

The Democratic Standard.

DEVOTED TO THE SUPPORT OF THE CONSTITUTION AND LAWS—THE DIFFUSION OF GENERAL INTELLIGENCE—AND THE REFORM OF ALL POLITICAL ABUSES.

BY D. P. PALMER.

GEORGETOWN, O., TUESDAY, NOVEMBER 17, 1840.

NEW SERIES.—VOL. I. NO. 16.

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WITHIN THE YEAR, 2 50
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From the New York Signal of Nov. 4.
ARRIVAL OF THE BRITANNIA.
TEN DAYS LATER!

The steam ship Britannia, Captain Judkins, arrived at Boston at 8 o'clock yesterday morning, in thirteen days, thirteen and a half hours from Liverpool.

The Britannia brought out 63 passengers and an immense letter bag.
Attempt to assassinate Louis Philippe.
An attempt was made on the 13th ult. to assassinate Louis Philippe. The following details of which appear in the Journal des Debats.

The London Times of the 19th says: "The funds fell of course at Torton's in consequence of this attack, but, as no further consequences were apprehended from it, they rallied. At the last advices the three per cents. were at 70f. 75c., with, however, but little doing."

The most important item of news is that of another attempt upon the life of Louis Philippe, full particulars of which we give.
A large fire broke out in Manchester on the evening of the 17th, which destroyed warehouses and property to the amount of thirty or forty thousand pounds. Affairs look more peaceable in Europe than at last advices.

The corn market continues to look down, and a fall in wheat of four shillings per quarter may be noted during the last fortnight. The duty is now 21s 8d or 13s per barrel of flour. Good brands are now selling of this last in Liverpool at 34s per barrel.

"Last evening," continued the Debats, "at 55 minutes past 5 o'clock, when the King was returning to St. Cloud, accompanied by the Queen and Madame Adelaide, and was passing along the quay of the Tuilleries, near the Pont de la Concorde, opposite to the guardhouse du Lion, an individual fired a carbine in the direction of the carriage. Their Majesties, who fortunately were not injured, continued their journey. The assassin had evidently chosen this position with the intention of taking advantage (like Alibaud) of the instant that the King would salute the troops under arms. The King, in fact, always salutes the guard, whether troops of the line or National Guard, and in so doing lets down the glass of the carriage and advances forward. One of the Grenadiers immediately seized the assassin, who said, 'I am not going away.'"

He was then taken to the guard house. The Prefect of Police arrived in a few minutes, and interrogated him. He confessed his crime, and declared that his name was Marius Darnes. He said that he was a native of Marseilles, and had been for a long time in Paris, and was employed as a *frotter*, (in polishing the floors of apartments.) He was clad in a long frock coat, under which he concealed his carbine, the stock of which was expensively carved. He is 43 years of age.

He was searched, and on his person were found two loaded pistols and a pointed short and loaded to the muzzle, had burst. The charge did not scatter, and the carriage was but slightly struck. The assassin, however, was severely wounded in the left hand. His carbine was loaded with several balls and slugs. The explosion was extremely loud. One of the National Guard, of the escort, was slightly wounded in the hand by a slug. One of the footmen, who was standing behind the carriage, was wounded in the leg. The wound is not dangerous, but the ball has not been yet extracted.

Darnes, when arrested, burst into a violent passion, and exclaimed—"Cursed carbine! I had taken a good aim, but I overloaded it."

To the first question which was addressed to him, he at first replied, "Conspirator."

"What is your profession?"
"An exterminator of tyrants."

"What could have induced you to commit so horrible a crime?"
"I am not a hired conspirator; I followed the impulse of my nature."

"How long is it since you formed this resolution?"
"About an hour since; I wished to rid France of the greatest tyrant she ever produced."

Darnes is of low stature; he has a

scowling and ferocious expression of countenance. His bearing indicates most determined resolution.

His wound is serious, and required medical assistance. It is asserted that it will be necessary to amputate two or three of his fingers. The pain of the wound was so intense that he fainted.

On the boulevards and public places the news of the attempt on the King's life produced an extraordinary effect."

Louis Philippe issued an order, convoking the Court of Peers, for the trial of the assassin. The court assembled at two o'clock, on the 17th, when the Chancellor, Baron Pasquier, read to them the royal ordinance, constituting them a court of justice, "for the purpose of trying Marius Darnes;" and Mr. Franc Carre, the attorney general, presented his requisitory against the assassin. The proceeding was private. A committee was appointed to investigate the affair, which, it was reported, would be found to involve very great questions, besides that of the prisoner's guilt. Among other strong measures which the government were deliberating upon, was one directed against the press.

