



THE GREAT REMEDY FOR

CONSUMPTION,

known by many prominent physicians to be the most reliable preparation ever introduced for the relief of all

ING COMPLAINTS.

well known remedy is offered to the public, under the experience of over forty years; and when used in season, seldom fails to effect a speedy

in, Croup, Bronchitis, Influenza, Hooping Cough, Whooping Cough, False Membrane in the Throat and Lungs, Bleeding at the Lungs,

Liver Complaint, &c.

unequalled success that has attended the application of this medicine in all cases of

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Vol 37

Poetry

UNDER THE ROSE.

She thinketh thee dead, O rose!
Though thy withered petals close,
Though thy bloom be dead
And thy perfume fled,
Yet down in thy heart,
Which I tore apart,
I kissed a thought—that was thy soul!
A thought that leaped my heart's control,
More passionate and sweet and true
Than sweetest rose that ever grew:
She flingeth thee by in scorn!
Ah! withered, faded, forlorn,
Did she know a true heart's fate
With thine was mine to incorporate?
Well, be it so!
Be mine the shadow, hers the shine,
On life's dim path I thought divine
An hour ago.
One more look at the face so fair!
One more thought of the grace so rare!
One last good-night, one last good-bye!
We keep our secret, thou and I—
Come, let us go.

Harper's Magazine for December.

WHO CARES.

Who cares for last year's rose?
Or the flowers of last year's May?
Or the leaf dried sweet in a mouldy book
Of the love who is away?

Who cares for the cloud gone by?
Or last week's rain and wind?
Or a golden crescent of faded curl
The dead one left behind?

A trace of hair and a faded leaf
Are pretty things to a cynic's eye;
But to me they are keys that open the gates
Of a paradise of memories.

Miscellany

For the Standard.

Loyalty.

A thing of the past—believed in, and preached up by the worshippers of the shorn good old times—the "Gold" age, which was with such a fervor has been located in times past—Loyalty. Founded on the delusive idea that superior beings do inhabit earth, and always fill the uppermost places in the synagogues, distance "leading enclaves" to the view, and aiding in maintaining the delusion; ignorance clothing with those qualities which constitute the noble man—being more but not and deprecating their worth; and sometimes worthy of respect. Loyalty is—its law (vox regis vox Dei) the voice of the King the voice of God, the consequence of oppression, if the idol be of a tyrannical disposition, vice and debauchery when of a licentious temperament; those for the rich, for the poor misery and slavery always.

What have we to do with loyalty? Progressive intelligence has often transmogrified the king into a beast, or dagger-tipped ruler, and by the way, but men playing a game. Loyalty flourishes in New Brunswick in the nineteenth century? Can the orange bloom in Greenland? We can, all good citizens must be loyal to laws which are conducive to their good, must honor legislators who conduct the business of the country in an able manner, must be loyal to the country of their birth in which they have enjoyed much happiness and prosperity, must be patriotic.

Loyalty did with the Divine right of self-invested now supplies its place, the change undoubtedly is for the better. We dream not now of past Golden ages, the present is ours of Gold, or Brass, or Iron, just as we make it.

AMERICAN POLITICS.—Political life is a curious study. In England the most dazzling prizes are political. In the English novels political success is represented as the greatest triumph. However illustrious in rank a man may be, however rich, the real crown of his life is political distinction. It is very much so in fact. Men of the highest culture, of the utmost refinement and delicacy of nature, enter the lists. Parliament, to the young and accomplished English gentleman of to day, is what the tournament and the field were to his successor. The Church, the army, and political life are the three careers open to a "gentleman." And of these the highest in general estimation is unquestionably the last. It is hardly less so in France. The hero in the vanquisher, which is a prize of contemporary life, triumphs at last in receiving his appointment as an ambassador. Upon the mental stage of life scholars, historians, savants, are politicians and statesmen at a Glorious Theatre, Lamartine, Arago, do not do him an active part in politics, and are doubtless as proud of their political position as of their literary fame.

