

THE MARKS AND PRINCIPLES OF POLITENESS.

(Continued from our last.)

To be easy yet elegant in our address, sensible and not pedantic, familiar and not rude, conscious of our own importance and yet not affecting it; are the characteristics of a gentleman, though very difficult to acquire.

It is generally the gift of nature improved by education, heightened by observation, preserved by keeping good company, fomented by honour, rendered easy by practice, and cherished by Christian philosophy.

It is generally found in the race of our crowned heads, nobles, and illustrious commoners, whose exalted birth, distinguished titles, and heroic actions, naturally tend to raise such principles of honour, mildness, generosity, and sympathetic feeling, as characterize the gentleman.

We usually expect in the obscure and almost illiterate plebeian, and in the fettered, base, and ignominious slave, nothing but meanness, rudeness, indelicacy, and servility. In this we are, however, sometimes deceived; for the plebeian hath, often shone with the principles and virtues of a nobleman, while the vices of the plebeian have disgraced the honors of nobility.

The observing tutor and parent cultivate this good breeding in their pupils and children, by gently and thoroughly eradicating evil habits from the mind; by strictly watching their bad tempers; by observing every slip in language, in action, and in sentiment; and by introducing them into the company of the most virtuous, finished characters of both sexes.

Thus a gentleman may be prepared to be ushered into the presence of his king and the senate-house of the nation.

This constellation of virtuous principles being discovered, I proceed to state their effects, which consist in a proper and decent respect being paid to all ranks and conditions; in an even, uniform, and easy behaviour in all companies, and in a proper, elegant and watchful regard both to our sentiments and expressions.

These principles I shall call Politeness, and compliment.

Politeness should be easy and not burdensome, more the result of friendship, affection, and respect, than of any studied rules.

Politeness is that regulation of our conduct, which makes every thing decent, respectable, and becoming. It is more easily felt than understood. It is not so difficult to perceive and point out in the characters of other people, as either to copy their pattern, or describe its beauties.

It flows from an evenness of soul, unruffled by the tempest of cares, unmoved by the tide of guilty pleasures, not injured by the bleak winds of envy and malignity, and unshattered by the storms of calamity.

It is the offspring of a renewed mind, which, in its degree, like charity, suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, beareth all things, believeth all things, hopeth all things, and endureth all things.

It makes every motion graceful, every look tender, every expression elegant, and every action generous. It renders instruction pleasant, takes off the edge of reproach, gives a sanction to its sentiments, reflects a lustre on the virtues of the persons who possess it, and makes them more accomplished as men, as Christians, and as philosophers.

These are its fruits by which it is well known.

It speaks evil of no man, it revileth not again when it is reviled, nor answereth uncivilly, beareth not superciliously, nor speaketh impertinently.

It payeth honour to whom honour, and tribute to whom tribute is due.

It beholdeth kings with sacred reverence, nobles with veneration, commences with a patriotic esteem, magistrates with obedience to their authority, friends with affection, superiors with deference, equals with a becoming ease, and inferiors without forgetting, disgusting or distressing them.

It discourses without affectation; and writes with freedom, ease, and native elegance.

It never raises the tincture of vermilion on the cheek of modesty, nor abasheth the humbly distressed.

A polite person never offends the man of party, nor him whose religion is different from his own. He neither disputes with authority, cavils with words, nor swears, even in softened terms.

Compliments are such polite and elegant phrases, as please the company, and offend no persons' delicacy, or good sense. Compliments are either general or particular.

General compliments are common expressions which avoid every thing of a disagreeable tendency, proceed from good nature, and, though unstudied, adorn conversation, soften the harshness of a subject, and suppress a rising passion.

Particular compliments are polite remarks, and short encomiums on the abilities of others, or on something which deserves notice.

It is very improper and impolite to praise a Lady for her personal accomplishments, the master of a house for his furniture, a learned man for his talents, or a merchant for his riches. Because, praise in these instances contains an insinuation that they are vain characters. Besides it should be confidently presumed, that a Lady possesses at least engaging accomplishments; that the master of a house has it conveniently, if not elegantly furnished; that the learned man possesses talents; and that the merchant possesses sufficient wealth to ensure both public safety, and credit.

Compliments should spring spontaneously from the mind; divested of all trite expressions, entirely extemporaneous, uncommon in their nature, and striking and forcible in their allusions.

The language of a compliment should be plain and easy, neither symbolical nor metaphorical; but should appear the same as our common language refined.

Compliments should not descend to flattery, nor be spoiled by an excess of fancy, used as a pun, nor dealt out on every occasion. They should never be again repeated, either by the person who pronounces them, or by him to whom they are addressed. The first discovers pride, and the latter vanity.

