

# POETRY.

## THE WAKENING.

BY MRS. HEMANS.

"While day arises, that sweet hour of prime."  
How many thousands are waking now!  
Some to the songs from the forest bough,  
To the rustling of leaves at the lattice-pane,  
To the chiming fall of the early rain.

And some far out on the deep mid sea,  
To the dash of the waves in their foaming glee,  
As they break into spray on the ship's tall side,  
That breaks through the tumult her path of pride.

And some—oh! well may their hearts rejoice—  
To the gentle sound of the mother's voice:  
Long shall they yearn for that kindly tone,  
When from the board and the hearth 'tis gone.

And some in the camp to the bugle's breath,  
And the tramp of the steed on the echoing heath,  
And the sudden roar of the hostile gun,  
Which tells that a field must ere night be won.

And some in the gloomy convict cell,  
To the dull deep note of the warning bell,  
As it heavily calls them forth to die,  
While the bright sun mounts to the languishing sky.

And some to the peal of the hunter's horn,  
And some to the sounds from the city borne,  
And some to the rolling of torrent floods,  
Far 'midst old mountains, and solemn woods.

So are we roused on this chequer'd earth,  
Each unto light hath a daily birth,  
Though fearful or joyous, though sad or sweet,  
Be the voices which first our upspringing meet.

But one must the sound be, and one the call,  
Which from the dust shall awake us all!  
One, though the severed and distant dooms—  
How shall the sleepers arise from their tombs?

### THE BENEFITS OF POLITENESS.

(Continued.)

I have already observed in the foregoing chapters, that Politeness flows from serenity of soul, that it renders our actions amiable, that it refines the manners from impurity and stupidity, that it discloses the noblest sentiments of the mind, and that it is a true and real mark of a gentleman: suffer me to add, and of a Christian also.

The celebrated Monsieur de St. Evermond declared that there was no religion fit for a gentleman.

But certainly that philosopher must have lived among bad neighbours, never have conversed with the clergy, nor have attended the best preachers of the age in which he lived; or, must have uttered his sentiments before he had heard Tillotson, or seen the new translation of the Bible. And yet even then, there was a Philip Henry among the Puritans, a Wilkins among the Bishops, and the Bible to be read in its original tongue.

However, let me attempt once more to evince, that the religion of Christ does not discourage, but rather promotes good manners. I shall begin with stating a query;—Were the lives of Christ and his Apostles inconsistent with Politeness? I answer, No; because, they first addressed their hearers in a manner which best suited their caprices, reproved them gently, discoursed with a simple elegance, and behaved most respectfully in all places.

St. Paul, the most eminent disciple, professed that he became all things to all men; he stood before a monarch with applause; he was esteemed a man of fine address, whose eloquence prevailed on the most barbarous.

Politeness agrees with the genius, principles, and ends of religion: because, it flows from religious principle; preventing us from behaving with rudeness, indecency, or negligence;—especially when we attend on Divine Worship.

Religion forbids us to scoff at the works of the Almighty, to deride his people, or to speak evil of those among whom we dwell; even so doth Politeness.

The former teaches us to consider all men as the children of one common parent; so the latter also treats them with a proper degree of sympathy.

Religion tends to soften the heart, and subdue the passions of the mind; whilst good manners set a watch upon our words, choose proper places for our recreations, and those the most innocent.

Religion teaches us humility, and not to entertain a higher opinion of our own abilities than we ought; whilst Politeness causes us to act upon the very same principles, by not seating ourselves in places superior to our merit, by prompting us to dispute with mildness, by resigning our opinions when properly convinced, and by maintaining a decent apprehension of our merits.

One end of religion is to procure, preserve, and keep inviolate, a good name; Politeness tends to procure a good reputation, to attain the affections of all those by whom we are known, and to preserve our honour spotless.

While religion is the means of exalting, elevating, dignifying, and captivating the soul; Politeness is also the means of filling it with generous thoughts, dignifying it with exalted views, and captivating it by proper and correct actions.

