

INTERESTING ITEMS.

**THE VIOLET.**—Although this favorite little flower has given its name to one of the primitive colors, we must not imagine that the violet is always of a violet hue; it is often blue, purple, lilac, or white. The *viola tricolor* indeed is partly yellow, but then in common life this is called a heart's-ease; botanically speaking, however, it is a violet. The flowers were formerly considered peccatorial; *i. e.* useful in diseases of the chest; but the supposed virtues of the whole class of pectoral medicines have vanished before the severe medical criticism of the last fifty years; and at the present day the petals of the violet are never prescribed by educated practitioners. The root of the violet, however, is an emetic, and may be useful as a domestic remedy in country practice. The dose is forty grains. The infusion of violets is one of the most delicate tests of the presence of acids and alkalis: the former changes its color to red, the latter to green. According to Lightfoot, the Highland ladies of former times used the violet as a cosmetic, the old Gaelic receipt being, "Anoint thy face with goats' milk in which violets have been infused, and there is not a young prince upon earth who will not be charmed with thy beauty."

Dr. Boehman of Wittenberg, mentions having seen a man at one meal eat a raw sheep, and a sucking pig; and by way of dessert swallowed sixty pounds of prunes, stones and all. On another festive occasion, he ate two bushels of cherries, with several earthen vases and chips of a furnace. This meal was followed by sundry pieces of glass and pebbles, a shepherd's bag pipe, rats, various birds with their feathers, and an incredible number of caterpillars. To conclude his exploit he swallowed a pewter inkstand, with its pens, a pen-knife and a sand box. His form was athletic, and he could carry four heavy men on his shoulders for a league. He lived to the age of seventy-nine, but died in a most emaciated state, and, as might be imagined, toothless.

Buffon and others have considered the difference in climate as the cause of the different colors in the human species. That the cause lies deeper than this is evident, when we take the simple fact, that of the people of Africa, natives of Darfour, Kordofan, Bourneau, and in N. latitude from 15 to 25°, nearly all, with the exception of the Egyptians and Arabians, are quite black with woolly hair; while the Persians natives of Deccan, in India, the Barmese, Siamese, and Chinese, are all either brown or copper-colored. Mr. Shaw the missionary relates that in South Africa he had observed a marked distinction of complexion among the various tribes; that the Kaffres, Zulus, and Buekwanas, on the eastern side of the Peninsula were black with woolly hair, whilst the Namaquas, Bushmen, and Hottentots, were copper-colored, with lank strait hair.

Age to a certain extent seems to influence insanity, and most individuals are alienated between their twentieth and fiftieth year. Harlow states, that out of one thousand six hundred and sixty-four patients admitted into Bedlam, nine hundred and ten came within this period of life. In France it appears that most cases of insanity are noticed between the ages of twenty-five and thirty-five.

When Cæsar had conquered Rome, the servile senate, put him to dine with the gods! Fatigued by and ashamed of these honors, he desired the senate to erase from his statue in the capitol, the title they had given him of a *demi-god!*

In the southern states the number of persons over one hundred years of age bear a proportion of twelve to one in favor of the blacks over the whites.

**CURIOUS CLOCK.**—The most curious thing in the cathedral of Lubeck is a clock of singular construction, and very high antiquity. It is calculated to answer astronomical purposes, representing the places of the sun and moon in the ecliptic, the moon's age, a perpetual almanac, and many other contrivances. The clock, as an inscription sets forth, was placed in the church on Candlemas day in 1405. Over the face of it appears an image of our Saviour, and on either side of the image are folding doors, so constructed as to fly open every day when the clock strikes twelve. At this hour, a set of figures representing the twelve apostles come out from the door on the left hand of the image, and pass by in review before it, each figure making its obedience by bowing as it passes that of our Saviour, and afterwards entering the door on the right hand. When the procession terminates the doors close.—*Clark's Travels in Scandinavia.*

It is a remarkable fact, that the astounding events which took place in France, but more especially in Paris, from the year 1789, the breaking out of the Revolution, to 1793, the reign of terror, did not increase the number of insane persons above the usual average. The number of insane persons in the Bicetre in 1788, was 132, and in 1794, 113.

Some naturalists have affirmed that the female viper, in cases of sudden alarm, possesses the faculty of securing the safety of her young by swallowing them and keeping them concealed in her stomach. This assertion, although fabulous, was credited by Sir Thomas Brown, and since by Dr. Shaw.

Among the various and capricious experiments of Peter the Great, an edict is recorded ordering his sailors to give salt water

to their male children, with a view of accustoming them to a beverage which might preclude the necessity of laying in large stocks of fresh water on board of his ships! The result was obvious: this nursery of seamen perished in the experiment.