Compliments should be used with discretion in instructions, with greater plenty in polite circles; but, should rarely creep into the letters and conversations of friends, though they should not be entirely omitted; as an entire neglect of ceremony will tend to breed contempt in the minds of even our most intimate, faithful friends.

I shall conclude this chapter with the words of a lady.

"Ceremony should be shut out from friends, freedom and sincerity should ever reign between them; (not that I would discard Politeness, since all degrees of people are I think entitled to it) yet I would not make it an outer garment, as the French do: it being the fashion of that country for every person to wear it, and compliments are their inseparable companions: it is so easy and familiar with them that every thing is disguised under that thin garb."

"I cannot admire their affected Politeness; but we have it genuine in England. It seldom appears but that it springs from the heart; it shows itself in an easy free carriage; in a kind and obliging deportment."

"Not disagreeable in conversation by loading you with compliments, nor saying any thing that might hurt or offend your delicacy; it delivers its sentiments softened with good nature."

DR. KIDD'S LECTURES ON POLITICAL ECONOMY.

On Wednesday evening, the Rev. Dr. Kidd, who has agreed to deliver a course of Lectures on Political Economy in the Mechanics' Hall, gave his introductory Lecture. He commenced by stating the nature of political economy, which was a science established on demonstrable evidence—a profound and intimate science, not a superficial and general one. These intimate principles it became the duty of statesmen to be acquainted with, as they might declaim on general principles, on the benefit of free trade, and all such theories, and yet be most profoundly ignorant of what are the real and practical principles of the theory—their declarations were worth nothing. Speculations, on such a matter of the most prominent nature in a nation's policy, were nothing, the statesman should be conversant with all the details of real life, else he can never come to real conclusions. For instance, without an intimate knowledge of all the connection between labour and wages, demand and supply, no minister could have any just notion of the propriety of certain taxes, nor of their amount. He would refer to the Corn trade; no minister, thoroughly acquainted with those principles on which the extension of the resources and the wealth of a nation depended, would broadly assert that we should not be allowed, but under certain restrictions, to buy corn at such places as we could find it cheapest. He granted that wages here came in the argument, they kept back such a free trade; but then this great confusion could not be avoided; that all the difference of wages between the labour here and abroad just went, not into our labourers' pocket, but into those of the landlord. Without a knowledge of the true causes therefore of the continuance of the corn restrictions, the lower classes grew discontented and sought their removal, without taking into consideration the necessary reduction, in the first place, of rents. He then noticed the necessity there was for rulers having the people instructed in the science; for public opinion was of such a powerful nature, that, exerting itself in a wrong cause, it would force the legislature to bow. It then became a matter of necessity to enlighten the Public mind on this science, the details of which were such as would hourly agitate the nation—and blind force would often conquer true judgment—and uninformed men were often rendered the dupes of the designing and unprincipled, the misdirected zeal of the former giving a zeal to their operations which had often overturned the most correct and benevolent schemes. The cultivator of mathematical science had no motive to keep up false principles, or to withhold a knowledge of his science; but it differed in political science; in it every abuse and ill-regulated system operated as a bounty against national prosperity; and the effects of a bad theory, always was of advantage to a greater or less number of persons apart from the general interests of the kingdom. A portion of the press was enlisted to serve the purposes of the promoters of these imperfect and fallacious views, and succeeded in making the public believe that abuse was beneficial—opinions which the public would never be led to entertain if they would study this great science; nothing but knowledge could expose the cunning sophistry of the press. Ignorance was a muddy fountain, from which issued the streams of crime and misery; while knowledge promoted good conduct and happiness; and if he could convince a man that a certain course was for his good, it was ten to one but he would follow his advice. Political Economy was not a science of speculation but of fact; the beneficial results of its operation were not the result of legislative enactment, but arose from the individual desire which each man had to rise in the world, and which desire, aided by a true knowledge, led to the most happy results. The business of the political economist was with man in the aggregate, not with what would interest only a few, with States, not with families, with the passions of the whole human race, not with that of any solitary individual. Nothing was more common than to hear great men broaching and acting on speculations at variance with facts; this conduct certainly did enrich a few, as monopolies generally would, but when it could be proved that it was against the nation at large, it was a bad course which was pursued; decidedly against monopoly he certainly was, and would so continue, until it could be shown that what was put into the pockets of a few was not taken out of those of the whole nation. The passion for accumulation was far more prevalent among the human race than that for prodigality, witness the forests which had been cultivated, the marshes which had been drained, the roads which have been made out, the bridges erected, and the cities which have been built, all arising out of that passion for wealth, and of the force of