

POETRY.

The following beautiful lines by N. P. Willis, illustrate the most interesting engraving in the Youth's Keepsake, for 1851.

TIRIED OF PLAY.

Tired of play! Tired of play!
What hast thou done this live-long day?
The birds are hushed and so is the bee,
The sun is creeping up steeply and tree,
The doves have flown to the sheltering eaves,
And the nests are dark with the dropping leaves—
Twilight gathers and day is gone—
How hast thou spent this beautiful one?

Playing! But what hast thou done beside
To tell thy mother at eventide?
What promise of morn is left unbroken?
What kind word to thy playmate spoken?
Whom hast thou pitied, and whom forgiven?
How hast thou felt his duty driven?
What hast thou learned by field and hill—
By greenwood path, and by singing rill?

There will come an eve to a longer day,
That will find the tired—but not of play;
When thou wilt lean as thou leapest now,
With drooping limbs and with aching brow,
And wish the shadows would faster creep,
And long to go to thy quiet sleep,
Well were it then if thine aching brow
Were as free from sun and shame as now—
Well for thee if thou couldst tell

A tale like that of a day spent well;
If thou open hand hast relieved distress—
If thy pity hath sprung from wretchedness—
If thou hast forgiven the sore offence,
And humbled thyself with penitence—
If Nature's voice have spoken to thee
With thy holy meaning eloquently—
If every creature have won thy love,
From the creeping worm to the brooding dove,
And never a sad low spoken word
Hath pleaded with thy heart unheard—
Then, when the night steals on us now,
It will bring relief to thy aching brow,
And with joy and peace at the thought of rest,
Thou wilt sink to sleep on thy mother's breast.

GENERAL DIRECTIONS FOR ACQUIRING POLITENESS.

(Continued.)

The rule that "a poet is born, not made," is applicable here. Notwithstanding the instruction of tutors, the maxims of books, and the examples of the well-bred, a man may still, by an unhappy constitution and degenerate heart, be clownish in his air, disgusting in his dress, rude in his observations, awkward in his gait, impertinent in his interrogations, and stupid in his maxims.

The man who is choleric by nature, worse by constitution, censorious in his habit, and ill-natured with self-approbation, will as soon become patient of injuries, moderate in his censures, and good-natured by principle, as the Ethiopian would change his skin, or the Leopard his spots. But here let us remember, with men this is impossible, but with God all things are possible.

Though a bad soil will never become, by the best cultivation, so excellent as one naturally good; yet by prudent culture, and close and laborious assiduity, its nature may be so far changed, that, instead of thorns and briars, roses and honeysuckles may be produced.

Thus, though our natures should be averse to serenity, goodness, cheerfulness, and ease, yet it may by religious principle, by assiduous care, by prudent and careful pruning, and by constant watching over it, become decently agreeable and attractive.

The following rules for obtaining it, may not, perhaps, be improper. I shall lay down as a fundamental assistant, great diffidence and humility.

Luther being asked what was the first duty of a Christian, replied, humility; and being asked what was the second, replied, the same; and so on to other questions. This is just the case here, in a subordinate degree.

By humility I do not understand a dastardly spirit, a flattering resignation of the seatments, or stooping to perform the lowest offices in life; no, there is a propriety which should always be observed, which supports a man in time of trouble, adds an importance to his character, pushes him with vigour to attempt noble actions, and withholds him from appearing, in any part of his conduct, mean and contemptible.

But I mean to object against such affectation of dignity as boasts of its ignorance, contents itself with the honourable titles of its ancestors, without performing anything to merit them; which affronts persons of delicacy and good-breeding, and cherishes itself in the chains of folly, vice, impertinence, and mental imbecility.

That the proud, vicious man, cannot be really polite, will appear from the following observations. He solicits no man's favour, despises all the world, feeds himself upon his own imaginary dignity, and envies others when they are admired. He is truly a Diogenes.

Let every youth be ambitious of meriting the applause of the virtuous, and the approbation of the good; of being the honour of his family, and of shining in the unswelling, and unextinguishable blaze of virtuous renown.

To these I recommend two places of instruction, which he must frequently visit before he can be truly accomplished.

The one is the Academy of science, and the other the University of the world.