To cross the Atlantic to America is to reverse the fact altogether. The American "gentleman" upon his travels who remembers with more real pride than any other incident of his life the fact that he was invited to dinner by the Prime Minister in England, or by the Foreign Minister in France, in his own country wonders that any gentleman can dabble in the dirty pool of politics. His charitable excuse for his neighbor who interests himself in political affairs is, that he is rather needy, and would like a respectable living as minister to Monaco, and so, says the necessary price, by shutting his eyes and rolling a little in the dirt. If you ask him whether Mr. Gladstone and John Bright, Canning, Burke, and Lord Quatham, also rolled in the dirt, he smiles, and says they manage things differently in England. If you ask him whether, upon the whole, those men could have employed their talents more usefully and would have done more wisely for themselves, for their country, and for civilization, if they had left politics to interior men he is astonished that a man of your sense should be so able to make distinctions. If you ask him again whether he is of opinion that a government like ours would be more honestly and economically administered if it were left wholly to back-sliders, he shakes his head. If you then press him to know whether such honorable men decline to take any interest in its management, he bows politely and wishes you good morning.—EDITOR'S EASY CHAIR, in Harper's Magazine for December.

The Harem and Salamlik.

A JEWISH WEDDING IN CONSTANTINOPLE.—THE HAREM AND SALAMLIK.—BRIDAL DRESS.—TURKISH SALUTATIONS.—WEDDING CEREMONY, ETC.

The bridegroom was a boy of eighteen, who had already a former wife; the bride, a smart looking girl of sixteen. At about 11 A. M. the bride and groom commenced to arrive at the bride's house, where the wedding was to be celebrated. The ceremony was received in two different saloons. In the first, the bride and groom received their lady visitors; in the other, the bridegroom and his friends received the male guests. This separation of the sexes at a feast is also derived from the Turks and Arabs, as your readers are already aware. In two distinct habitations, one called the Harem, or Haremluk (from the Hebrew and Arab root, meaning divided, separated, and not accounted, as some English translators erroneously make it), where the mistress and mistresses of the house with their female attendants reside, and there they receive their lady visitors.

The rich have their eunuchs to guard these wives in that part of the building. No other man ever enters there. The sons of the house, if above thirteen years, cannot come there as long as the other wives of their father reside there. The husband equally may not enter his wives' room which is a pair of yellow silks upon the door indicates the presence of a strange woman. Through these rigorous customs neither Christians nor Jews are permitted to reside in the regular Turkish quarters, as it is not expected that they would turn their heads northward, by chance, they should meet the unveiled face of one of their Turkish wives, as the conscientious Turk would invariably do.

It is strange that the Jews should have adopted this unseemly custom of separation, which they practice, not only in their joys, but also in their sorrows. When in the week of mourning for one of their relatives they receive, sitting on the ground, visits of condolence, the sexes are then also separated, although delicacies are freely handed around in the shape of moka coffee and cigarettes, which in itself would look strange and irreconcilable with our Western Jewish notions of mourning visits.

To return to our wedding: I said that a stream of visitors, in their ample Turkish robes, came in, or rather jumped in, as it is Turkish custom, that passing when once admitted without further ceremony, saluting or noticing anybody, he enters the room, and jumps at once on the immense long sofa; then spreading himself out in a cross-legged sitting posture, he makes his "salam," or salutation, to the master of the house; next, he repeats the same to every one separately in his turn, who are all obliged to return this salutation so that, with a goodly number of visitors, it is a rather ludicrous scene to see all this mimicking and waving of hands going on, for some minutes, and to be repeated as such fresh visits for evers.

It is notable that the Turks have a more rational way of greeting than we do. Our way is certainly an unbecoming fashion, to show our curl or bare cranium to our friends. The Turk and Arab, on the contrary, never uncover their heads, not even for the Sultan. In fact, the uncovering of the head, when a Turk in his anger bares his head, and

throws his turban or fez to the ground. They salute generally by moving their right hand to their heart; then they touch their forehead, and afterward their lips, indicating thereby that their hearts and brains are cheerfully at your service.

