

certainly be convenient to have such men if they were good calculators; but failing in this, they cease to be public benefactors. To approach the point seriously, our opponents draw the above conclusion from unproven and even improbable assertion, viz:—that a central university fully equipped and able to do the work of the various "denominational" colleges could be erected and in every way furnished for \$20,000, less than the cost of said colleges. We have some speculations presented to us here, but no argument to answer whatever. It is very probable, as the Superintendent of Education notices in his report, that these would not be as many persons in attendance at a Central University as now attend the various colleges in the aggregate. From another point of view then the different colleges pay the country better than would the University, inasmuch as more men are educated yearly and to quite as high a degree. *The greatest good to the greatest number, is the principal that will pay.*

Thirdly.—"The support of Sectarian Colleges out of the public fund is wrong in principal." The *Gazette* claims* to have shown this point, by asserting that, "while a law is on our statute book providing for non sectarian public education, the grant to denominational colleges vitiates the system." *This flourish does not fit our dress*, is the remark we have to make in reply. Sectarianism does not prevail here—the government by its parsimonious grant to us does not support sectarianism, as the *Gazette* interprets the word. Our college is a public institution and supported as such, and it matters not to us that a few aspiring youths choose to raise a railing cry to the country.

The *Gazette* commences another twenty-line dribble by saying, "it is amusing to see how conclusively every charge brought against us by the *ATHENÆUM* and the *Argosy* has been disproved." Is it? We do not envy it the amount of amusement secured in the contest, or the reputation it has won throughout the country. We have been obliged to yield none of our points during the struggle, and are prepared to stand by them throughout the ensuing year against our adversary; while the latter has by its silence on certain points after our replies,

shown its inability to hold by its statements, and its obligation to let them stand out stark and bare to public gaze as glaring sophistry and unprovoked groundless aspersion.

The following students from Canada are now pursuing Theological studies at Newton.

N. S.

W. C. CRAGIE, A. W. Eaton, J. F. Eaton, J. F. Kempton, W. A. Newcombe, N. C. Saunders, E. C. Spinney, G. E. Tufts.

N. B.

J. C. BLAKNEY, A. Estabrooks, E. M. Keirstead.

P. E. I.

J. A. McLEAN, H. E. Morrow, J. A. Gordon.

QUEBEC.

E. LEGER.

We may add that nearly a fourth of the regular students attending this Institution, are from the Lower Provinces.

CURIOSITY.

THE desire of knowing is an instinct not confined alone to the human race, although in the lowest animals it is somewhat bounded by the narrowness of their intellect. An ape is satisfied with his examination of an object, and contemplates its parts so thoroughly that he recognizes them when he meets them again.

This step in knowledge does not conduct him onward. When the immediate question is answered his enquiry terminates, and his curiosity flits away to other objects.

The same thing may be observed in some of the human species. The curiosity which pries into the affairs of these people, which pants to know the price of a bonnet, or the arrangement of a dinner is the same natural instinct neutralized for all good purposes by the same intellectual weakness. If it were capable of going further—of being led on step by step, from specialities to generals, and ascending to speculations on the moral status and destiny of species, then this kind of curiosity would be taken out of the category of vulgar instincts common to men and animals and become one of the great agents in the progress of the human race. It may be well enough to learn the most trifling affair of domestic economy if the use made of such knowledge is anything more than that of the ape. But in nine cases out of ten, the same use is made of the acquirement.

The information is only turned to mischief. The same weakness of mind which leads people to make such inquiries, leads them to make the most profuse distribution of it.

There is a kind of limited curiosity which seems peculiar to many of the human species. It is of a passive nature—a passion or habit which abstracts itself from persons and things of reality, and floats in the airy region of imaginary beings, grasping eagerly the thread of a fictitious narrative. It is true that some study such productions as works of art, or for occasional recreation, or as an innocent kind of dram-drinking in the pauses of the world, when their jaded minds would otherwise prey upon themselves.

There is yet another kind of curiosity which assumes a more important character. It busies itself with the courses of the stars, tracing the affinities of earthly bodies, or plunging into the depths of the human understanding. Probably the sciences all had their origin in mere curiosity, and that, too, of a kind that did not look to eventual advantage.

Accident often arouses curiosity which proceeds step by step with unwearied perseverance, till the little seeker of daisies and buttercups becomes in time a distinguished botanist; and the juvenile rabbit-keeper an enlightener of the world by his classifications of zoology. It may be that in these cases the individuals were impelled by a general strength of character not common to all men. Without this, doubtless they never would have stepped beyond the meadow or the rabbit-hut. Too much importance must not be laid upon general strength of character, for the soil that is rich enough to produce articles of taste and luxury will yield the useful and the admirable, and wherever the weeds are strong useful plants will grow. Nature, however wonderful is always simple. The great agent she employs in the human character is merely well-directed curiosity—a fact which must be familiar to intelligent parents, and the observant instructor of youth. The boy's tastes become the man's business, and woe to those who fail to mould and train the former when as yet they are soft and ductile enough to be acted upon by education.

TRUTH.

TRUTH is powerful in itself. It possesses all the inherent qualities requisite to prepare the way for its approach. "Quick, and powerful, and sharper than any two-edged sword" has been applied to the highest of all truth. Truth is keen, it never haggles, it cuts slick. It is not noisy yet its percussive force is