

*Conduct* is the student's advertisement, and it becomes him to see that it does not place him in disagreeable light before the world. Every student should strive to be regarded as a gentleman. The essentials of gentlemanly conduct are, dignity, self respect, refinement of feeling, veracity and sympathy. The true gentleman takes no liberties, is never familiar nor obtrusive; he is neither supercilious nor vain; he possesses "high thoughts seated in a heart of courtesy." He should be uniformly *truthful*, and be as careful to redeem his word as to meet his bond. He may do many a menial office, but he can never stain his lips with a lie. He should possess kindness of heart; for if truth is the foundation of goodness, kindness is its superstructure. He should possess *honor*, for those who lack this are less than the summer cloud, but those who possess it are as the flinty rock. He who has lost it has a stain upon his soul that cannot be washed out. It is a divine instinct and should be heeded as divine.

Its slightest touches instant pause.  
Debar a' side pretences,  
And resolutely keep its laws  
Uncaring consequences.

Finally, the gentleman shows *respect and consideration for the feelings of others*. He will not laugh about what is ludicrous, if it is connected with what is painful. He will not talk of wealth before the poor, nor rags before the beggar; he will be forbearing in the use of power and advantage over another. His whole demeanor will betoken the possession of qualities which rule his life with a noble and inexorable necessity.

The students will not soon forget the pleasant and profitable evening spent in the Academy Hall, listening to the able and instructive address of the "new professor."

THE aim of all intellectual training for the mass of the people, should be to cultivate common sense; to qualify them for forming a sound, practical judgment of the circumstances by which they are surrounded. Whatever, in the intellectual department, can be superadded to this, is chiefly ornamental; while this is the indispensable groundwork on which education must rest. Let this object be acknowledged and kept in view as the thing to be first aimed at, and there will be little difficulty in deciding either what to teach, or in what manner to teach it.—*J. S. Mill.*

## OUR LECTURE COURSE.

ON Friday evening, the 22nd ult., a fair sized audience assembled in Academy Hall to listen to a lecture on "*Constitutional Restrictions upon Legislative Power*" delivered by Edward L. Newcomb, M.A., L.L. B., of Kentville.

While the subject is not one in itself which is calculated to be of interest to the general public, yet to a body of students many of whom have the legal profession in view such topics well discussed are both interesting and profitable. While it is not possible within the space at our disposal to do justice to Mr. Newcomb's effort, a brief resume may not be inadmissible:—

The lecturer stated that there were two kinds of restrictions upon law-making powers, the one of which may, but does not of necessity comprehend the other,—moral restrictions belonging to religious or ethical philosophy, and with which it was not his purpose to deal; and "constitutional restrictions which are binding upon the legislature to the same extent and supported by the same sanction as are the laws upon the subject." Although every government must be constituted, none need be constitutional, and in the lecturer's opinion constitutional governments are in this age "essentially narrow and conservative and tend to suppress the free and liberal growth of the people who may be unfortunate enough to be under their control."

The question was then raised as to where we are to find the power, and in what body exists the prerogative of establishing and sanctioning restrictions over which the legislature had no control. This is a matter not easily answered, and it is only by an examination of the history of nations that a true reply can be obtained. Succeeding the sketch of early governments was that of the Feudal System, the cause of its rise, the changes it underwent in the logic of events, and finally with its decay, of its impress on modern constitutional governments.

In the history of English legislative enact-