At about one o'clock when all the invited guests arrived, including the "Chacham" and his wife, sweet preserves in crystal vases are handed round. However, before touching them with your lips, good breeding requires that you should salute again with the usual salam, the host, the Chacham, and the principal dignitaries. Previous to the ceremony, the afternoon prayers (micha) are read; then the young bridegroom dressed in a sky-blue colored caftan or robe, is led by his father and near relatives from the sofa to the centre of the room. The bride, dressed in some bright colored silks, (more or less of European cut, as the Jewesses have not adopted the Turkish female dress) wears over her head a colored gauze covering, with a profusion of gold tinsel hanging down in long streamers from head to foot, covering almost entirely her blushing face. Then following the most imposing part, when the bride from the ladies' assembly room is led by her mother and friends to the bridegroom. She walks so slowly, and moves her bridal feet so imperceptibly, that frequently the distance of five or six yards takes fully fifteen minutes, and it is considered a smartness and a proof of good breeding that the bride should keep the bridegroom and guests in long suspense, during which a deadly silence prevails. The meaning of this slow pace is, that the bride expresses that she quite lets her parents with great reluctance, hesitation and pain, that she is very slow in quitting her paternal raft for that of her husband. When at last, standing by the side of the bridegroom, the usual wedding rites, as putting on the golden ring, the blessing over the wine, and the breaking of the wine cup, are performed as by the Western Jews.

Your readers are aware that the latter ceremony means that just as the scattered fragments of this broken glass could not again be joined together in the same way so man and wife cannot be divided again during their lives.

At last the marriage contract in Hebrew is read by the rabbi. This I can not in parchment is more a form, as the contents and contents are invariably the same for rich and poor, only the Turkish Jews have it printed in a larger size, and it is ornamented with enormous patches of gold-leaf, not unlike an ornamental Dutch ginger-bread. Next the bridegroom and bride descend to the entrance of the house, followed by all the guests, when a flat tray or basket with three live fishes, ornamented with colored ribbons, are presented to them; they lift up this tray above their heads three times, whereafter the fishes are given to the poor. This ceremony indicates in a symbolic way the text, "They will multiply like the fishes." This is equivalent to the ceremony performed in Holland and parts of Germany, called the "Mann" in which the rabbi, before the canopy throws two or three handfuls of wheat toward the bride and bridegroom, which they shall multiply like wheat thrown on a field. This concludes the ceremony, and those specially invited reassemble again in the evening to a festive dinner, which is repeated for seven days with more or less splendor, according to the means of the parties.—[The Jewish Messenger.

MUSIC IN ASIA.

The Asiatic has no ear and no soul for music. Like other savages and children, he loves a noise, and plays on shrill pipes—on the tarabue, on the lute or tambourine, and a slung, one strangled fiddle or rattle. "Oh, course, in your first original day," says an English traveler, "you must decline no invitation; but you will grow gradually deaf to all entreaties of friends or dragons to suffer forth and hear music! You will remind them that you did not come to the East to go to Bedlam! The absence of music is not strange, for silence is natural to the East and the tropics. When sitting quietly at home in midsummer, sweeping ever onward in the glowing heat, we at length reach the tropics in a fixed fever of a July moon. The day is rapt, the birds and wind are still, and the morning sun glares on in silence on the world. The Orient is that perpetual and perpetual noon, that the very heat explains to you the voluptuous elaboration of its architecture, the brilliancy of its colors, the picturesqueness of its life. But no Mozart was needed to sow Persian gardens with roses breathing love and beauty; no Beethoven to build Himalayas; no Rossini to sparkle and sing with the birds in streams.—those realities are there of which the composers are the poets to Western imaginations. In the East you see and feel music, but hear it never, except in the rich and flowing, deep and so on almost of the supplied novelties—the priests, monks, nuns and friars that carry music who never the sublime beauties of the Christian religion are introduced."