the accumulating principle. The wealth of a nation did not so much depend on the salubrity of its climate, or the richness of its soil, but on the skill, judgment, and perseverance of its inhabitants, which could overcome every effect of a bad climate or soil, and could make an apparently uninhabitable and barren country rich and luxuriant; while, on the other hand, a nation without these principles would, in a country blessed with all the gifts of nature, wander about in hordes, spectacles of ignorance, want, and wretchedness. The Dr. next referred to the necessary connexion between capitalists and labourers; without capitalists we could have no implements, no machinery by which to obey the divine command and till the ground, labour could not be carried on; and we would of necessity live on the scanty and unassisted bounties of nature. The Dr. then went into the principle of combinations, stating, that if it could be proved that they eventually led to a depression instead of a permanent advance of wages, and curtailed the resources, and cramped the exertions of the capitalist, they ought to be abolished,—quoting a passage from Mr. Hume's speech at Glasgow to the operatives, to prove that the combinations did so,—and Mr. Hume was the best friend the people ever had seen in Parliament. (Cheers and hisses.) Many a mechanic at the present day was a much greater adept in political economy than many legislators at the beginning of the present century. (Cheers)—and in the heart of England, where Mr. Collopy had lectured, they would find a journeyman mechanic rise up in any large assembly, and discuss the most abstruse points in this science, with such depth of thought, force, and eloquence, that the orations of Pitt and Fox were fairly outshone. (Cheers.) No man without careful observation would believe the march of mind which had taken place since the suicide of Londonderry. (Loud Cheering.) After explaining the system he meant to pursue in the ensuing lectures, the Dr. said, that they would be worth the attention of the mercantile speculator, as they would give him a knowledge of foreign trade in all its bearings with this country,—political economy was to him a polar star to guide him in his speculations. The tall monopolists seemed lately not to have acted on this science,—they had bought up all that they could find of that article, and now they would soon be bankrupt with making good bargains. (Laughter.) Referring to the benefits of the cultivation of intellect, the Dr. said he might quote the beautiful passage of Dr. O. Gregory, and ask what was Arkwright?—a barber. Ferguson?—a peasant. Herschell?—a pipe and labor player. Watt?—a mathematical instrument maker. Brindley?—a millwright. Nelson?—a cabin boy. Ramage?—a carrier. (Loud Cheers.) These benefits exalted nations as well as individuals. What made William IV. the greatest monarch that sat on a throne? Not the extent of his territories, not his army, not his navy, but because he reigned over a free, educated, thinking, and inquisitive people. (Cheers.) Ignorance of their rights had once been cried up as the best way to make an obedient people; but the days were gone by for having the book of knowledge sealed, and education now ennobled the very lowest in degree of the human race into men! "Many a clown who stands in dumb and seemingly stupefied gaze at the majesty of a full moon rising through a hazy horizon in an autumnal evening, or at the flash of the forked lightning, or at the fantastic shape of a transient cloud edged with gold by the gleams of a descending sun—who listens with ignorant but keen attention to the rolling thunder through the stupendous vault of the overhanging firmament, or whistles as he returns from his daily task in sympathy with the minstrels of the grove, would, had he the benefit of education to brighten the rough diamond, and give scope to the genial current of the soul, shine forth a Watt or an Arkwright, in mechanics—a Wellington in arms—a Sheridan or a Canning in the cabinet—a Chalmers or a Thompson in the Pulpit—a Jeffrey at the bar, or a Brougham on the woolsack." (Cheers.)

The Dr. concluded in the following words:—"Most of you are as tall as me; most of you are as strong as me; all of you have as many bones and muscles as me; why is it you are deficient in capacity?—because of your neglect in cultivating your minds, and neglecting the means of raising yourselves by education. Many of you, all of you are great men, but you neglect to show it. You go about smoking, and chewing, and tipping—[laughter]—totally ignorant of your own importance—and you live and die in rags and ignorance!" The Dr. then observed, that for their benefit, and not for any mercenary view, had he come to instruct them; and he would extend his course to three months, hoping that he might have their attention.

The Lecturer then left the hall amidst the loudest cheers. Mr. Lanham then urged on the meeting the propriety of purchasing tickets, and complimented the conduct of Dr. Kidd, in coming forward to lecture gratuitously in behalf of the funds. The meeting, which was very numerous, the hall being full to overflowing, then dismissed. —Aberdeen Observer.

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 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 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 completely 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, 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, and thence he infers the necessity of a Divine Revelation, and illustrates the superior excellence and inestimable value of Christian pro-

cepts, 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 fixes 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 good behaviour at them, by imposition and 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 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, 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 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 expenses 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 : 12 : 6
Four annual payments of 7s 6d towards the Library and Plate	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 : 3