

## LAWYER'S LYRICS.—No. 1.

BY THOMAS GREENAWAY.

Oh when will Lyttleton, or Coke,  
Whose crabbed words my soul provoke,  
Yield me a little gain?  
Oh when will these confounded books  
Inspire me, by their dusty looks,  
With any thing but pain?

From laws of property I learn  
That all of mine is yet to earn;  
Yet I am hardly pleased,  
When from the law of debt I see  
That even I, ere long, may be  
In infinitum seized.

Fee simple only hints to me  
I am not worth a simple fee,—  
A thought that makes me pale:  
My wig is all of me that's hair,  
And the three bobs that dangle there  
Is all my wealth in tail.

Yes, in the bench must rest my head,  
Because I to the law was bred,  
Which is not bread to me;  
For, like a bird without a bill,  
I cannot eat, remaining still  
A male without a fe —

## INTERESTING EXTRACTS.

**CULTIVATION OF VOCAL MUSIC.**—Whatever tends to refine, to civilize, to exalt the intellectual faculties of man, is not merely ornamental, but useful. This is the character and purpose of all the arts, whether painting, sculpture, poetry, or music. Rising above and beyond the limits of the sensible and material, they delight in the contemplation of the infinite and spiritual, and know no bound or limit for the sphere of their exertions. Every power and every faculty with which man is endued is given to be improved and enjoyed. There is the same mutual adaptation between knowledge and the human mind as there is between light and the eye, sound and the ear, seed and the earth. When the Almighty on the one hand so constituted the seed that when deposited in the earth it germinates and grows and produces fruit, and when on the other he so constituted the human body that the fruit nourishes and sustains it, he in the most emphatic manner commanded man to cultivate the earth and reap its fruits. In like manner, when he endued the human voice with sweetness, compass, flexibility, and power, and made it capable of giving expression to every emotion of the heart—when he bestowed on the ear the power of the nicest discrimination, and rendered it one of the channels through which pleasure is conveyed to the mind; when he also established those laws which control and regulate production, diffusion, and combination of sound, rendering each beneficent provision tributary to and dependent upon the other, and uniting all in beautiful harmony; can we doubt that these gifts were dispensed with a view to their enjoyment, or that by cultivating the powers thus bestowed we are not only best consulting our own happiness, but rendering to their Giver the acceptable tribute of obedience?—*Taylor's Gresham Lectures.*

**ETYMOLOGY OF THE NAMES OF COUNTRIES.**—The following countries were named by the Phœnicians, the greatest commercial people in the world. These names, in the Phœnician language, signify something characteristic of the places which they designate.

Europe signifies a country of white complexion—so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa.

Asia signifies between, or in the middle—from the fact that the geographers placed it between Europe and Africa.

Africa signifies the land of corn, or ears. It was celebrated for its abundance of corn, and all sorts of grain.

Siberia signifies thirsty or dry—very characteristic of the country.

Spain, a country of rabbits or conies. This country was once so infested with these animals that they sued Augustus for an army to destroy them.

Italy, a country of pitch—from its yielding great quantities of black pitch.

Calabria also—for the same reason.

Gaul, modern France, signifies yellow-haired, as yellow hair characterized its first inhabitants.

The English of Caledonia is a high hill. This was a rugged mountainous province in Scotland.

Hibernia is utmost, or last habitation; for beyond this, westward, the Phœnicians never extended their voyages.

Britain, the country of tin—as there were great quantities of lead and tin found on the adjacent islands. The Greeks called it Albion, which signifies in the Phœnician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks on the western coast.

Corsica, signifies a woody place.

Sardinia signifies the footstep of man, which it resembles.

Syracuse signifies bad savor, called so from the unwholesome marsh upon which it stood.

Rhodes, serpents or dragons, which it produced in abundance.

Sicily, the country of grapes.

Scylla, the whirlpool of destruction.

Charybdis, the holds of destruction.

