided by an instinct peculiarly its own, which may be readily observed by the diversities exhibited in the construction of the nest. Under the guidance of the same power, the swallow migrates for a season to a foreign shore, and spends its winter beneath the general covering of a southern sky. With what an anxious care our common domestic hen watches over her chickens, how she shields them from the storm and the thunder, and gathers them under her wings; or witness the same fowl when she has the misfortune to rear a brood of young ducklings, observing the first centre of her charge into the water, see the heart of the poor mother how its throbs will beat and anguish; view her whole frame convulsed with fatal apprehension as she runs and flies around the margin of the pond, while the little imp, reckless of all danger, seem to laugh a mother's fears to scorn as they flounder with delight in their beloved element. This trait of instinct appears very closely allied to the mental emotion of the rational being.

The class mammalia, to which man belongs, is distinguished for the complex organization of its members, and their superior amount of intelligence, which enables them to perform a vast variety of physical motions, accompanying these with the most delicate sensations. Mammalia are longer dependent upon the parent than any other tribe of animals, and it seems a law in nature's economy that the higher degree of development a creature is to assume, in a greater measure it requires to be assisted during the morning of its existence. In man this period is

very much prolonged, and, in consequence, benefits materially the social condition of the race. In light, sound, sense of smell, muscular power, and acuteness of sensibility, some species can boast a superiority over man. The sagacity of the dog, the elephant, and the monkey, is quite proverbial; nor is this sagacity confined to any solitary instance in their habits, but under the most circumstances do these animals display an adaptation to certain ends of which they are conscious. When we review the corporeal frame of man, the first mark which engages the attention, is the erect posture which it assumes. Tracing the skeleton from head to foot, we find every part of it giving strength and stability to those immediately beneath. The foot presents the form of an arch, with the bone of the heel forming one side of support while the ball of the great toe forms the other. This design allows the whole weight of the body to rest with impunity upon the foot, and likewise enables man to stand upon one leg, a position that no other mammiferous animal is capable of assuming.

The situation of the face, and aspect of the countenance, are very indicative of man's supremacy. Each emotion of the mind reflects itself upon the face as upon the mirror, and the passions are there so faithfully portrayed that even a brute will crouch at them. The hand may be styled the most valued companion of man; as it is the very handmaid of his mind; and when we keep in view that man stands alone in animated nature in not possessing a direct means of defence, we can easily understand the purposes which such an organ is destined to perform. The elephant may battle with his trunk, the tiger with his claw, while the wild horse finds safety in flight. Man alone stands destitute of every weapon; yet how well does the hand make up the deficiency—how soon does it multiply instruments by which he may at will obtain the mastery! It transports to the unheavened rock and paints upon the glowing canvass all that is wonderful in art and beautiful in conception; it wields with patriotic enthusiasm the sword that severs the oppressor's yoke; now discoursing music's magic sounds, which have been known to melt the savage heart and rivet breathless thousands with a spell; anon steering through the ocean's foam the mighty monarch of her wide domains, and finding in the trackless deep a highway to a thousand shores.

The external senses in man are all moderately acute, and are, moreover, capable of great educational improvement. By the cultivation of the senses of vision and hearing, the Indian becomes aware of the distant approach of his enemy, and has time to prepare himself for the attack; and the acquired powers of swiftness of foot and swimming, so characteristic of the race, shew to what an extent bodily motion may be facilitated and increased. But if the man stands indisputably above the lower animals in reference to his bodily functions, how still more wonderfully does he appear to outstrip them when we review for a moment his mental faculties. While instinct is the mainspring of the actions of the brute creation, intelligence is the grand distinguishing feature of humanity. Instinct displays a perfect sameness, intelligence is diversified and is ever undergoing a process of sure and gradual advancement. A cursory survey of the world's history beautifully illustrates this remark. We see the nations rising and falling, but bequeathing to posterity memorials almost imperishable of their original grandeur and magnificence. Each epoch of human improvement, although followed by concomitant depression, proves of the utmost importance to successive nations, so that each succeeding generation improves upon its forerunner, and although clouds of darkness may eclipse for a while the progressive brightness of the intellectual march, in due time it never fails to shine forth with renewed lustre. The powers of which our ancestors were ignorant are now wielded by us, while we again are opening up the path for other and more gigantic powers to be employed by posterity. The stream of time dispenses blessings as it flows, and disdains to mingle with the waters of eternity until it has added to the comforts and improved the social condition of the human race.