The prisoner, Marius Darnes, appears to be a fanatic of the stamp of Louvel and Alibaud—so says a private letter. The interrogatories he has undergone have not elicited from him any admission tending to prove that he had any accomplices, or that he was a hired assassin. Although suffering from his wounds, he has throughout evinced extraordinary energy, and to this moment the only regret he has manifested is, that of not having effected his criminal purpose. At one question, put to him by his instructing judge, tears were seen to flow into his eyes, "Do not imagine," said Darnes, "that these are tears of repentance; if I weep it is from despair at having missed my aim." He was heard to exclaim on another occasion, "Had I killed the tyrant, Soliman Pasha would now be free—the French fleet, united with that of Mehemet Ali, would have sank that of the incendiaries of Beyrout, and Egypt would be freed."

POLITICS AND MECHANICS.

Mechanics have no interest separate from that of the whole community. They must rise or fall with it, and thrive or decline with its prosperity or adversity. Whatever injures or benefits the whole, injures or benefits them in the proportion which they bear to the whole. But, in consequence of this, which no enlightened mind can deny, every general evil affects them, yet the surest mode of convincing them is to explain the operation of that evil upon themselves particularly; to bring it directly home to them, and to show its especial operation upon their own business.

Mechanics are directly and injuriously affected by paper money. The advocates of this evil say that it is beneficial to mechanics, first, by augmenting their wages, and, secondly, by augmenting the demand for their labor. But it is easy to prove that whatever benefits they derive from these augmentations are far more than balanced by evils, necessarily flowing from the very cause of these augmentations, from this very paper money which augments wages and stimulates the demands for mechanic labor. Let us suppose a case. A company of some half dozen persons, supposing that rents will rise, borrow two or three millions of a bank, to be invested in building houses and stores. This at once creates a demand for ten thousand mechanics, and as only five thousand can be found without other or permanent employment in the city, five thousand come from various other quarters. They receive high wages and continual employment till the buildings are completed. Then the builders, unable to procure tenants, discover that they have built beyond the demand, and there fore resolve to build no more. The ten thousand mechanics are now without employment, and must live in idleness upon what is left of their earnings, or seek some other than mechanical labor. If two years should elapse before the natural increase of population, and of sound, healthy business, shall overtake the surplus building, and create a demand for more, these mechanics will have ample leisure to calculate their gains from the artificial stimulus that has been given to building by paper money. We will then suppose that if building had been left to the natural demand, they would have earned one dollar daily for three years. At the end of this period, each would have received \$936. But, in consequence of this stimulus, each has received two dollars daily for one year, little or nothing for another year, and seventy-five cents daily for a third year. At the end of this period, each will have received \$546, which sum is less by \$390 than he would have received from constant employment under the natural course of business. We do not mention these sums as amounts which have been actually received; but we mention the case as a fair illustration of what has occurred

among mechanics within the last twenty or thirty years.

But this is not the whole of the story. These great accidental demands for mechanical labor tempt great numbers to leave the cultivation of the soil, which, in a new country, will always yield subsistence, generally independence, and sometimes great wealth. Hence thousands of active, intelligent young men, instead of settling upon Western lands, with the certainty of becoming independent farmers in five or six years, rush to the cities in pursuit of mechanical employment, encounter all the fluctuations to which it is exposed, and, at the end of five or six years, find themselves just where they began in wealth, and with the loss of that best of all money, *time*. And besides the uncertainty of mechanical employment, they do not save more, from the high wages which its vicissitudes sometimes afford, than they would from the moderate wages yielded by the constant employment of a sound business, for the very cause of all these vicissitudes in employment, paper money, temporarily enhances the price of all the necessaries and conveniences of life. If, with a currency of one hundred millions, a mechanic can purchase a barrel of flour for five dollars, or a pound of beef for eight cents, he will be compelled to double these prices if the currency be augmented to two hundred millions; and therefore he actually receives no more in wages at two dollars daily in the second case, than in wages at one dollar daily in the first. Now he must remember that all excessive building, or excess in any operations requiring mechanical labor, is produced, under our banking system, by *expansions of the currency*. Good enterprise are always stimulated by these expansions, and arrested by contractions. For proof of this, we appeal to history for the last twenty years or more. During this period, building was always extensive when the banks discounted freely, and arrested when they ceased to discount, discounted but little, or suspended.