Religion was designed to plant on earth peace, and establish good will among men; Politeness assists this design by subduing the most stubborn, soothing the most obstinate, increasing in the mind of man the most tender affections for his fellow-creatures, and by raising in his heart a stronger attachment to them, and a will more bent to promote their good.

Religion draws the mind by the cords of love and the bands of affection, while Politeness wins the heart by soft expressions, and repeated instances of kindness.

They both seem to attract our attention before we are aware. Religion warns us with tears of affection night and day, and reproves us privately and tenderly, while

politeness helps to pluck us out of snares with a pleasing violence, and reinstates us in our serenity of mind.

Hence it appears that a true Christian should be a gentleman, and that a true gentleman ought to be a Christian. Is not this the essence of all benefits? Is it not profitable and right to conciliate friendship, to stifle animosity, to obey superiors with pleasure, to esteem equals with love, and to act towards inferiors with discretion?

Does it not render friends more happy, husbands and wives more kind and affectionate, children more dutiful, and servants more obedient?

Should this fall into the hands of a youth possessed of a warm, social, unsuspecting heart, who feels a strong inclination for the enjoyment of society, who is too apt to adopt new opinions without consideration; let him consider that principle has an influence upon practice: if that be incorrect, bad habits may be produced, and confirmed.

Habits are stubborn things:

And by the time a man is turned forty,  
His ruling passions grow so haughty,  
There is no clipping of their wings.

The powerful influence of habit, in the human mind, being clearly demonstrated by universal experience,—the necessity of correct principles and usages, must appear to be of vast importance in passing through life, so as to make us useful, both to ourselves and to others.

Were these things duly considered how many heedless young men would escape the company, sentiments, and habits, by which too many are led, step by step, to adopt a mode of thinking, inimical to principles of religion and sound morals; so necessary to a dutiful and happy submission to the constitution of our country!

A kind, civil demeanour, arising from worthy motives, would make us more useful members of the body politic; better neighbours, husbands, and parents; more useful and desirable friends; and would greatly tend to increase the happiness of our own minds.

Would not Christianity then shine with greater lustre? Would not its friends be increased, and its advocates adorned? Would not the honor of a British subject appear more exalted, and his actions more admired, were he to join true religion with Politeness?

Would not then the severest truths appear mild, the warmest reproofs friendly, sincerity be found preferable to flattery, ingenuity to duplicity, sycophancy be every where detested, and the fawning hypocrite discarded?

It is a happy reflection that we live in this age; an age when the most polite, the most learned, and the most exalted in rank and dignity, esteem it an additional honour to their characters to be denominated Christians; when the father and mother go before their children in every act of virtue and religion; when we hear ingenious and learned discourses from the pulpit; when the clergy do honour to their functions, when superstition hides its head, and when even enthusiasm does not despise Politeness.

### SUSPENDED ANIMATION.

The following interesting case of apparently total suspension of the vital functions, from the change produced in the air of a confined room by the burning of charcoal, has been lately published in France by Dr. Bourgeois:—A servant boy was found entirely motionless and senseless. It was supposed that he had suddenly fallen a sacrifice to some malady; but Dr. B. on entering the room, discovering carbonic acid gas, thought it probable that the patient was in a state of asphyxy from exposure to mephitic air. He was confined in this opinion by perceiving a night lamp on the table, no longer burning, although it was well supplied with oil, and an iron pan, in which were vestiges of half burnt charcoal.—Without waiting to make further inquiries and notwithstanding the weather was intensely cold, Dr. B. did not hesitate to remove the body to an open yard, where it was placed, almost in a state of nudity, nearly upright in a chair. On making a careful examination, the patient was found to be in the following state:—Limbs flaccid and motionless, and, like the head, following automatically all the movements of the body; heat of a natural degree, and apparently equally distributed; mouth open—pupils dilated and fixed; the lips and upper eyelids slightly swollen, and of a bluish colour, neither any respiratory motion nor pulsation of the heart or arteries was to be detected; general insensibility; in a word the boy was, to all appearances, dead. After exposure to the air for more than an hour, during which time a mixture of cold vinegar and water was frequently dashed upon the head and face, whilst either was applied to the nostrils, the patient was removed into a large room and placed upon a large bedstead, in such a situation as exposed him to a free current of air. The windows were opened, and only two assistants remained in the apartment, who, with Dr. Bourgeois, briskly rubbed the whole surface of the body dry with flannel, in a careful manner, and at different intervals, air was forced down the wind pipe by means of a pair of bellows. The doctor introduced into the mouth, near the opening of the glottis, the extremity of an exhausting syringe, by the action of which he endeavoured to effect the purpose of respiration. A large number of brimstone matches were lighted; and then having formed a fumigation with salt and sulphuric acid, the vapour was directed towards the mouth and nostrils. Several clysters were administered of cold vinegar and water. Although there was a purple tur-