A Dutch girl of the name of Eve Hergen is reported to have lived from the year 1597 to 1611, with no other support than the scent of flowers. The magistrates of the town, suspecting imposition, had her closely watched for thirteen successive days without being able to detect any fraud.

During the height of the great plague in London, a mountebank realized a fortune by announcing that he gave advice to the poor for nothing: crowds flocked to consult him; but he took half a crown for his remedy, on the plea that though his advice was given gratis, he was obliged to sell his physic.

It is a little remarkable, as stated by Mr. Baldwin, that among upwards of a million of inhabitants carried off by the plague in Upper and Lower Egypt during the space of four years, not a single oil-man, or dealer in oil suffered. The same fact was noticed during the plague in London.

Among the names cited by Baron Dupotet of distinguished men who have acknowledged the facts of animal magnetism, are Cuvier and Laplace, who rather admit, that the thing is not impossible than actually affirm its truth and philosophy.

Very few insane persons are to be found in China, according to Scott, who accompanied Lord Macartney's embassy; and Humboldt states that madness is rare among the natives of South America.

In the year 738, before Christ, a pestilence raged at Rome which is said to have destroyed the trees with its deadly influence.

**PHENOMENA IN DREAMING.**—*Identity and Diversity.*—O'Brien related the following dream, and described it as having resulted from our conversation on the above subjects, and from his engagement in the study of optics.

"I dreamed," said he, "that I was walking on the shore, near Bray, and looking towards the Welsh mountains, which appeared distinctly visible. As I was endeavouring to make my fancy act as a magnifier, and show me the plains and valleys they enclosed, I found myself amongst them, but now, strange to say, they seemed less lofty than when I saw them at so considerable a distance. Also I had ceased to be alone, and to my companion, who, though unknown to me, seemed yet familiar, and in some sort connected with my former life, I spoke of the wonder with which I regarded the very strange phenomenon presented to me. He endeavored to explain why the mountains diminished as I approached them, spoke of the effects of mist and distance; but I was not satisfied.—'No,' said I, 'the laws of optics are violated, and either these laws are unsound, or some strange deception is practised upon us. Oh,' said I, delighted at my discovery, 'all is delusion—these are not vales or mountains—it is a dream.'—'No,' replied my companion, 'that cannot be; you may be dreaming, but I am waking.'—What absurdity can be imagined greater, than that two persons shall become involved in the same dream, and shall converse in it. I was perplexed, but at length extricated myself. 'There are no two persons—I am the only person concerned—you are the mere creature of my dream.'—'That,' said my pertinacious opponent, 'that I deny. If either be ideal, I insist you are the shadow, I feel my existence too strong in me to imagine that I am the shade of a dream, or the dream of a shade, in any other sense than that in which the old philosopher applies that figure to the life of all mankind. I certainly will not resign my claim to my own separate identity.'—How was this question to be decided? We had both become satisfied that one of us was the shadow of a dream, but neither would acquiesce in the notion that he was to have his portion only in so fleeting an existence. How was the matter to be decided? My tormentor proposed a contrivance. We should each give the other a cuff on the ear, and ascertain thus the shadow and the substance. I was to strike first, and I delivered my buffet with hearty good-will; my hand fell noiselessly upon his cheek, but to my mortification, there he stood still, with a malicious grin upon his countenance, and ready to repay my blow with interest. Now came my trial and alarm. I dreaded what the effects of the blow might be; sure I was that I had real life; but not sure, that the issue of the trial might not adjudicate me a shadow, and banish me forever to the land of dreams. My persecutor seemed to enjoy my distress, and to dally with delight of the vengeance he was to indulge in. He raised his arm, and strained his muscles for the blow by which I was to be proved nothing; but my dread of annihilation became too severe, and before the blow descended, I awoke in ecstasies that I had not been pronounced a vision."

**THE LOVER'S HEART.**—The following tale is recorded in the Historical Memoirs of Champagne, by Bouquier. It has been a favorite narrative with the old romance writers; and the principal incident, however objectionable, has been displayed in several modern poems. It is probable, that the true history will be acceptable for its tender and amorous incident, to the fair reader. I find it in some shape related by Howel, in his "Familiar Let-

ters;" in one addressed to Ben. Jonson. He recommends it to him as a subject "which peradventure you may make use of in your way;" and concludes by saying, "In my opinion, which avails to yours, this is choice and rich stuff for you to put upon your loom and make a curious web of."

The Lord De-Coucy, vassal to the Count De-Champagne, was one of the most accomplished youths of his time. He loved, with an excess of passion, the lady of the Lord Du Fayel, who felt a reciprocal affection. With the most poignant grief this lady parted from her lover, that he had resolved to accompany the King and the Count De Champagne to the wars of the Holy Land: but she would not oppose his wishes, because she hoped that his absence might dissipate the jealousy of her husband. The time of departure having come, these two lovers parted with sorrows of the most lively tenderness. The lady, in quitting her lover, presented him with some rings, some diamonds, and with a string that she had woven herself of his own hair, intermixed with silk and buttons of large pearls, to serve him, according to the fashion of those days, to tie a magnificent hood which covered his helmet. This he gratefully accepted.