But excessive building, is stimulated by the very mechanical labor which it requires; and thus it contains the very seeds of its own *infatuation*, and consequent arrest. A sudden demand, in this city, for ten thousand additional mechanics, creates a sudden demand for habitations, and a rise of rents; for if ten thousand men suddenly come to this city, most of them have families, they must be lodged, and those with families will consult economy in having houses or parts of houses. The rise of rents leads to new buildings; for speculators, tempted by the rise, borrow money of banks, to invest in building small houses for mechanics. But the excitement must end; the overstock will remain without tenants, these vacancies will reduce rents, pay day to the banks must come upon the borrowing builders, and their rents will not enable them to pay. Then comes the revulsion; and then all these mechanics, tempted from their homes by high wages, are left without employment, and oftentimes without the means of going away.

The mechanics of the large cities, finding that high wages would not cover still higher prices for necessities have very unwisely sought a remedy in 'Trades' Unions' and 'strikes,' and as unwisely attributed their difficulties to 'combinations among employers,' and 'conspiracies of the rich against the poor.' By doing their own thinking in their chimney corners, instead of listening to the inflammatory harangues of demagogues in public meetings, seeking votes to secure official salaries, our mechanics would have perceived that the whole difficulty was caused by the expansion of the currency; the substitution of a fluctuating paper currency, sometimes superabundant and sometimes sufficient, for a steady currency of coin and its true representative. Mechanics want steady employment, and a due proportion between receipts and expenditures. They will find the last, under a paper currency, only during expansions, for the expansions always exceed the receipts during contractions. They will find the first steady employment, only under a currency of coin, or its true representative.—*Phila. Ledger.*

PHILOSOPHY OF ADVERTISING.

A late number of Chambers' Edinburgh Journal contains a very interesting article on the subject of advertising in the public papers by an "Old Tradesman." His ideas on the subject, are certainly worthy the attention of all who are anxious for business; and are simply and briefly as follows:—The first utility of frequent and regular advertising is this; there is at all times a large class of persons, both in country and town, who have no fixed places for the purchase of certain necessary articles, and are ready to be swayed and drawn towards any particular place which is earnestly brought un-

der their notice. Indifferent to all, they yield without hesitation to the first who asks.—Then in the country, a considerable number of persons, who wish a supply of them, naturally open a communication with that address, which, perhaps, leads to much ulterior business. People in the country are also liable to be favorably impressed by the frequent sight of the name in the newspaper.

The advertising party acquires distinction in their eyes, and thus they are led, in making a choice, to prefer him. But by far the most important effect of advertising is one of an indirect nature, that conveys the impression that the party—pretending or not pretending, quackish or not quackish—is anxious for business.—One who is anxious for business, is unavoidably supposed to be an industrious, attentive, civil person, who keeps the best articles at the cheapest rate, does every thing in the neatest and most tradesman-like manner, and in general uses every expedient to gratify and attract customers. People of course like to purchase under these circumstances, and the system of advertising assuring them that such circumstances exist at this particular shop, they select it accordingly. Such are the opinions of the old tradesman alluded to, and they are certainly supported by fact; for whether an extensive or regular system of advertising is practised, and no back-drawing or unconquerable circumstances exist, it is usually seen to be attended with a considerable share of success. One feature in the philosophy of the subject must be carefully attended to. A fruit and unrequited system of advertising does not succeed even in proportion.—"Drink deep or taste not the Pierian Spring."

HUMAN HEADS ON LONDON BRIDGE.

