

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

APRIL Fri.—6 SUNDAY IN LENT.
Morning—Exodus ix. Matthew xxvi.
Evening—Exodus x.; or xi. Luke xix. 28; or xx. 9 to 21

THURSDAY, MARCH 31, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

UPPER CANADA COLLEGE.—For some years past, there has been growing up a feeling in the country against Upper Canada College. This is in one sense only a phase of that jealousy of Toronto which is entertained by less fortunate places. But there seems strong ground for the complaint of Toronto monopolising the endowment on which Upper Canada College depends, inasmuch as the intention was to found three such schools, and ex-Principal Cockburn, M. P., is now advocating this extension of the higher education of the Province. The objection raised to the college being so beneficial to one city is hardly intelligible, for it could not well be located all over the Province, and whatever place such an institution is near must derive special local advantages therefrom. That the college is chiefly used by the professional classes, and those who desire their sons to have a more complete education than is given in the public schools, would be an objection of some weight if any injury were done to the classes that are content or compelled to educate their sons less efficiently than is done at Upper Canada College. But those who send their boys to this school pay their share of the general school taxes, and it is demonstrable from the tax lists that the public schools could not be maintained out of the taxes paid by those whose children are therein educated. It would, however, be more generous, more high minded, on the part of rich men whose sons are educated freely or at a trifling cost out of any public source, such as a College endowment, were they to decline such assistance in meeting a domestic expense, and to return to colleges whose free education their sons enjoy, at least some liberal amount for supplementing the endowment fund. It seems to us not creditable to our wealthy merchants to be so lacking in independence of spirit and pride as to be the recipients of public funds for a private advantage without making any return. It has been said that Upper Canada College is the Eton of Canada, but it is forgotten that the education of a youth at Eton costs not less than \$1,000 yearly. If any school is entitled to be styled "the Eton of Canada," it is Trinity College School, Port Hope, which flourishes

without any such help as that required to maintain Upper Canada College. We must draw attention to the arguments of Chief Justice Cameron in defence of the college, and to the speech of Lieutenant-Col. G. T. Denison at a meeting held on the 23rd March, to protest against the funds of this institution being diverted to more general objects. Both these speakers used very emphatic language in denouncing as "spoliation" and "stealing," the taking of these funds away from the college that has enjoyed them so long. Their protest might be used with a hundred fold more force against the attempt to rob the Church of England of her endowments. We commend the words of the Chief Justice of Ontario and the honored Police Magistrate of Toronto, to those who favour the scheme to steal the property of the Church at home. Crime is not made innocent when done in the name of public education, nor is it less vile when proposed by dissenters in the name of religious freedom. Canada needs every cent possessed by Upper Canada College and other similar schools for the special work to which that valuable institution and its sister ones are now devoted. They need their endowments doubling and their usefulness extending by means of branch establishments in other places. The precedent of King Edward's Grammar School, Birmingham, is worth looking at. There the same cry was raised that the school was "too aristocratic," an agitation arose and this resulted in the founding of, we believe, four preparatory branches placed in different parts of that large town. Let the "old boys" of Upper Canada College, and many of them are wealthy, show their gratitude to the college and pride in its position by raising another endowment fund, they will thus manifest to all gainsayers the beneficent influence exercised by the higher education they enjoyed in the school to which they are fondly attached.

