

hands by saying he should do nothing without it. The Department would proceed tentatively, careful that no vested interests be created. They would do all they could to proportion the shares of that grant to the amount of local effort which was made. But they had definite aims of much urgency which they were unwilling to delay. Agricultural institutions were claiming increased aid. Schools of navigation might be established on a wider basis. They had already offered grants to higher-grade science schools, and they were anxious to give some encouragement to schools of a similar grade which had a more directly commercial aim. Besides this, they would

like to recast the system under which specific subjects were taught. They had carried on the inspection of higher schools under severe difficulties and with narrow resources, because the cost had been defrayed from the money accruing under the Act of 1892. With the new sum available they hoped to be less hampered in the work and to make the leaving certificate examination include scientific subjects. He claimed that they were able to put forward a wide-reaching scheme, and to indicate pretty clearly how they meant to carry it out. If legislation should be necessary, he should not hesitate to propose it.—*School Guardian.*

CURRENT EVENTS.

A much more sensible proposal, and one which found general support in the Synod (Anglican), outlines an improvement in the teaching done in Sunday Schools. Recognizing the improbability of introducing further religious teaching into the Public School system, all Protestant clergymen might with good results devote themselves to the improvement and extension of Sunday Schools. It is doubtful, however, if they will ever reach a high standard of efficiency until a paid manager or superintendent is employed. Take, for instance, the Anglican, Presbyterian, Methodist or Baptist Sunday Schools of Toronto, do they—though their mission is held by the churches to be much more important than secular education—compare either in teachers or in management with the day schools? Each of the bodies named is strong enough to employ a first-class superintendent to look after all the city schools of the denomination, and the burden would not be heavy if a thoroughly experienced teacher were paid to conduct each school. There is as good reason for

paying the manager of the Sunday School as there is for paying the pastor of the church, for one is as thoroughly a spiritual affair as the other. No one is permitted to teach in a Public School who has not obtained a certificate of qualification and received instruction in the art of teaching at a Normal or Model School. Why, then, should young people who seldom know much of religion and often nothing of teaching or disciplining a class be entrusted with the imparting of a knowledge of sacred things? If, as the Synod holds, it is so desirable that religion should be taught in the day schools, it is certainly still more desirable that it should be properly taught in the Sunday Schools. That it is properly taught or that anything is properly taught in the majority of the Sunday Schools is extremely doubtful. Moreover, a lack of appreciation of the instruction of children in religious matters is plainly shown by the carelessness and slipshod management of the Sunday Schools, and it cannot be hidden by the unctuous utterances of clergymen who demand that the Public