The head of the noble Sir William Wallace was for many months exposed from this spot. In 1471, after the defeat of the famous Falconbridge, who made an attack upon London, his head and nine others were stuck upon the bridge together, upon ten spears, where they remained visible to all comers, till the elements and the carrion crows had left nothing of them but the bones. At a later period, the head of the pious Fisher, Bishop of Rochester, was stuck up here, along with that of the philosopher, Sir Thomas More. The legs of Sir Thomas Wyatt, the son of the well known poet of that name, were exhibited from the same spot during the reign of Mary. Even the Mayors of London had almost as much power to kill and destroy as the Kings and Queens, so reckless was the age of the life of man. In the year 1335, the Mayor, one Andrew Aubrey, ordered seven skinnners and fishmongers, whose only offence was rioting in the streets, aggravated by personal insult to himself, to be beheaded without form of trial. Their heads were also exposed on the bridge, and the Mayor was not called to account for his conduct. Jack Cade, in the hot fervor of his first successes, intimated this fine example, and set up Lord Saye's head at the same place, little thinking how soon his would bear it company.—The top of the gate used to be like a butcher's shambles, covered with the heads and quarters of unhappy wretches! Hentzer, the German traveller, states that when he visited England in 1598, temp. Eliz. he counted no less than 30 heads upon this awful gate. In an old map of the city, published in the year preceding, the heads are represented in clusters, numerous as the grapes on a bunch.—Mackay's Thames and Tributaries.

JEWISH MARRIAGE CEREMONY.

The editor of the Richmond Compiler was of late present at a wedding celebrated according to the form of the Jewish Ritual. He represents it as striking and beautiful.

A service was repeated in the Hebrew language—a canopy raised, under which the bride and bridegroom, with those who took an active part in the service, met. Here wine was passed to the lips of the betrothed, the ring was placed on the finger of the bride, a wine glass was dashed upon the floor, and the parties were united in that holy union which both Jew and Christian believe to be of divine origin. Previous to the ceremony, the priest mentioned that three significations had been given to the breaking of the wine glass. One implies that sorrow is ever mingled with our joy, and that the cup of sparkling bliss is liable to be dashed into fragments from our lips. Another defines it as conveying the idea, that it would be as easy to re-unite the broken and brittle particles of the glass as to put asunder those who were then joined together. The third meaning conveyed by the symbol, is the remembrance that it affords the Hebrew of his desolated heritage and his overthrow in sanctuary. It was a thrilling sight there with so

many Gentile faces looking on, to see that canopy reared, and that rite performed, far away from the vineyards of Zion and her holy places, by those who still cling to the symbols of her ancient glory, and cherish her ancient faith, after the long lapse of generations.

EARLY DISCOVERY OF AMERICA.

The Copenhagen Antiquarians have recently discovered new evidences of the early settlement of this Continent by the Scandinavians. Dr. Lund, a celebrated Danish geologist, has communicated to the Northern Archaeological Society, an interesting account of some exhumations made by him in the vicinity of Bahia, in Brazil, which are confirmatory of the Scandinavian hypothesis. His discoveries began with the fragment of a flagstone, covered with engraved Runic characters, but greatly injured. Having succeeded in decyphering several words, which he recognised as belonging to the Icelandic tongue, he extended his researches, and soon came upon the foundation of houses in hewn stone, bearing a strong architectural resemblance to the ruins existing in the northern parts of Norway, in Iceland, and in Greenland.—Thus encouraged he went resolutely on, and at length, after several day's digging, found the Scandinavian god of thunder, there, with all his attributes—the hammer, gauntlets, and magic girdle.—The Society has commissioned Prof. Rain (who first established, in an authentic manner, the existence of ancient relations between Iceland and North America, anterior to the discovery of this part of the world by Columbus,) to report on the subject of Dr. Lund's letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove that the ancients of the North had not only extended their maritime voyages to South America, but even formed permanent establishments in the country.

MAJESTY OF THE LAW.

The following beautiful eulogy, on "the law," is extracted from an article in the Southern Literary Messenger:—"The spirit of the law is all equity and justice. In a government based on true principles, the law is a sole sovereign of a nation. It watches over its subjects in their business, in their recreation, and in their sleep. It guards their fortunes, their lives, and their honors. In the broad noonday, and the dark midnight, it ministers to their security. It watches over the ship of the merchant, though a thousand leagues intervene; over the seed of the husbandman, abandoned for the season to the earth, over the studies of the student, the labors of the mechanic, the opinions of every man. None are high enough to offend with impunity—none so low that it seems to protect them. It is throned with the king, and sits in the seat of the republican magistrate; but it also hovers over the couch of the lovely, and stands sentinel at the prison, scrupulously preserving to the felon whatever rights he has not forfeited. The light of the law illuminates the palace and the hovel, and surrounds the cradle and the bed. The strength of the law laughs wickedness to scorn, and spurs the intrenchments of iniquity. The power of the law crushes the power of man, and strips wealth of unrighteous immunity. It is the thread of Dandalus, to guide us through the labyrinth of cunning. It is the spear of Ithuriel, to detect falsehood and deceit. It is the faith of the martyr, to shield us from the fire of persecution; it is the good man's reliance; the wicked one's dread; the bulwarks of piety, the upholder of morality, the guardian of right, the distributor of justice. Its power is irresistible; its dominion indisputable. It is above and around us; within us; we cannot fly from its protection; we cannot avert its vengeance. Such is the law in its essence; such it should be in its enactments; such, too, it would be, if none aspired to its administration but those with pure hearts, enlarged views, and cultivated minds."