The causes which, in the modern world, have influenced and advanced the human mind are numerous. A few of these are worth enumerating. Language, education, and the material existences without, education kindles in the mind thoughts, feelings, and associations possessing the most soothing and interesting character. But education has still a nobler aim than this; it traces effects to their true causes, and concentrates, as into one bright and common focus, the grand mysterious prime removing cause of all. It raises the mind progressively from sublimity things,

and lets it roam in discovering more refined and more exalted ideas of the Supreme Architect of the universe. And by a process of reasoning as short and simple as it is precise and correct, we are led at once from the broad field of nature up to nature's God, and to recognise in the Father of all a Being whom we are bound to love, reverence, and obey.

One distinguishing feature of the human character, which it is almost impossible to overlook, since it excludes man, in one sense of the word, from the pale of the animal kingdom, yet remains to be touched upon. The belief in the existence of a supernatural Power, and in a future state of existence, are not ideas confined to any privileged portion of our race; but seem inherent in the breast of man—an instinctive tendency common to the whole human family. The untutored savage, in the fulness of his heart will offer vows of gratitude and implore for mercy from the great and mysterious Spirit that hovers round his destiny. A thousand devotees will prostrate themselves before the ponderous car of Juggernaut, and perish at his sanguinary shrine, that their souls may rest in undisturbed repose. The Hindoo widow ascends the funeral pile of her departed husband, and her weak faith fails not as she voluntarily merges with his ashes. The crowded mosque or magnificent pagoda of an eastern clime proclaim that they have been raised by the hand of man and destined for the sacred worship of the Deity. With a thrilling interest do we contemplate the Druidical worship of our early forefathers. In a deserted grove, far from the busy haunts of men, a circle of unhewn stones would enclose the hallowed spot in which they repaired in devoted bands to worship their deity. The dead hour of midnight tolled the knell which summoned them to their mysterious temples. The distant torrent's moan, the meteor flash, the lightning's blaze and thunder's roar, the violent commotion of the warring elements, all contributed in their worship. Theirs was the god of the hurricane and the tempest.

They say him in the clouds,
And heard him in the winds.

Our own day exhibits a pleasing contrast. The welcome sound of the Sabbath bell awakes in joy and gladness each Sabbath morn, and its dull music is answered by the faint echo of a hymn of praise. The humble peasant calls his family around him and from a tottering shelf withdraws the big ha' Bible, grown old and venerable in the service of its Maker, and calmly offers at his homely altar his morning and evening sacrifice. The soft breathings of ardent supplication are wafted from the secret closet, and borne on angel's wings to a far distant world are recorded and treasured up for avar and for ever in the hallowed archives of heaven's sanctuary. Such grateful sounds of hope and love are created by the working of an internal spirit, the Deity that stirs within, the link which connects man with a class of beings of a higher and more refined state of existence, which places him, in the expressive language of the Psalmist, but a little lower than angels, which has crowned him with glory and honour, and put all things under his feet.

THE FORCE OF IMAGINATION.—An extract of a letter dated July 25th, from a gentleman of Williams College, to the editor of the Springfield Gazette, testifies to the effect of the imagination in producing palpable results as follows:—

"An amusing incident occurred here on Friday last, creating great sport, an account of which may not be uninteresting to your readers. The Professor of Chemistry, while administering in the course of his lectures the Protoxide of Nitrogen, or, as it is commonly called, laughing gas, in order to ascertain how great an influence the imagination had in producing the effects consequent on respiring it, secretly filled the India rubber gas-bag with common air instead of gas. It was taken without suspicion, and the effect of any thing were more powerful than those who had really breathed the pure gas. One complained that it produced nausea, and dizziness, another immediately manifested pugilistic propensities, and before he could be restrained, tore in pieces the coat of one of the bystanders; while a third exclaimed, 'this is life. I never enjoyed it before.' The laughter that followed the exposure of this gaseous trick may be imagined.

Sir Humphrey Davy, being once about administering this gas to a person afflicted with paralysis, applied the bulb of a thermometer to his mouth, in order to ascertain the temperature of his system. The patient being ignorant of the manner of taking the gas, felt instant relief, and by holding the thermometer for a short time longer in his mouth, a complete and permanent cure was effected.