Be charitable according to your means.

RELATION OF BLOOD TO LIFE.—It has generally been supposed that the presence of blood in a state of circulation in the system is, absolutely necessary to life, and that the cessation of such action is always accompanied by death. In a course of recent lectures by Professor B. Ward, of Paris, he refers to this belief, and states that if one of the higher animals be suddenly deprived of its blood it will at once expire, since the blood nourishes the tissues, and confers its special properties upon them; but that, under certain circumstances, the vital manifestations may persist for a long time after the blood has been abstracted.—This, he states, may be observed at any time in a cold blood animal, and especially during the cool season. Thus, a frog in winter will preserve its vitality for twenty-four hours after the withdrawal of its blood; and if one of the abdominal veins be opened and freely saline or sugared water, or even mercury, be injected, until all the blood is replaced by the liquid, the animal may still move, leap, and manifest all the ordinary signs of life for several days.

If the web of the foot be examined by the microscope, a fluid entirely destitute of globules will be seen to circulate in it, showing that the blood globules have been removed without suspending the functions of life. This is stated to be somewhat analogous to the condition of things in the hibernation of animals, and in the cold stage of cholera in man, during which the circulation may apparently cease completely, so that no blood shall flow if an artery be opened, and yet all the ordinary manifestations of life continue. In both cases a considerably reduction of temperature is observed, and the functions of the red corpuscles are reduced correspondingly in activity.—EDITOR'S SCIENTIFIC RECORD, in Harper's Magazine for December.

THE MOST CURIOUS THING ON RECORD.—The following curious sentence, "SATOR AREPO TERTIUS OPIBAE," is not first-class Latin, but may be freely translated: "I cease from my work; the mover will wheel his wheels." It is, in fact, something like a nonsense verse, but has these peculiarities: 1. It spells backwards and forwards the same. 2. Then the first letter of each word spells the first word. 3. Then all the second letters of each word spell the second word. 4. Then all the third, and so on to the fourth and fifth. 5. Then, commencing with the last letter of each word, spells the first word. 6. Then the next to the last, and so on through.

TEST OF ACTUAL DEATH.—A positive method by which real death may be distinguished readily from that which is apparent only; has been for a long time a desideratum, and prizes of considerable value have at various times been offered for the announcement of some better test to determine between living and dead. Among others proposed for this purpose is the application of a few drops of a solution of belladonna to the eye. If life be present, in a few moments a dilatation of the pupil will be observed, very easily noted in comparison with the other eye, which has not been so treated. This is so independent of the condition of the eye that it is even observable in case of complete amaurosis or of paralysis, and is appreciable when all the ciliary nerves have been cut, and it may be even noted upon an eye that has been removed from the orbit as long as muscular contractility remains. Whenever, therefore, its application produces no effect upon the eye, we may asume that muscular contractility has ceased, and consequently, that life is entirely passed from the body. A precaution is, however, necessary in cases where dilation has already taken place to the full possibility of the iris, which sometimes occurs in case of apparent death, particularly when caused by the use of belladonna. A counteraction is therefore necessary in this instance which is to be effected by means of the Calabar bean, which, if life be still present, will cause the pupil to contract.—EDITOR'S SCIENTIFIC RECORD, in Harper's Magazine for December.

THE REASON.—In Indiana a husband, after a spree, was led home by one of his friends, who, after putting him safely on the door step, rang the bell, and retreated somewhat deviously to the other side of the street to see if it would be answered. Promptly the "port" was "dovetailed," and the loud spouse, who had waited for her truant husband, bade him in all his tidings.

Why Walter, is this you?
Yes, my dear.
What in the world has kept you so?
Been on a little tour out with 'er boys, my darling.
Why Walter, you're intoxicated!
Yes dear, I estimate that, so.
What so earth made you get so drunk?
And why—oh, why, do you come to me in this dreadful state?
Because, my darling, all the other places 'r shut up!