For the former, persons are advised to read those authors who have written their own language with the greatest elegance, ease and propriety. For an elegant simplicity, read the Spectators, Guardians, and Tatlers; for a description of modern life, Richardson, Mrs. H. Moore, Miss Edgeworth, Sir William Harrington, and Brook; for learned and sensible dialogues, read Harvey and Harris; on philosophy, Wesley's five volumes, Dialogues on Education, Fordyce's sermons, and Chappone's letters; on wit, Swift's verses on his own death, and his Battle of the Books; on astronomy, Sir Isaac Newton and Ferguson; on divinity, Baxter, Benson, At-

terbury, Saurin, Whitby, Watts, Doddridge, Sherlock, Low, Paley, Watson, Wesley, and Clark; on the philosophy of the mind, Locke, Reid, Beattie, and Peter Browne. Besides these authors, there are numberless others whom I do not think it necessary to enumerate.

The next is the University of the world. Montesquieu, in his chapter on education, observes, that in monarchies the school of the world is the proper place for education. This may appear to be just, when we consider, that a prevailing passion in a monarchy is honour. But what is the maxim of honour in the breast of a philosopher, may be quite the reverse from what the world approves.

Applying this to my intent, let me direct my readers to observe the maxims, behaviour, countenance, and most minute actions of all the persons; and if the following clue will prove in any manner serviceable, I beg them to accept and use it with discretion.

From the open countenances, blunt speeches, careless actions, and awkward obeisance of the clown, may be learned sincerity, friendly freedom, an easy, negligent air, and unstudied civility. From the officer's bold front, military air, lively discourse, and generous disposition, may be learned a firm confidence, a suitable address to our professions, brisk and lively sallies of expression, compassion ever feeling, and honour never violated. From the statesman's lofty tread, thoughtful brow, and unwearied assiduity, may be learned a magnanimity of soul, winged contemplation, incessant application to business and the art of pleasing our very enemies by our actions.

Had genius endowed me with sufficient force, delicacy, and beauty of expression, I would then have told what might be learned from the innumerable perfections of the lovely fair; but though my inclination prompts me to proceed, my want of power commands me to stop, and leave such descriptions to pens, better qualified to write in a manner, suitable to the elegance of the subject.

Nevertheless, I shall offer a few observations on the influence which the female character has, or ought to have, upon society.

At an early period of time, the benevolent Parent of man pronounced, that it was not good for him to be alone; and graciously made a help meet for him. This last best gift, as proceeding from infinite wisdom, must produce all the benefits intended by the gracious Donor; unless it be counteracted by some abuse, or mismanagement on our part. In the mean time let me say, that a gentleman who acts in character, will not use language, or introduce subjects, calculated to hurt the feelings of those to whom he is under obligations; from whom he may receive much of that polish of manner, delicacy of feeling, and liveliness of imagination, so necessary for passing through life with acceptance.

Here let me recommend the careful perusal of the Rev. Mr. Bennett's letters, and his strictures on Female Education; as he appears to have correct views of the female character; many of whom are superior both in strength and improvement of intellect, to those who degrade themselves by their offensive observations.

FROM THE PORTSMOUTH STATE HERALD. THE SEA TYGER.

The sealing schooner Pacific, which arrived at this port a few weeks since, brought home the skull and hide of a sea tyger, taken near the South Georgia Islands. This brave tenant of the deep measured seven feet in length and girth three and a half feet when killed. The general shape of the head is like that of the common seal, with the exception that it is more elongated, and the sockets of the eyes deeper and broader. It measures 15-1-4 inches from the extremity of the nose to the great hole of the occipital bone. The length of the lower jaw from the chin to the point of the articulation with the upper jaw bone is 11-1-2 inches. A straight line drawn from one articulating process to the other, measures 8 inches. The number of teeth is thirty-two, four of which are tusks. The largest tusk is an inch and a quarter long and one inch in circumference at its base. In each jaw there are ten grinders, which immediately after emerging from their sockets, are divided into three distinct conical portions, the central division being more than half an inch long and the two lateral ones the fourth of an inch—all terminating with sharp smooth points.—The skin is covered with fine, thick, short hair, of a grey color on the back and spotted with black and white on the abdomen. It has short, strong flippers. The sea tyger moves with surprising velocity in the water, and all its motions in that element are indicative of great strength.

Its principal food consists of penguins; and when a flock of these beautiful birds is discovered at a distance, he gets upon the windward side, lies upon his back, and in this attitude suffers himself to ride upon the billows, with his head slightly elevated above his body—keeping his large, dark, vigilant eye, still fixed upon the ill-fated object of his pursuit; and as soon as he has floated sufficiently near to secure it, he turns upon his belly, cleaves the billows with astonishing swiftness, and the next moment he is seen plunging into the water with a penguin which weighs forty or sixty, in his capacious jaws. He is of undaunted courage and shrewdness.

