

LAWYER'S LYRICS.—No. 2.

BY THOMAS GREENAWAY.

I'm sure I'm right, and fortune's spite,
To me at length is o'er:
She'll come, I see, to number Three
As well as number Four.

Two tedious years of hopes and fears,
I've counted here the clock;
But ne'er could see a client's fee,
Nor hear a client's knock.

Without reward I study hard,
And live by fate's decree,
Up two long pairs of narrow stairs
At chambers number Three.

There while I sit, no fees I get,
But daily cast a score
Of anxious looks at Mr. Snook's
Who lives at number Four.

As here I stand, full many a hand
Presents him with a fee,
And clients pour to number Four,
Like duns to number Three.

No single case here shows its face,
Except my case of books;
I wish the earth but knew my worth,
They wouldn't go to Snooks.

'Tis done at last! The pace so fast!
Those papers in the clow!!!
I can't be wrong: they must belong
To one who comes to law.

At length 'tis done, and fate's begun
To smile on number Three;
He doesn't know which way to go;
I'm sure he'll ask for me.

Yes, there he taps—you senseless chaps,
Why don't you ope the door?
He says—"Douce take this here mistake,
I wanted number Four."

WIT OF THE ANCIENTS.

FROM THE ORIGINAL AUTHORS; WITH REFERENCES.

Thales used to say that the oldest of all things is God, for he is unborn; that the most beautiful of all things is the world, for it was made by God; that the greatest of all things is space, for it contains all things; that the swiftest of all things is thought, for it runs over all things; that the strongest of all things is necessity, for it conquers all; that the wisest of all things is time, for it discovers all.—*Diog. Laert. i. 35.*

When Philippus, a Roman orator, was pleading on a certain occasion, a witness was brought forward who was quite a dwarf. "May I question this witness?" said he to the magistrate who presided.—"Yes," replied the magistrate, who was in a hurry, "but let him be short."—"No fear," rejoined Philippus, "for he is already very short."—*Cic. De Orat. ii. 60.*

A good repartee is related of Caius Sextius, who had but one eye. Appius, a man of wit, but of no great purity of morals, said to him, "I will sup with you to-night, for I see," he added, looking in Sextius's face, "that there is room for one."—You must have clean hands, however, related Sextius, "before you sit down."—*Ibid.*

Thales, on a certain occasion, observed that death differed little from life. "And why do you not die then?" asked one of his hearers.—"Because it would make little difference," was the reply.—*Diog. Laert. i. 35.*

Thales being asked which was the elder of the two, night or day, "Night," replied he, "by one day."—*Diog. Laert. i. 36.*

Being asked whether a man could escape the knowledge of the gods when doing ill, "Not even," replied he, "when thinking ill."—*Ibid. Et. Val. Max. vii. 2.*

Being asked by one who had committed adultery, whether he might swear that he had not committed it, "Is not perjury," replied he, "worse than adultery?"—Being asked what was most difficult, he said, "To know one's self."—Being asked what was most easy, he said, "To give advice to another."—Being asked what was most pleasant, he said, "For a man to obtain what he desires."—Being asked what God is, he said, "That which is neither beginning nor end."

Being asked what was the most extraordinary thing that he had seen, he said, "An old tyrant." [He meant that it was wonderful that tyrants were not assassinated before they reached old age.]

Being asked what makes us bear affliction most easily, he said, "To see our enemies in greater affliction."—Being asked how a man may lead the best life, he said, "By forbearing to do what he blames in other men."

Being asked who might be considered happy, he said, "He who has good health, is at ease in his circumstances, and of an intelligent and cultivated mind."—*Diog. Laert. i.*

"Do not strive," said Thales to one of his friends, "to get riches unlawfully; and do not be ready to listen to accusations against those whom you have taken under your patronage."—*Ibid.*

"Whatever treatment you have shown your parents," said he to another, "expect a like return from your children."—*Ibid.*

He used also to say, that we should be as mindful of our friends in their absence as in their presence; and that we should not be anxious to adorn our person with dress, but our minds with wisdom.—*Ibid.*

Anus Sempronius was candidate for an office, and went, accompanied by his brother Marcus, to a certain Vargula, who had a vote. The brother saluted Vargula, and offered to embrace him. "Boy," cried Vargula, calling to a slave, "drive away the flies."—*Cic. De Orat. ii. 60.*

Nero, having a thievish slave, who pried into every thing about the house, said of him that he was the only servant in his family from whom nothing was either sealed or hidden. The same words might have been used of a good servant.—*Cic. De Orat. ii. 61.*

Spurius Carrilius, in fighting for his country, had received a severe wound, which made him halt so much that he was unwilling to go abroad. "Do not shrink," said his mother, "from showing yourself to your countrymen, for every step you take will remind them of what you deserve from them."—*Ibid.*

When Scipio Africanus was adjusting a crown on his head at an entertainment, it burst several times. "No wonder," said Licinius Varus, "that it does not fit, for it is a great head that it has to cover. [Magnum enim caput est.]—*Ibid.*

Quintus Cicero, the brother of the orator, was a man of diminutive stature. Cicero, seeing a gigantic half-length of him painted on a shield, remarked, "The half of my brother is greater than the whole."—*Macrob. Sat. ii. 3.*

Vatinius, during the civil war, was elected consul, but was deprived of his office a few days afterwards. "The year of Vatinius," observed Cicero, on his deposition, has been an extraordinary one; for it has contained neither spring, summer, autumn, nor winter." And on another occasion, when Vatinius complained that Cicero had not visited him when he was sick, "I set out," said Cicero, "to call on you during your consulship, but night overtook me on the road."—*Ibid.*

