

Provincial grant of \$1400 from the "various denominational colleges," when it is remembered that *it* is as denominational as any one of them, and has besides adroitly appropriated the lion's share of property bequeathed equally to the different religious bodies of the Province. When, however, all the colleges of the Province are treated alike in this respect, Acadia will not complain.

In conclusion, we would kindly advise Dalhousie to pursue a less pretentious, and therefore less ridiculous line of conduct. It will be necessary for it to raise its standard of matriculation, and add 12 months of solid study to its regular course before it equals Acadia in these respects. With so low a status it can hardly hope to attract to its portals the more ambitious youth of the country, if it even succeeds in holding those it now has. When it has attained to something like equality with the other institutions of the Province, it will be time to propose itself as the nucleus of a Provincial University.

### TRUE NOBILITY.

There is perhaps no principle existing in the nature of man, stronger than that which produces a desire to become renowned among his fellows. It manifests itself in the young, the middle-aged, and the aged, and lasts in most cases as long as life itself. All the aims and acts of life empty themselves into this one broad deep stream of ambition which bears us on noislessly though surely to fame or ignominy. The mind drifts into this as soon as we begin to associate with others, and the desire of self-aggrandizement grows as we deal with men. A child, for instance, will play contentedly enough with his companions, provided the toys they use in the sport are his, and he is acknowledged by the rest to be the author of the sport; but should this be called in question, either the game must stop or go on without him. This is the form the disposition first takes, and the manner in which it first manifests itself. As age advances it becomes less apparent, but with hidden strength lurks more subtly and determinedly behind a breastwork of policy. As universal as is this desire to become noble, and notwithstanding so many have made it the study of their lives, yet there is nothing concerning which men have made greater or more frequent mistakes, and no standard has been so rarely attained as that of true nobility, and yet it is within the reach

of all. The fact that so few men are deserving of the epithet noble, is because of the mistaken ideas that men have, as to what that quality really is: and perhaps upon the whole it is easier to say what it is not, than what it is. It certainly does not consist in praise gained at the expense of others; and yet this is the almost universal result of the unrestrained indulgence of this ambition. Self takes the place of all else in his mind, who continually thinks of himself; and instead of advancing, as he in his insane state thinks, towards the standard of true nobility, he is drifting off to join that deluded multitude, which every truly noble man must pity. The man who allows greed for anything to become the ruling principle of his mind, not only deprives himself of that most pleasing of all pleasures, which is derived from making others enjoy themselves, but will in the end himself defeat the very object for which he has rendered himself so justly contemptible.

It is a common expression that "every Yankee owns all America;" so it might be said of him who makes self the centre of all his actions. He owns everything he sees; he envies every one the slightest success; he is the sole proprietor of even the bounties of providence, and thinks he has been unjustly robbed that others might have either money, wit or health. If another is praised it makes him miserable. He thinks the attention of all should be paid to the immortal *ego*: and he imagines that everybody is continually thinking of him. He goes out upon the street: his clothes must be just so, and his hair combed in the most popular style. He walks in just such a gait as he conceives to be most suitable for a man in his position. Of course everyone is looking at him; for could any spend their time to more profit than contemplating the man as he passes, who at some future time is to set the nations in commotion. Of course he is not quite decided as to the way in which this is to be accomplished, but one thing is evident enough, it will be done! for does not that piece of paper he holds in his hand contain items of the most vital import? Of course it does. He is always thinking of some great matter; and if you should ask him a question, he either does not hear you or by a peculiar snuff, and a few more accompanying and equally graceful movements, and sounds such as "Hum" "Ho" "Ha." "Don't you know that?"—he turns his gentlemanly and amiable back towards you and walks off with noble bearing. Of course he could have easily answered the question; but he had really no time to talk of such matters. All one can do in that case is to say, "Now you are beauty!" It does not occur to him that true nobility consists, not in arrogance toward

others, but in working for the good of those about us; and in doing what we know to be right; not thinking and holding ourselves above caring what others think concerning us. A disposition to crowd one's neighbours off the track is seen everywhere, but manifests itself in small villages more particularly. Yet there is some excuse to be made for that. Such villages generally contain a few great folks, who do not care to live as those around them, nor even as they themselves once did; and this of course creates some emulation among the lesser lights of the village, who look at each other over their cold shoulders; and if anyone is getting on too fast, of course he has a right to be brought down to his proper level by any one who can do it. A celebrated American wit says that "the man that can't get along without elbowing his neighbours is a limited cuss any-way." We are inclined to think he is right. Certainly this is no way to become either good or great. Principles of a higher tone than cringing to please supposed superiors, a striving to slight supposed inferiors mark the man of true nobility. There is a principle within—a something in the heart that lifts the man of sense and virtue above ill gotten gain, or unmerited position. A sense of true nobility must come from within; it does not exist in the external world. Envy and jealousy have no place in the broad mind of a real man. He is loved, honored, and respected by those who know him; and when old his gray hairs are indeed "a crown of glory." Man is not an ape, although the two animals do sometimes resemble each other in certain outward manifestations, neither was it intended that he should live by devouring his fellow. While the ignorant rich look with scorn or indifference upon the poor, they, if rich in honesty and virtue, stand exalted upon a moral pedestal far above the hypocrisy and low-lived envy, that sometimes characterizes the learned and so called great, and pity those from whose eyes *ego* shuts out even the light of common sense. Remember then that "a man's a man for a' that, and for a' that, and for twice a' that;" and learn to be truly wise, and noble, by fearing God, honoring the Queen, and minding your own business.

### A PLEA FOR WOMAN.

THE demand for the highest mental training which can be furnished to woman, is one of the irrepressible things of this century. There is a great contrast in this respect, between the present generation and the last. The women of the last were content with sitting at home, doing a great amount of needle-work, tending to household duties &c.; their