gescence of the countenance, recourse was not had to bleeding, as there was no proof of the continuance of the circulation of the blood. To ascertain this point a ligature was placed upon the arm, and gradually tightened; but none of the superficial veins became enlarged; cupping glasses were then applied but no blood could be drawn. All these various means had been pursued for a long time without any favourable result, when the doctor on applying his ear to the chest of the patient, fancied he heard, at intervals, a sort of gurgling noise at the bottom of the wind pipe, similar to that which arises from a small volume of air passing through a collection of mucus, but each time the sound was so weak and momentary that it could not be clearly heard; still the hopes of the attendants were excited.

After some time the motion of gas was distinctly heard in the intestines; and although the motion was probably passive or insignificant, Dr. B. was willing to persuade himself that it was a proof of returning irritability in the intestinal canal. The stethoscope was now applied to the chest. About eight o'clock in the morning, three hours from the arrival of Dr. B., a very slight rale indicated the first respiration. The sound was so indistinct that its reality was doubtful, until a clear mirror, that was applied to the mouth, was found sullied with breath. Almost at the same moment a feeble contractile motion of the nostrils was perceived, accompanied by a slight sound from the exit of air. A frothy matter was occasionally thrown from the mouth, and an irregular hiccup came on, which was followed by a sort of horripilation and trembling of the surface of the body. A ligature was again applied to the arm, and the veins below it now became swollen and tense. Eight ounces of very thick blood were drawn with some difficulty. Ligatures were successfully applied to the ancles, the hams, and calves of the legs, and upon the thighs and arms. The frictions were assiduously continued, and strong mustard poultices were applied to the lower extremities. Cupping glasses were also applied to the chest and along the spine. The respiratory movements gradually became more distinct; the mucus rale which at first could only be detected by the stethoscope, was now heard at some distance. In a short time the breathing was loud and stertorous, the circulation was gradually re-established, and the pulse nearly became natural.—Although the organic functions appeared to be restored, the patient remained in a state of profound coma, motionless and perfectly insensible. Dr. B., however, felt confident that he should succeed in restoring the patient; and after eleven hours anxious attendance, he ventured to leave him for three quarters of an hour. Upon his return he found him, much to his surprise, with his eyes open, and in perfect possession of his senses, talking loudly with a number of persons, who had been drawn to the spot by a report of his "Resurrection!" When he revived, his first belief was that he had overslept himself, and he was anxious to open the shop without loss of time. It was with difficulty he was induced to believe what had occurred; but he remembered that he went to bed at ten o'clock the night before, and that being cold, with his feet wet, he filled a pan with lighted charcoal in order to dry himself, and had left it burning.—*Monthly Gazette of Health.*

BATHING.—Dr. Doddridge's biographer, relating an accident on the Thames in which the Rev. gentleman was in much danger of drowning, makes a suggestion that is worthy of being attended to.