THE SJAMESER DECALOGUE.

It may not be uninteresting to the reader to have introduced the Sjamese ten commandments found in the sacred books of the Buddhists; the first five being obligatory upon all the people, the last five upon the priesthood only.

1. Do not kill animals.
2. Do not steal.
3. Do not commit adultery.
4. Do not tell lies.
5. Do not drink ardent spirits.
6. Do not eat anything from mid day until past midnight.
7. Do not sleep on a place more than a cubit high.
8. Do not anoint your body with fragrant oil or powder.
9. Do not look at a female, nor at theatrical exhibitions.
10. Do not look at a female, nor at theatrical exhibitions.

Taylor's Flag Ship.—just published.

"SEND ME BACK TO THE DONKEY."

The late Shah of Persia was more anxious than able to acquire the fame of a poet. He had just completed a new performance in a very "peculiar metre," and summoned the court poet into the royal presence to hear the poem read. The laureate was either an unusually conscientious courtier, or he was afraid of losing his berth, if his master took to rhyming on his own account; and when his opinion was asked, he (in theatrical language) "damned" the composition. The Shah enraged at the uncourtly criticism, gave orders that the court poet should be taken to the stable, and tied up in the same stall with a donkey. Here the poor singer remained until his royal rival had perpetrated another poem, when he was again commanded to appear before the throne, and submit to a second infliction of Sovereign dullness. He listened in silence whilst the poem was read; and at the conclusion, his opinion being requested, he fell upon his knees, and significantly exclaimed to the royal author, "Send me back to the donkey!"

MARINE SIGNALS.

Every nation has its private signals. In war and in peace the signal book is held sacred, and the signals are supposed to be known only to the commander of each vessel. In case of war, if a national vessel happens to be captured, the signal book is at once thrown overboard, before the victor can gain possession of it. Otherwise he might decoy into his power, by a knowledge of these private signs, other ships of the nation with which he is at war. The system of signals has never yet been brought to any great perfection, in practice, by any maritime power. Since the introduction of numbers into telegraphic language, however, the communication by signals has been extended and facilitated; and it has created a language that may be made use of as a more general means of communication between ships at sea, and from ships with the shore.—Taylor's Flag Ship.

REMINISCENCES OF THE LATE WAR.

A writer in a Western paper, who was a staff officer in a volunteer corps called out by the patriotic proclamation of General Smyth, gives an account of divers causes—other than the love of country, the love of glory, or the love of fight—which induced men to leave their homes and their friends for the field of battle and chances of war. One of these heroes discoursed to the following effect:—"If Hannah had not been so snappish, and made me do all the milking and churning, I should never have been here. She told me she guessed I'd be sorry I'd listed—but she drove me to destruction. I'd rather stand the bewtlets than her eternal clatter of tongue, knives and forks and tin things. If she is a widdier it is all her own fault. Tell her I dew dream about her and the baby, sometimes—I kalkulate all things are foreordained to all eternity, and if I die in fightin, I shan't have the expense to pay a long spell of sickness; good by, Ephraim—you hain't got more tobacco than will dew you hum, have ye?"

SINGULAR JEWISH CUSTOM.

Burkhart, in his "Travels through Syria," &c., informs us that at Tiberias, one of the four holy cities of the Talmud, the Jews observe a singular custom of praying. While the Rabbi recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voice or gesture the meaning of some remarkable passage; for example, when the Rabbi pronounces the words "Praise the Lord with the sound of the trumpet," they imitate the trumpet's blast through their closed fists. When a "horrible tempest" occurs they puff and blow to represent a storm, or, should he mention "the cries of the righteous in distress," they all set up a loud screaming; and it not unfrequently happens that while some are still blowing the storm, others have already begun the cries of the righteous, thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity.—*Sat. Cour.*

The Merchants' Insurance Company of Boston, have paid a semi-annual dividend of 10 per cent.