PETER GARRO.—I wish to propose one intersection to you, and I axes, nigger, a cent and dogical solution to the problem. In-tercede nigger—its child am concentric de-intellectual qualifications ob mental corporosity. Well den—Why am a Tailor appointed to command de forcibles ob de Texum

THE DRUNKARD'S CATECHISM.

What is your name?
Drunkard, at your service sir.
Who gave you that name?
As strong drink is my god, and rum-sellers and their wives my godfathers and godmothers, they gave me that name in my drunken spree, wherein I was made a member of a strife, a child of war, and an inheritor of a bundle of rags!
What did your godfathers and your godmothers then do for you?
They did vow and promise three things in my name. First, that I should renounce the comforts of my own fire-side. Secondly, starve my wife and hunger my children. Thirdly, walk in tatters and rags, with my feet going split, split, all the days of my life!
Rehearse the articles of thy belief.
I believe in the existence of Mr. Alcoholic, the great head and chief of all manner of vices—the source of nine tenths of all diseases, nine tenths of all the pauperism, and nine tenths of all the crimes. I believe in a set of vendors, wholesale dealers and manufacturers of this liquid fire! And lastly, I not only believe, but I am sure that which my money is all gone, the vender will stop the tap!
Have many commandments have you drunkards to keep?
Ten.
What are they?
The same which the sinner and his wife spake in the Bar, saying, we are thy master and thy mistress, who brought thee from the paths of virtue, placed thee in the ways of vice, and set thy feet in the road to perdition!
1. Thou shalt use no other house but mine.
2. Thou shalt not make unto thyself any substitute for intoxicating drink, such as cold water, tea, coffee, lemonade or ginger beer. For I am a jealous man—wearing the coat that should be on thy back—eating thy children's bread, and pocketing the money which should make the wife of thy bosom happy.
3. Thou shalt not enter lest thou spend for we will not thank thee for using our house in vain. Remember, thou art but one meal on the Sabbath day!
4. Six days shalt thou drink and spend all thy gains; but the seventh is the Sabbath, wherein I am fared to shut up for a few hours; in which I wash my floors, mend my fires, replenish with saw-dust my spit-boxes, and make ready for the worship of Bacchus, during the remainder of the day.
5. Honor the rum-sellers and their wives with thy presence, that thy days may be long and miserable in the land wherein thou livest!
6. Thou shalt commit murder by hungering, starving, and beating thy wife and children.
7. Thou shalt commit suicide by poisoning thyself with alcohol.
8. Thou shalt steal thy wife's and children's bread—strip them of their clothes, and rob thyself of all comfort.
9. Thou shalt bear false witness when thou speakest of the horrors, and say that thou art in good health, when thou art labouring under the liquor-fever.
10. Thou shalt caret all thy neighbor is possessed of. Thou shalt covet his house, his land, his horse, his ox, his clothes, his purse, his health, his wealth—that thou mayest indulge in all luxuries. Thou shalt help the distiller buy his carriage—his gay horse—his fine buildings—and thus enable him to live in pomp and idleness. Thou shalt help the wholesale dealer to strut about as a General or a Councillor—to dress his wife in silk and satins, and to buy a Piano Forte for his daughters; and thou shalt help the rum-seller to all thy custom, and enable him to buy a beautiful sign to put over his door, with liberty to be drunk all the premises, painted thereon!

HOMOEOPATHY.—The result of the system of Homoeopathy in remedying disease, may be compared perhaps to the probable effects of what is styled "Homoeopathic Soup," in satisfying the hungry man. Our meaning may be gathered from the following receipt for the last mentioned article:
Take a starved pigeon, hang it by a string in the kitchen window, so that the sun will cast the shadow of the pigeon into an inn pot already on the fire, and which will hold ten gallons of water; boil the shadow over a slow fire for ten hours, and then give patient one drop in a pint of water, every ten days.

The Women of Malta.—The women are small, and have beautiful hands and feet. When they go out they wear a black silk shawl which covers their head and half their bodies; beneath this is a striped upper petticoat, and a corset or stomacher, which they ornament by white more than taste; and their ears, necks, and arms set off with rings, chains, and bracelets.—They wear shoe-buckles of gold or silver.

Original issues in Poor Condition
Best copy available