

School
Accommodation.

We have just read with a good deal of interest, a letter which appeared in the *Mail and Empire* of the 18th inst. on the subject of the painful lack of school accommodation in Toronto. The writer of the letter suggests that the occasion is opportune for saving expense to the City in the erection of school buildings by adopting a plan somewhat similar to that of the denominational schools in England. Parents or churches should be allowed to furnish buildings and establish schools under denominational auspices and control, the Legislature subsidizing them on the system of "payment by results." Without staying to inquire into the working of the system in England, as seen in the character of the accommodations and the quality of the teaching, we may express our hearty accord with much that is said in the letter referred to. The system proposed has, in fact, not a few points in common with that suggested, a few weeks ago, by a distinguished educator and writer in our own columns. That there are "many who will not send their children to the public schools, and many more who do send them much against their will because they cannot afford to pay twice over for their education," is not strange. Without any disparagement of the public schools, which, as a rule, accomplish wonders in view of their limitations, we may say that the marvel to us, and a growing marvel, is that so many who are able to do otherwise, are content to send their children to the public schools. The two strongly objectionable features in any scheme of denominational or private schools supported or aided by the State are, in our opinion, first, the old, well-worn, but still unanswerable one, that the thing is wrong in principle, and, secondly, that such a scheme ignores the fact that the true and only sound reason for being of the State school is the free education of the children whose parents are unable to educate them, with its corollary of compulsory education for all. The true remedy for existing defects is, it seems to us, in denominational or voluntary schools at the expense of those who are able and willing to pay for them, without withdrawing their proportionate contributions for the support of free schools for the good of the State and the benefit of those who need them.

"Hospitals in
Danger."

"The Victoria Street Society for the Protection of Animals from Vivisection," of London, England, in a tract just published with the above heading, argues that a serious danger impends over the notable charitable institutions which have done so much, and are doing so much, for the alleviation of human suffering in England. While admitting that it is possible that financial depression has much to do with the alarming falling off in hospital subscriptions, it says that "the authorities will deceive themselves grievously if they leave out of sight the remarkable and rapidly-extending anti-vivisection movement which, more than anything else, arrests the hand of the charitable on its way to the cheque-book and purse, and compels the humane to ask whether the support of hospitals, as at present conducted, is indeed a wise method of charity and duty. The fact that many, if not most, of the medical men attached to our great hospitals are either vivisectionists themselves, or in sympathy with vivisection, is becoming recognized by the humane, tender-hearted people who are in the habit of subscribing to charities." To the reality of the agitation *The British Medical Journal* bears indirect witness when it demands to know what is the aim of the agitation against human vivisection. The *Hospital* itself asks, "Is a catastrophe impending?" and declares that "there are not wanting indications of collapse in the resources which maintain the work of hospitals." Singularly enough, the *Hospital*

proceeds to point out that the collapse of the hospitals would affect at least four classes of persons, and to urge the members of these four classes "to rouse themselves to a full comprehension of the dangers of the situation." These four classes are the male and female workers and those dependant on them; the hospital officials who earn their bread by their services; the medical men and students who increase their experience or learn the practical details of their art at hospitals; and those benevolent persons who give of their means to support them. But of the poor patients, who we should have supposed would be the first class to be considered, not a word! Neither of these journals, says the tract, "has courage to face the fact that subscriptions to the hospitals are falling off, and public confidence is beginning to withdraw itself from our great hospitals because it is more than feared—it is actually recognized—that these institutions, which should hold the highest place in the estimation of a philanthropic people, are rapidly being diverted from their original purpose to become mere educational institutions, valuable, doubtless, from that point of view, but on such grounds necessarily occupying a far lower position in public esteem than the ideal charities which the Christian world has hitherto considered them."

The Hawaiian
Despotism.

Under this title Mr. Thomas G. Shearman has issued a little pamphlet in which he deals severely with the present Government of Hawaii. According to *The Outlook* his principle charges may be summed up in the four following: "First, that the Hawaiian Government has forced upon the Island the English land system—that is, the division of land in severalty—as a result of which a large proportion of the natives have become landless. Secondly, that cheap Mongolian labor has been introduced, and, as a result, wages have been lowered. Thirdly, that a revolution has been inaugurated by which the previous government was overthrown and a plutocratic oligarchy established in its place. And, fourthly, that this plutocratic oligarchy has retained its power by subsequent measures both unjust and cruel." The third and fourth charges are particularly grave. It is, perhaps, a palliation of the third, but cannot justify it, that the occasion, if not the cause, of the revolution was the announced purpose of the deposed Queen to set aside the Constitution, under and by right of which she was supposed to rule, and to substitute therefor one of her own making, which would have clothed her with despotic powers. Such an attempt was sufficient to warrant the people in exercising "the sacred right of revolution," but it could not justify a self-chosen few in establishing a practically irresponsible oligarchy, which is in some respects even worse than absolutism, as it usually is harder to get rid of. As to the fourth charge, it is one which, if substantiated, ought not to be passed over by other nations, especially those whose subjects may have been subjected to the injustice and cruelty. No doubt the truth or falsity of this charge will appear in the course of time, when, should current rumours be found well grounded, England, as well as the United States, may have something to say.

The Future of the
Bicycle.

The brief past history of the bicycle is wonderful, if not altogether unique. Had a modern Rip Van Winkle taken a nap of half-a-dozen years in Rosedale Ravine and awaking to-day, walked down Yonge Street, or stood for a few moments at the corner of Yonge and King, between half-past five and six o'clock in the afternoon, he might well begin to query whether he had not awakened in a different world from that in which he went to sleep. As an instance of the develop-