"The water is so tempting and fatal in a variety of ways, that the reader will perhaps pardon a momentary digression, while I describe a little invention which may be the means of preserving the lives of persons in jeopardy from the manly and salutary practice of bathing. In accidents of this nature, although several persons are usually present, their efforts to recover the body in time are generally unavailing. In fact the struggles of the victim in the act of sinking, even if there is no stream, remove him to a distance from the spot where he disappeared, which deceives the eye of a spectator. When reflecting on these circumstances, it occurred to my mind, that if a small line, say a piece of whipcord, twelve feet long, and a ball of cork, painted white and about the size of an orange, fixed at one end, and at the other a cotton belt, made to buckle over the shoulders, and passing round one arm to prevent its slipping, it would, if worn by a person who sunk when bathing, not only immediately shew where the body lay but also furnish a safe and ready means of drawing it out of deep water. This simple apparatus is so easily made, and at so little cost, that it may be expected that fathers and schoolmasters will insist upon its use, while the good sense of the bold swimmer will lead him to adopt the use of the life buoy, which may preserve him if seized by the cramp, and will be no check to his amusement."

SUMMARY ACCOUNT OF KING'S COLLEGE, FREDERICTON.

Published by order of the College Council.

Numerous enquiries having been made concerning the actual state of King's College, Fredericton, and some misconception appearing to exist on the subject in remote places; it has been judged advisable to furnish the public with a distinct and authoritative statement of the provision made in the College for the instruction of youth, the regulations established for the maintenance of Discipline, and the Exercise of an academical course.

The object of the College, as expressly declared in the Charter by which its late Majesty endowed it with the privileges of an University, is "the education of youth in the

principles of the Christian Religion, and their instruction in the various branches of Literature and Science." In pursuance of this object the plan adopted by the Council has been, to receive such Students as had acquired the elements of a liberal education at the Grammar-schools of the Province, or elsewhere; and to afford them the means of those maturer attainments, which experience has proved to be the fittest qualifications for the higher stations and offices of society.

Nothing farther therefore is required of candidates for Matriculation, than that they be competently acquainted with the grammatical structure of the Latin and Greek languages, and be capable of expressing their thoughts in writing in Latin as well as English. It is desired indeed that they should have some previous acquaintance with the first principles of Mathematics; but until these have been generally taught in the Grammar-schools, the College contents itself with recommending and encouraging such studies. No restriction is imposed with respect to the age, religion, or place of birth or education, of any person presenting himself for admission.

The Instruction of the Students is conducted by the Vice-President and two other Professors; who have adopted such arrangements as appeared calculated to occupy the time of their pupils during the whole of the several Terms, with the exception of such hours as would be absolutely requisite for meals and recreation.

The day begins and concludes with Divine Worship. In the morning, at seven o'clock during the summer, and eight in the winter, and at ten in the evening throughout the year, all the Students (not having permission to the contrary) are required to repair to the College Chapel. The service consists of a selection from the Liturgy of the established Church, with one of the daily lessons from the Holy Scriptures. The lessons are read by the Students in succession, and the officiating Chaplain is bound to take care that they perform this duty with becoming solemnity.

The time actually spent by the Students in attendance on the daily Lectures extends in general from ten in the morning to two in the afternoon. The other hours of the day, not necessarily required for meals or exercise, they are expected to occupy in preparing for these Lectures by private study, and in writing Exercises on various subjects proposed to them. Where this latter division of their time is duly employed, it may be considered that nine or ten hours of every day are directly devoted to mental improvement.

At ten in the morning the Students repair to their respective Lectures, and read a Classical Author until eleven. At eleven they take up another Classical work, which engages them until twelve. From twelve they are variously occupied, with Logic, Mathematics, or Divinity. One o'clock is the regular hour for the more public and formal Lectures of the several Professors, which the whole body of the Students attend; as they do also an additional Lecture by the Vice-President on the Saturday evening.

The system is so arranged that every Student, from the commencement of his residence in College, will be engaged during every week of Term in the successive study of four of the most approved Classical Authors; of Logic, Rhetoric, and Mathematics; of History, Mental and Moral Philosophy; and of the evidences and general principles of the Christian Religion. There are also separate Classes in Divinity and Hebrew, for those who declare their intention to devote themselves to the sacred profession.

