

whether he will call us "incapable either from lack of education or [from ? of ?] natural stupidity to make the distinction ;" but we may say that, if the former, we cannot see what great injury we suffer by refusing to subscribe to a "theory of knowledge" which denies we can have any knowledge ; nor on the other hand can we help wishing that "natural stupidity" may hold its own against a theory "productive of nothing less than a paralysis."

EXCHANGES.

We are pleased to note the progress that many of our exchanges are making, both as regards their matter and their manner of presenting that matter to their readers. Especially in the latter is the improvement most noticeable. Some are striving to approach the magazine form and manner of discussing all kinds of topics ; and have succeeded in a greater or less degree according as they have dealt with matters within or beyond their powers of dissertation.

The *Acadia Athenaeum* contains some very good matter. But the article headed "Some Epistemological Observations" we think, to say the least, is a failure. The writer fails utterly to establish his theory, if indeed he has any. As we deal with it elsewhere we shall say nothing more on it here.

In the January number of the *Argosy* we notice the following : "He took the ground that Separate Schools are so great an evil in themselves as to justify, if need be, a little straining of the Constitution to secure their exclusion from a new and yet to be developed province like Manitoba." We are surprised to find such in the *Argosy*. The opponents of separate schools might have some doubts as to the superiority of such schools over non-sectarian schools, but to claim that they are in themselves a positive evil, "an evil that would justify a little straining of the Constitution in order to secure their exclusion from a new or any other country is simply to