A poor man, who, less than one year ago, had only one suit of clothes, went into the newspaper business, and now has eight suits. Seven of them are for black.

IN THE WRONG BOX.—Among the many resources for moral and physical culture, none is more deservedly popular than our Young Men's Christian Association. In this city and in Washington there are attached to these institutions gymnasia furnished with every appliance for developing physical power; and a house when young men are at leisure they may be seen making use of the bars, ropes, ladders, dumb bells, &c. Not long since there worked in Washington a printer named North who would occasionally drink too much. One evening, after having a ruffled with too many drinks, a friend advised him to go over to the prayer meeting in the Y. M. C. A. building, and ask some of the members to pray for him. The suggestion struck him favorably, and he proceeded to act upon it, but accidentally wandered into the gymnasium, instead of the prayer meeting. Seeing himself and looking around he said, "They told me to come over to a prayer meeting, but I've got into a circus!"—Editor's Drawer, in Harper's Magazine for December.

STOOD IT TILL HE GOT MAD.—The Detroit Free Press relates an incident which occurred on the return of an excursion party from that city. Soon after the boat left Toledo, the steward, who was approached by an excited individual, who asked him if he was the captain. The steward replied in the negative, at the same time giving his rank.

Have you the power to put a man out of the cabin? inquired the stranger.

Well yes, if he's disorderly, I have, replied the steward.

Well sir, look in here, and see them will you? said the stranger, leading the official around to the door. The steward looked in upon the motley group, and replied that he saw nothing out of the way.

You don't ch? Don't you see a man sitting there, embracing a woman?

Well yes, replied the steward, but what of that? That's a fellow a right to embrace his wife?

This's just what I want you run him out for, replied the stranger, dancing around that's my wife, and I've stood it so long that I've got mad.

MANITOBA.

A person of the name of Kennedy, at present residing at Boileau, writes to the Montreal Herald giving a glowing picture of the new Province of Manitoba, setting forth its capabilities as an agricultural country, and of its intention of making it his future home. He says:—

"One thing is sure, the soil of the Red River country, (now Manitoba) is good, and the country so fine, that if people can readily get to it they will go there, and in a very short time build up there a prosperous country. It is the first chance Canadian people had to go into a Prairie country where the farmer can at once open his farm and go to ploughing and sowing, reaping and digging. In time these ought to make some good of travel from Thunder Bay to Manitoba, but for the present there is (or soon will be) an easy way of getting into the country, subject only to the disadvantage of passing through a foreign country.

The North Pacific Railroad will be finished from Duluth, on Lake Superior to Georgetown on the Red River, a distance of 220 miles, by the 1st of July next, is said already, over 25 miles of it is built, and by the 1st of April it will extend so far west of Duluth, that it will strike the old Red River Trail, west of the Mississippi river, from which point it is easy wagoning to Fort Garry. The Railroad will strike the Red River (at Georgetown) in latitude 47°, this would be about 140 miles to the boundary line of 49°, thus it will be seen that the whole distance from Duluth to the Manitoba line will be but 360 miles. When the railroad is completed to the Red River, there will be but the 140 miles of land travel down the river, with a fine natural road as there is in the world, to go over, with grass for feed, for the taking, or the river can be taken in boats, and all wagoning avoided.

The settlers going to Manitoba ought to take brood cattle and go at once to raising cattle for American and Canadian markets. They will possess in Manitoba great advantages over Texas for cattle and horse raising, that country is now sending to the North immense numbers of cattle and Texas is further from New York than Manitoba, by over 1,000 miles.

FATHER O'LEARY AND COUNSELLOR CURRAN.—One day after dinner, Curran said to Father O'Leary, "Reverend father, I wish you would wish that I were St. Peter?" asked O'Leary, "Because in that case you would have the keys of heaven, and you could let me in." By any manner of conscience, counsellor, replied the divine, you would be better for you that I and the key of the other place, for then I could let you out." Curran enjoyed the joke, which admitted that a good deal of justice.

Never forget what is irretrievably lost.