The Junior Students begin with such Classical Authors as Homer, Xenophon, Livy, and Cicero; they afterwards advance to Euripides and Demosthenes. The Senior enter on the study of Herodotus and Sophocles, and proceed to Thucydides, Aristotle, Plutarch, and Tacitus.

The Oxford system of Logic and the Cambridge course of Mathematics are adopted by the respective Professors; and it is attempted so to teach these sciences that they may be found of practical use to the future enquiries and pursuits of the Students.

In History the Professor delivers a course of Lectures, commencing with the Mosaic records, and presenting an epitome of the most important and instructive events in the progress of time, and the formation, establishment and decline of the several nations of the world. In Metaphysics, or Mental Philosophy, the Professor, availing himself of the researches of Locke, Reid, and Stewart, conducts his pupils in the interesting enquiry into the various powers and operations of the human mind.

In Moral Philosophy, the great object of the Professor is to establish sound and solid principles of action. For this purpose he investigates the groundwork of morals, as it is laid in the nature of things and the attributes of the Deity; and proceeds to shew, by the example afforded in the writings of the Philosophers of Greece and Rome, how far the light of reason is capable of conducting man. Thence he infers the necessity of a Divine Revelation, and illustrates the superior excellence and inestimable value of Christian precepts, institutions and laws.

The Professor of Divinity lays the foundation of Christian Knowledge in a diligent examination of the Greek Testament; and gradually leads the Students to an acquaintance with the principles which establish its authenticity and truth, and enable men duly to understand and apply its Divine instructions. Those of his pupils who compose the special Divinity Class are more peculiarly instructed in such points of Doctrine and Ecclesiastical History as relate to the Constitution and Government of the Church; and in such studies as are likely, by the blessing of Almighty God, to conduce to a profitable discharge of the functions of the Christian Ministry.

Various questions and subjects for more private Exercises in writing are proposed by the several Professors as they may find occasion in connection with their respective Lectures; and on every Saturday the Vice-President affixes in the Hall a Subject for a general Theme or Essay, which at the end of the following week every Student is required to present.

Such is the provision actually made for the Instruction of Students. But the Council hope to find themselves enabled at no very distant period to establish distinct Professorships in Natural Philosophy, Law, and Anatomy and Medicine, by which the circle of Collegiate Education would be rendered almost complete.

The necessary Discipline is established by the Statutes of the University, and regulations founded on them. Every Professor is authorized to enforce attendance on his Lectures, and to censure at them, by imposition and fine to a certain extent. The immediate superintendence of the College is committed to the Vice-President, who in graver cases convenes the other Professors for consultation, or gives information to the Council. To the Council alone is reserved the power of expulsion and other severe inflictions, which it may be hoped will never be requisite in practice.

The Students are required to be constant in

their attendance at Church, Chapel, and Lectures, unless they shall have obtained special permission to the contrary. In the case of Public Worship this permission will be granted as a matter of course to such Students as may not belong to the established Church. In every other case indisposition or some other urgent plea can alone be admitted.

All the Meals are provided for the Students in the public Refectory, and one of the higher Officers of the College is required to be always present and preside at the Common Table.

The Doors of the College are regularly locked at ten o'clock at night; and it is ordained by the Statutes that no Student shall remain out of College, nor any visitor in a Student's apartment, after that hour, without special permission.

The attendance at Chapel in the evening is a valuable auxiliary to the foregoing rule; but it is farther provided that the principal Officers of the College shall have authority to enter a Student's apartment at all hours.

Every exertion is required to be made by all the Officers to maintain good morals; and it is especially provided, that no Undergraduate shall resort to any Inn, Tavern, or place of public amusement, without special permission.

The Academical Year begins on the first Thursday in September; and continues, with a Vacation of three weeks at Christmas, and a few days at Easter and Whitsunide, to the beginning of July. Four of these years are requisite for the first Degree, of Bachelor of Arts; but the actual Residence will seldom much exceed three years. For higher Degrees Residence is not absolutely necessary, except during two Terms in the case of Candidates for the Degree of Master of Arts. No religious test is imposed on admission to any Degree, except in Divinity.