In Palestine, at the siege of Acre, in 1191, in gloriously ascending the ramparts, he received a wound, which was declared mortal. He employed the few moments he had to live in writing to the Lady Du Fayel; and he poured forth the fervor of his soul. He ordered his squire to embalm his heart after death, and to convey it to his beloved mistress, with the presents he had received from her hands in quitting her.

The squire, faithful to the dying injunction of his master, returned to France, to present the heart and the presents to the lady of Du Fayel. But when he approached the castle of this lady, he concealed himself in the neighbouring wood, till he could find some favorable moment to complete his promise. He had the misfortune to be observed by the husband of this lady, who recognized him, and who immediately suspected he came in search of his wife with some message from his master. He threatened to deprive him of his life, if he did not divulge the occasion of his return. The squire assured him that his master was dead; but Du Fayel not believing it, drew his sword on him. This man, frightened at the peril in which he found himself, confessed every thing; and put into his hands the heart and letter of his master. Du Fayel, prompted by the fellest revenge, ordered his cook to mix the heart; and having mixed it with meat, he caused a ragout to be made, which he knew pleased the taste of his wife, and had it served to her. The lady ate heartily of the dish. After the repast, Du Fayel inquired of his wife if she had found the ragout according to her taste: she answered him that she had found it excellent. "It is for this reason, that I caused it to be served to you, for it is a kind of meat which you very much liked. You have, Madam," the savage Du Fayel continued, "eaten the heart of the Lord De Coucy." "But this she would not believe, till he showed her the letter of her lover, with the string of his hair, and the diamonds she had given him. Then shuddering in the anguish of her sensations, and urged, by the darkest despair, she told him—"It is true that I loved that heart, because it merited to be loved; for never could it find its superior; and since I have eaten of so noble a meat, and that my stomach is the tomb of so precious a heart, I will take care that nothing of inferior worth shall ever be mixed with it." Grief and passion choked her utterance. She retired to her chamber, she closed the door for ever; and refusing to accept of consolation or food, the amiable victim expired on the fourth day.—*Curiosities of Literature.*

Whoever does not shun evils as sins, has not faith, because he is in evil, and evil has an inward hatred against truth: outwardly, indeed, it can put on a friendly appearance, and endure, yea, love, that truth should be in the understanding; but when the outward is put off, as is the case after death, then truth, which was thus for worldly reasons received in a friendly manner, is first cast off, afterwards is denied to be truth, and finally is held in aversion.

In proportion as man shuns evils as sins, in the same proportion he has faith, because in the same proportion he is principled in good.

They who are in evils, have no faith, howsoever they may fancy that they have.

THE COLONIAL PEARL, AGENTS.

- |                                    |  |
|------------------------------------|--|
| Haltax, A. & W. McKinlay.          | River John, William Blair, Esq.          |
| Windsor, James I. Dewolf, Esq.     | Charlotte Town, T. Desbrisay, Esq.       |
| Lower Horton, Chs. Brown, Esq.     | St. John, N. B., G. A. Lockhart, Esq.    |
| Wolfville, Hon. T. A. S. De Wolfe. | Sussex Vale, J. A. Reeve, Esq.           |
| Kentville, J. F. Hutchinson, Esq.  | Dorchester, C. Milner, Esq.              |
| Bridgetown, Thomas Spurr, Esq.     | Annopolis, Samuel Cowling, Esq.          |
| Annopolis, Samuel Cowling, Esq.    | Sackville, { Joseph Allison, and         |
| Digby, Henry Stewart, Esq.         | { J. C. Black, Esqrs.                    |
| Yarmouth, H. G. Farish, Esq.       | Frederickton, Wm. Grigor, Esq.           |
| Amherst, John Smith, Esq.          | Woodstock, John Bedell, jr. Esq.         |
| Parrsboro', C. E. Ratchford, Esq.  | New Castle, Henry Allison, Esq.          |
| Fort Lawrence, M. Gordon, Esq.     | Chatham, James Caie, Esq.                |
| Economy, Silas H. Crane, Esq.      | Carlton, &c., Jos. Mengher, Esq.         |
| Pictou, Dr. W. J. Anderson.        | Bathurst, William End, Esq.              |
| Truro, John Ross, Esq.             | St. Andrews, R. M. Andrews, Esq.         |
| Antigonish R. N. Henry, Esq.       | St. Stephens, Messrs. Pengree & Chipman. |

Printed by W. Cannabell, head of Marchington's wharf,—where Pamphlets, Bank Checks, Cards, Circulars, Shop and Posting Bills, etc. will be neatly printed.