The crew of the Pacific were frequently chased by sea tygers while they were cruising in their boats. On one occasion, when two of the men were at a considerable distance from the shore and from the schooner, a tyger nearly twenty feet long and six feet in circumference, discovered

their situation and immediately pursued the boat with all possible speed. When he got within ten or twelve feet he leaped on the boat, at the same time exposing his teeth with great rage; but failing to get into the boat, he made a furious attempt to upset it. At this moment one of the party lodged a musket ball into his body; but this only served to augment the animal's fury, and he again attempted to spring into the boat; and had it not been that he received a severe blow from a lance, would have succeeded.—He still kept on battle with unabated courage and violence; repeated his efforts and seemed resolved that neither the power nor the weapons of man should prevail against him; and it was not till the second and third ball were lodged within him that he was overcome.

At another time some of the crew were three miles from the schooner in their boat when they saw a large tyger following in their wake. He kept at a distance from the boat and betrayed no disposition to annoy the party, which circumstance induced them, at that time unacquainted with the habits of the sea tyger, to pursue him; but they soon found that their ignorance of the character of their enemy had betrayed them into eminent danger, and that they were likely to pay dear for their temerity; for the tyger prepared himself for battle and gave chase to the crew who immediately pulled for the vessel, and it was with extreme difficulty that they succeeded in keeping him out of the boat or from upsetting it. Some of the sailors tasted the milk of a sea tyger which they killed and found it excellent.

It has been supposed that the sea tyger and the walrus are the same; but they differ in several particulars, such as the number, size, shape, and relative position of the teeth and in the form of the head, which latter in the walrus bears a strong resemblance to that of the human species.

IMPORTANT INVENTION.

Mr. John Murray has published an account of the "invention of an effective and unailing method for forming an instantaneous communication with the shore in shipwreck, and illuminating the scene in the dark and tempestuous night." This discovery is perspicuous; and the simplicity and apparent efficacy of the invention are such as to recommend it strongly to general attention. It is well known that Capt. Manby has saved many lives by his plan of effecting a communication between a shipwrecked vessel and the shore by projecting a rope on board fired from a mortar.

Mr. Murray, giving all honour to his most valuable discovery, suggests another method which may be used in many situations where Capt. Manby's would be impracticable; and which, besides is not subject to mischance that frequently defeats the success of Manby's method—the snapping of the rope. An arrow of peculiar construction, about 18 inches long weighing about 64 ounces, and having a cord attached to it, is shot from a common blunderbuss, or a three pounder, from the shore to the vessel.—The arrow is barbed with iron, so as to fix itself in what it strikes. The cord, thus conveyed on board, is strong enough to bear the weight of a rope, which can thus be hauled to the vessel, and the necessary communication is effected. There is a further contrivance of a combustible substance, which, when necessary, can be attached to the arrow, and which, catching fire by the action of the air during the arrow's flight, to use the author's phrase, "illuminates the scene." The efficacy of the invention has been established by a variety of experiments; in the course of which it was found practicable to throw a line of 130 yards, and 70 yards in the teeth of a gale of wind—and with a steady aim whatever was the direction of the wind.—Its immense practical utility is shown from several considerations. The loss of life, from shipwreck on the British coast, is more considerable than is generally supposed. It has been computed, that in 20 years prior to 1812, more than 800 persons perished off the coast of Norfolk alone, exclusive of the crews of vessels known to have been totally lost. By far the greater number of shipwrecks take place at a distance from fifty to one hundred yards, and therefore within the range of the arrow. Capt. Manby's apparatus is so expensive, that only forty-five stations have been supplied with it; and Mr. Murray affirms, that the money that would provide sixty of Captain Manby's apparatus would purchase two thousand of his.—Spectator.

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 by the maintenance of Discipline, and the Expense of an academical course.

The object of the College, as expressly declared in the Charter by which his 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 mature 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 to 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, Pindar, 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 men. 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 connexion 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 have 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 good behaviour 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 Students' apartment, after that hour, without special permission.

The attendance at Chapel in the evening is a valuable auxiliary to the foregoing regulations; but it is further 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 Whitsuntide, 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 tests are 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 expence 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 a 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 Mathematical as well as Classical subjects; intending, as soon as the funds of the College will admit, to found other Scholarships of a 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 expence 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 Expence 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 : 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 Expence, according to the actual Residence, between £113 : 10 : 2 and £129 : 2 : 8

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Fredericton, 23d May, 1851.