THE ENDOWMENT OF U. C. C.—At the meeting above referred to, Mr. Cockburn said:—"He had been asked to speak in reference to the land endowment of the college, and would therefore confine himself to history. In the year 1797 a petition was presented from both Houses of Parliament of Upper Canada to George III., asking that out of the Crown lands or reserves a portion be set apart for the purposes of higher education. This petition reached England in that year, and a reply came from the Duke of Portland, the Colonial Secretary, stating that the petition was granted. A grant of 500,000 acres was thereby made for the establishment of a grammar school in each of the four districts of the province, and one university. The Executive Council appropriated 500,000 acres accordingly. Here, then, they had the foundation of the university and four royal grammar schools. In 1828 King's College was founded, and one-half of the 500,000 were allowed for its maintenance, and these 250,000 acres had remained untouched by Upper Canada College or any other institution up to this hour. The other 250,000 had remained for the foundation of the four royal grammar schools. The idea was that there should be a royal university and four feeders. The four schools had never been founded, but only one, Upper Canada College and Royal Grammar School, for that was its full designation. In 1829 Upper Canada College received out of the 250,000 acres reserved, its one quarter, or 62,500 acres, and it had kept them to this day without encroaching upon the 250,000 acres allotted to the University. What became of the other three-quarters of the grant? They fell into the general use of the country. Therefore the University was in a position to say to the Government you diverted 250,000 acres from higher education, where are they? Well, he was prepared to ask that not only should Upper Canada College be allowed to exist, but two others should be established, one in the east and one in the west. The present circumstances were such that there was a demand for this higher education. He would like to see one at Kingston and another at London."

SERMON INSTRUCTION.—The Bishop of Lichfield has issued a pastoral letter to his clergy, in which he urges that more attention should be given to the importance of systematic instruction in sermons. "It has often seemed to me that St. Paul's exhortation to Timothy might well be practically applied to our modern sermons. 'Give attendance,' he says, 'to reading, to exhortation, to doctrine.' The term 'reading' (*anagnosis*) applies unquestionably to the public reading of the Scriptures and not to private study, and would correspond to what we call exposition. The 'exhortation' (*paraclesis*) is the practical hortatory address, with its purpose of stirring up or deepening and strengthening the personal spiritual life. The term 'doctrine' or teaching (*didascalia*) speaks for itself, and includes that more definite instruction in the Christian faith to which I am specially calling your attention. Now there is no reason why each of these should not find a place at one or other of the services on the Lord's day. The most fitting distribution would probably be, that the doctrine or teaching should be allotted to the morning service, the exposition to the afternoon, and the exhortation to the evening; but this would, no doubt, depend upon the circumstances of the parish, and another arrangement might in many cases be desirable. But what I desire for the present earnestly to urge upon you is this, that at least once on each Sunday there should be a careful and definite doctrinal sermon, expounding or illustrating some Article of the Christian faith."

A SHARP LESSON NEEDED.—Archbishop Lynch and some others of his class are badly in need of a severe lesson in regard to law. The Archbishop has written a letter on the Irish question not without some truth, touching the hard lot of tenants holding poor land. He goes on to say that unless England grants Home Rule the Fenians in the United States will make war upon Canada. Dr. Lynch would have been wise had he kept his knowledge of Fenian plots and intentions to himself. The people of Canada will have an eye upon Archbishop Lynch if his Fenian friends come here to commit murder and pillage, and possibly will teach him that even he must observe the laws or be punished just as severely as a hodman would be. In Ireland the same insolent defiance of law which so often is seen in Romanist priests and bishops, has been displayed by two priests who are now in custody. One of these rascals, for such they both are, held money belonging to certain persons, and held possession of it unlawfully. To his disgust he was treated just as though he had been a common citizen, and the Romanists in Ireland and some in Canada are screaming with rage at a priest being punished for committing a crime. Some way or other we British do not see why a priest should be above the law! If Dr. Lynch is not careful in his language he also will be put to trouble, such language as he has used comes very nigh to inciting to the commission of a very serious offence. The fact that Dr. Lynch published his letter to Lord Churchill in the Irish organ of the States, proves that his game was to excite Fenian passion against Canada. Look at the way Quebec Romanists have tried to murder members of the Salvation Army—they have been set to commit this crime by their priests. Such law defiers naturally sympathised with Riel, but Protestants are in queer company who consort with this class of people.

AMONG the amusing stories current during the Wakefield Church Congress was one to the credit of Bishop Boyd Carpenter's ready wit. When about to lay the foundation stone of a new parsonage, the clerk of the works, or the architect (we forget which, but it makes no matter) said: "I must ask your lordship to become a mason for a few minutes." To which the bishop quickly replied: "I don't know about that, but I have been a Carpenter all my life."