The annual charge for Tuition, including public and private Lectures, is Eight Pounds currency. The weekly charge for Lodging, Board and Attendance is Twelve Shillings and Sixpence; which is required for the period of actual Residence only. The Fees payable for the first Degree do not amount to Five Pounds. No other payment of any amount is incurred by a Student, except what he may find necessary for Clothing, Books, Furniture, and Fuel for his private apartment. With these exceptions, the entire expense of a Collegiate Course for the whole four years, including the first Degree, need not amount to much more than One Hundred and Ten Pounds.

The other charges, which apply to Graduate only, are proportionately low. The Fees payable on admission to the Degree of Master of Arts, or Bachelor in Civil Law, are under Seven Pounds; and those on admission to Doctor's Degree in any Faculty very little exceed Ten. A Master of Arts or superior Graduate preserves his title to a vote in Convocation by an annual payment of One Pound Ten Shillings towards the support of the University.

From this Statement it will be perceived that it has been the wish and design of the College Council to render the invaluable benefits of a liberal education accessible to as many as possible of the youth of a newly-settled country. With this view they have also established a Scholarship of Twenty five Pounds a year, by way of specimen, which they propose as an object of competition to Candidates, without restriction, who shall offer themselves for examination in Mathematics as well as Classical subjects; intending, as soon as the funds of the College will admit, to found other Scholarships of like description. By means of these, and six Divinity-Scholarships promised by the Society for the Propagation of the Gospel, provision would be made for Students who might be unable to afford the very moderate expense above detailed; and the Council indulge an ardent hope that the College will eventually be found productive of a due supply of men qualified to fill the several departments which may require an enlarged and elevated measure of knowledge, with equal honor and advantage to themselves and the community to which they belong.

Necessary Expense of a Collegiate Course.	
Fee on Matriculation,	£0 : 5 : 0
Four annual payments of £8 for Tuition,	32 : 0 : 0
Payments for Board, Lodging and Attendance, at 12s 6d a week, according to the actual Residence, between £75 and £90	90 : 12 : 6
Four annual payments of 7s 6d towards the Library and Plate	1 : 10 : 0
Fees on the Degree of Bachelor of Arts	4 : 15 : 2
Aggregate Expense, according to the actual Residence, between	£113 : 10 : 2 and £129 : 2 : 8

### FOR SALE.

THE following Lots of Land situate in the County of York N. B.

Lot no. 43, with a Pasture Lot in the Lower French Village, Kingsclear, of grant to Stephen Jarvis and others dated 4th October 1799 containing 110 acres.

Do no. 16, of the Military Grant, lying off the River Saint John in the Parish of Kent, containing 100 acres.

Do no. 25, situate grant, situate in the same Parish containing 100 acres.

And also of all the right, title and interest of McCulloch Dewar & Co. of, in, and to Lot no. 24 of the last mentioned grant, and situate in the said Parish.

W. & F. KINNEAR, Attorneys for McCulloch JOHN ROBINSON, Joseph Dewar & Co. April 13.

### FOR SALE.

TWO Lots of Land, numbered 14 and 15, on the east side of Penouck Creek, in the County of York, containing 400 acres, more or less, and an allowance for roads, &c. Also, the following Lots, situated in the Township of Fredericton, viz—No. 253, 236, 291, 292, 293, 294, 295, 296, and the upper half of the unnumbered Lots in said block; being leased property from the Pastor, &c. of Christ's Church, Fredericton; fronting on Brunswick street, and bounded on the upper side by Smyth street, and in the rear by George street. Application may be made to Mr. A. C. STARRITT, of Fredericton, or at Saint John, to W. & F. KINNEAR.

July 20th, 1831.

### WORKING OXEN.

THE Subscriber has for sale EIGHT YOKES of Working OXEN in good condition, which he will sell low for Cash or on approved Credit. He will always have a stock of the above description of Cattle on hand. GEORGE HARTT. Fredericton, 25th June, 1831.