Etna signifies furnace, or dark, or smoky.

The above were gathered from a very ancient history of Britain.

**INTELLIGENCE OF ANIMALS.**—An old monkey at Exeter 'Change, having lost his teeth, used, when nuts were given him, to take a stone in his paw and break them with it. This was a thing seen forty years ago by all who frequented Exeter 'Change, and Darwin relates it in his 'Zoonomia.' But I must say that he would have shown himself to be more of a philosopher had he asked the showman how the monkey learned this expedient. It is very possible he may have been taught it, as apes have oftentimes been taught human habits. Buffon, the great adversary of brute intelligence, allows that he had known an ape who dressed himself in clothes to which he had become habituated, and slept in a bed, pulling up the sheets and blankets to cover him before going to sleep; and he mentions another which sat at table, drank wine out of a glass, used a knife and fork, and wiped them on a table-napkin. All these things, of course, were the consequence of training, and showed no more sagacity than the feats of dancing-dogs and bears, or of the learned pig, unless it were proved that the ape on being taught these manipulations became sensible of their convenience, and voluntarily, and by preference, practised them; a position which no experiments appear to support. Smellie, however, mentions a cat which, being confined in a room, in order to get out and meet its mate of the other sex, learnt of itself to open the latch of a door; and I knew a pony in the stable here that used both to open the latch of the stable and raise the lid of the corn-chest, things which must have been learnt by himself from his own observation, for no one is likely to have taught them to him. Nay, it was only the other day that I observed one of the horses taken in here to grass, in a field through which the avenue runs, open one of the wickets by pressing down the upright bar of the latch, and open it exactly as you or I do.—*Dissertations on Subjects of Science, by Henry Lord Brougham.*

**THINKING.**—Legitimate reasoning is impossible without severe thinking, and thinking is neither an easy nor an amusing employment. The reader who would follow a close reasoner to the summit and absolute principle of any one important subject, has chosen a chamois-hunter for his guide. Our guide will, indeed, take us the shortest way, will save us many a wearisome and perilous wandering, and warn us of many a mock road that had formerly led himself to the brink of chasms and precipices, or at least in an idle circle to the spot from whence he started. But he cannot carry us on his shoulders; we must strain our own sinews as he has strained his, and make firm footing on the naked rock for ourselves, by the blood of toil from our own feet.—*Coleridge.*

**THE SHEPHERDS OF MONT PERDU.**—There are places in Mont Perdu, and even near its base, that affords good pasture for sheep. They are in very high regions, and appear the more striking from the desolation in other parts of the district. Hither a few shepherds repair during two or three months of the year. They are particularly careful of their flocks, whose docility is remarkable. Not less so is the good understanding subsisting between the sheep and the dogs. The celerity with which the shepherds of the Pyrenees draw their scattered flocks around them is not more astonishing than the process by which they effect it is simple and beautiful. If they are at no great distance from him, he whistles upon them, and they leave off feeding and obey the call; if they are afar off, and scattered, he utters a shrill cry, and instantly the flock are seen leaping down the rocks, and scampering towards him. Having waited until they have mustered around him, the shepherd then sets off on his return to his cabin or resting-place, his flock following behind like so many well-trained hounds. Their fine-looking dogs, a couple of which are generally attached to each flock, have nobler duties to perform than that of chasing the flock together and biting the legs of stragglers: they protect it from the attacks of the wolves and bears, against whose approach they are continually on the watch, and to whom they at once offer battle. So well aware are the sheep of the fatherly care of these dogs, and that they themselves have nothing to fear from them, that they crowd around them, as if they really sought their protection; and dogs and sheep may be seen resting together, or trotting after the shepherd in the most perfect harmony.—*Murray's Summer in the Pyrenees.*

