

fully unprepared, and it may be months before any decisive blow is struck. In the meantime war talk goes on merrily, the sale of daily papers increases to an enormous extent, and indeed it is safe to say that never was a war reported in such detail as this one; reports are received, confirmed, discredited, confirmed again and finally given to the public as gospel truth. The public is becoming a little skeptical, and now takes a great deal of war news *cum grano salis*. When the end comes, and the time arrives for straightening diplomatic relations, and adjusting international difficulties, some light may be thrown on the real cause of the war. The word "sugar trust" has been mentioned and seconded, but although there are unscrupulous men in every country who will stick at nothing to attain their own ends, it would be an act of the greatest injustice to the American people to believe them incapable of being actuated by a genuine desire to relieve the suffering of the wretched reconcentrados, and to drive the Spaniard from his helpless prey.—*Trinity University Review, May, '98.*

This question has been up so often and threshed out so frequently that it might seem gratuitous to raise it again. Politicians of all parties are especially anxious to avoid stirring it up, for it has ever proved a troublesome and thorny question to deal with. But nothing is ever settled until it is settled right, and as we do not believe that the position of matters in Ontario is one that the people ought to be satisfied with, we venture to broach it once more, not for the purpose of stirring up strife, but for the purpose of suggesting a very much better solution of it.

The present regulations, in addition to allowing the schools to be opened with prayer and the reading of the

Scriptures, permit the clergy of the different churches under certain reasonable limitations to give religious instruction at fixed hours to the children of their own denomination. So far so good. This has quieted the clamor; but it has not secured religious instruction, for the simple reason that save in a few sporadic cases, the clergy do not avail themselves of it. Nor do we believe they are ever likely to do so. The truth is, most of them have too many other pressing duties and fixed appointments to take on this additional burden unless under pressure of a different kind from that they now feel.

What we suggest is that the teacher should be authorized, or perhaps required, to go a step further than he now goes and give, not religious instruction, indeed, but instruction in Old and New Testament history. This makes an admirable discipline in itself, and it furnishes the best foundation for religious instruction elsewhere. It can be done without involving any denominational teaching whatever, or exciting denominational jealousy. In a discussion which took place in the Synod of Montreal and Ottawa last week, attention was called to the success of this experiment in the Protestant schools of Quebec. In an experience of twenty years and more, during which it has been tried, there has not been a single serious case of friction over the matter either from teachers, children, or parents. Of course there is a conscience clause exempting any who object, but this is rarely invoked, though there are both Roman Catholics and Jews in many of the schools. The system has given complete satisfaction and the children get an acquaintance with the facts of the Bible history such as no other is likely to give them. Why should it not work in Ontario as well?

We should be very unwilling to do