Revilius Caninius, during the same period, was consul but one day. "Revilius," observed Cicero, "has gained something by his election; namely, that it may be inquired under what consul he was consul."—*Ibid.*

He also remarked, on the same occasion, "We have had a wakeful consul, for he has taken no sleep during his whole consulate."—*Ibid.*

Calvus heard a bad orator make a short speech. "He has said little," said he, "but enough for his cause." [An ambiguity, like the remark of Nero on his slave; for the same might be said of the short speech of a good orator.]—*Cic. De Orat. ii. 61.*

Titius, a constant player at ball, was suspected of mutilating the statues in the temples of the gods at night. One day he did not come to play as usual, when his companions enquired what was become of him. "He may be excused for not attending," said Vespa Terentius, for he has broken an arm."—*Cic. De Orat. ii. 62.*

One of Crassus, the orator's, clients said to him, that he hoped not to be troublesome if he came to him in the morning before daylight. "Very well," replied Crassus.—"Will you order yourself, then," said the man, "to be called?"—"I understood," retorted Crassus, "that you hoped not to be troublesome."—*Ibid. c. 64.*

Cato the censor, in discharging the duties of his office, asking Lucius Porcius Nasicus whether he was married, put to him the usual question, "Ex tui animi sententia have you a wife?"—"No," replied he, "I have not a wife ex animi mei sententia."—*Ibid. c. 65.*

In a certain cause, Crassus the orator was engaged on one side, and Helvius Lama on the other. Lama, who was very deformed, interrupted Crassus several times whilst he was speaking. Crassus, at last, provoked by his impertinence, stopped, and said, "Let us hear what the handsome youth has to say." The audience laughing, "I could not," says Lama, "improve my figure, though I could my understanding."—"Let us hear then," rejoined Crassus, "the man of improved understanding." This retort caused a greater laugh.—*Ibid.*

In the civil war between Cæsar and Pompey, Cicero adhered to the latter, though he greatly disliked his irresolution and want of activity. Wishing to let Pompey know what he thought of his supineness, he one day said to him, "I know from whom I should flee, but I know not whom I should follow."—*Macrob. Sat. ii. 3.*

When he joined the camp of Pompey, he was reproached with coming late. "I cannot think that I am late," said he, "for I see nothing ready?"—*Ibid.*

Pompey having presented a Gaul with the freedom of the city of Rome, "The worthy man," said Cicero, "gives the freedom of a foreign city to Gauls, when he cannot secure his countrymen the freedom of their own."—*Ibid.*

It was on account of such jokes as this, that Pompey said of Cicero, "I wish that he would go over to the enemy, for he would perhaps then have some fear of me."—*Ibid.*

A soldier of Augustus, who had been struck with a stone on the forehead, and had a large scar on the place, was one day boasting immoderately of his exploits against the enemy: "But when you run away," said Augustus, who overheard him, "you should remember not to look behind you."—*Macrob. Sat. ii. 4.*

WOMAN'S TALK.—The savages say that monkeys do not talk, for fear they should be made to work; women, on the contrary, the more they work, the more they talk. There seems to be a magnetic influence in their needles, to keep their tongues in perpetual motion. I have often thought what the reason of this could be. At first I supposed their fondness for repetition was only intended for the development of truth, as Kant and Jacobi maintain that demonstration is nothing but a continued advance in identical propositions; so that women, in continually repeating the same thing, were endeavouring to demonstrate. But I soon discovered the cause lay still deeper. Naturalists affirm that the leaves of trees are constantly in motion, in order to purify the air. Now the incessant vibrations of women's tongues produce the same effect as those of leaves. Hence it is a wise disposition of nature, that women talk most in large cities, in winter, within doors, and in large circles, because these are the very places where the air is most impure. Some petty, narrow-minded philosophers, who cannot understand the great designs of nature, but are always imagining some little supplementary object in all her operations—some such, I say, with whom I am very far from agreeing, reject the above theory, and suppose female loquacity to have been intended to express some ideas or sentiments of an intellectual being—perhaps, of the female herself. This is one of the things which Kant says can neither be proved nor disproved. I should rather be inclined to believe that talking is with them a sign that thought and internal activity have ceased, as the bell in a mill never begins to ring till all the grist is ground.—*Jean Paul.*

LAW.—All the machinery of law seems intended to delay the progress of a cause. It is like a watch, where all the wheels are intended only to check the motion of the main one. As Simonides, when asked what God was, asked first for a day to consider—then another—another, and so on, without end—a whole life being too little, as he thought, to study out this question in: so does the judge, when called upon to say what the law is, require postponement after postponement, till he dies, leaving the great question undecided.—*Ibid.*

THE PERFECTION OF WISDOM.—The great physician Galen, merely upon the contemplation of so exact and so perfect a structure of the human body, challenged any one upon an hundred years' study, to find how any of the least fibres, or the most minute particle, might be more commodiously placed either for the advantage of use or of comeliness.

ROYAL COCK-CROWER.—There was an officer whose employment it was to go the rounds as a watchman, and to crow like a cock. Upon the accession of George the Second, the cock ceased to crow, for his majesty disliked the practice.

ELDER BROTHER.—An elder brother is one who makes haste to come into the world, to bring his parents the first news of male posterity, and is well rewarded for his joyful tidings.

INTEMPERANCE.—The vine produces three kinds of grapes. The first pleasure, the second intoxication, and the third repentance.

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