**ENORMOUS DISTANCE OF THE STARS.**—The only mode we have of conceiving such intervals at all is by the time which it would require for light to traverse them. Now light, as we know, travels at the rate of 192,000 miles per second. It would therefore occupy 100,000,000 seconds, or upwards of three years, in such a journey, at the very lowest estimate. What, then, are we to allow for the distance of those innumerable stars of the smaller magnitudes, which the telescope discloses to us! If we admit the

light of a star of each magnitude to be half that of the magnitude next above it, it will follow that a star of the first magnitude will require to be removed to 362 times its distance to appear no larger than one of the sixteenth. It follows, therefore, that among the countless multitude of such stars, visible, in telescopes, there must be many whose light has taken at least a thousand years to reach us; and that when we observe their places, and note their changes, we are, in fact, reading only their history of a thousand years' date, thus wonder fully recorded.—*Sir J. Herschel.*

**CHEERFULNESS.**—Cheerfulness, which is a quality peculiar to man—a brute being capable only of enjoyment—opens, like spring, all the blossoms of the inward man. Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind; be but for one day, instead of a fire-worshipper of passion and hell, the sun-worshipper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction, with that on which you have suffered it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*J. P. Richter.*

**SNEERERS.**—The most insignificant people are the most apt to sneer at others. They are safe from reprisals, and have no hope of rising in their own esteem, but by lowering their neighbours. The severest critics are always those who have either never attempted, or who have failed in original composition.—*Hazlitt.*

Augustus, hearing that a Roman knight, who had lived extravagantly, had died overwhelmed with debt, and that his goods were to be sold at auction, gave orders to purchase his bedstead. Some of the courtiers expressing their surprise, "I should like," said he, "to have the bedstead on which a man could sleep, who owed so much."

**WOMAN.**—The appropriate character of woman demands delicacy of appearance and manners, refinement of sentiment, gentleness of speech, modesty in feeling and action, a shrinking from notoriety and public gaze, love of dependence and protection, aversion to all that is coarse and rude, and an instinctive abhorrence of all that tends to indelicacy and impurity, either in principles or actions.

**A SINGULAR FACT.**—A British Captain at the battle of the Nile was giving an order from the quarter deck of his vessel, when a shot struck him in the head, depriving him instantaneously of sense and speech. Surviving, however, he was taken home and remained in the Greenwich Hospital fifteen months. At the end of that period, during which he had exhibited no signs of intelligence, an operation was performed upon him by a skillful surgeon, that in a moment restored him to his faculties. He immediately rose in his bed, and completed the order.

**NARRATION OF EVENTS.**—Upon scarce any occasion do the witnesses of a perturbed, violent, and agitated scene, agree minutely in narrating what has passed before their eyes; and there often exist circumstances of discrepancy, which, nevertheless, are not considered as affecting the general truth and consistency of the evidence. The truth is, the surprise or shock which the mind receives when an individual witnesses any thing very extraordinary, has an operation in preventing exact circumstantial recollection of what has passed; and the witness, insensibly on his own part, is, in the detail of minute particulars, extremely apt to substitute the suggestions of imagination for those of recollection.—*Genius and Wisdom of Sir Walter Scott.*

**EARLY RISING.**—The difference between rising every morning at six and at eight, in the course of forty years, amounts to twenty-nine thousand two hundred hours, or three years one hundred and twenty-one days and sixteen hours, which are equal to eight hours a-day for exactly ten years. So that rising at six will be the same as if ten years of life (a weighty consideration) were added, wherein we may command eight hours every day for the cultivation of our minds and the dispatch of business.

## THE COLONIAL PEARL,

Is published every Friday Evening, at seventeen shillings and sixpence per annum, in all cases, one half to be paid in advance. It is forwarded by the earliest mails to subscribers residing out of Halifax but no paper will be sent to a distance without payment being made in advance. No subscription will be taken for a less term than six months, and no discontinuance permitted but at the regular period of six months from the date of subscription. All letters and communications must be post paid to insure attendance and addressed to Thomas Taylor, Pearl Office, Halifax, N. S.

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