

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weotten, Proprietor, & Publisher,  
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Office, No. 11 Imperial Buildings, 30 Adelaide St. E.  
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### FRANKLIN BAKER, Advertising Manager.

### LESSONS FOR SUNDAYS and HOLY-DAYS.

Nov. 27th, FIRST SUNDAY IN ADVENT.  
Morning.—Isaiah i. 1 Peter i. to 23  
Evening.—Isaiah ii. or iv. 2. John x. 22.

THURSDAY, NOV. 24, 1887.

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

To CORRESPONDENTS.—All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

THE TROUBLES OF A TUTOR.—The following is given in the London *Guardian* as from a Comedy performed in St John's College, Cambridge, A. D. 1591-1601. Modern tutors meet with similar trials now and again:—

"A diverting scene reveals to us the picture, as fresh as if painted yesterday, of the sorrows of a tutor in the efforts to instruct a home-bred youth, whose mother takes his part in all cases against his instructor. Studioso's precious pupil appears upon the scene, bent upon engaging his tutor in a game of 'cross and pile' (the 'heads or tails' of the period) rather than attending to his lesson in the *Confabulations*:—

'Boy.—Schoolmaister, crossor pile now for 4 counters?

'Studioso.—Why, 'cross, my wagg! for things goe cross with me, Else would I whip this chidish vanity.

'Boy.—Schoolmaister, its 'pile.'

'Stud.—Well may it pile in such a piled age When schollers serve in such base vassalage.

'Boy.—I must have four counters of you.

'Stud.—Full many a time Fortune encounters me More happy they that in the Counter be.

'Boy.—You'll pay them, I hope?

'Stud.—Fortune hath paid me home, that I may pay; And yet, sweet wagg, I hope you'll give me daye.

'Boy.—What day will you take to pay them?

'Stud.—That day I'll take when learning flourisheth,

When schollers are esteemed by cuntrie churls, When ragged pedants have their pasportes sealed

To whip fond waggos for all their knavery,  
When scholars weare no baser liverie  
Nor spend their days in servile slaverie.

'Boy.—But when will this be, schoolmaister?

'Stud.—When silie shrubs th' ambitious cedars beat,  
Or when hard oakes soft honie 'gins to sweat.

But, wilt please you to goe to your book a litell?

'Boy.—What will you give me then?

'Stud.—A raisin or an apple; or a rod if I had authority. Wilt please you sir to sit down and repeate your lecture?

'Boy.—Quanquam te, Marce fili, &c. &c.

'Stud.—Quae pars orationis, Athenis?

'Boy.—I'll speak English to-day.

'Stud.—What part of speech is it then?

'Boy.—A nounne adjective.

'Stud.—No, its a noun substantive.

'Boy.—I says its a nounne adjective, and if I fetch my mother to you, I'll make you confess as much. . . . I'm wearie of learning; I'll go bowl awhile, and then I will goe to my book again."

As a study of boy-manners, this deserves to stand for ever as a companion picture to the delightful scene in the "*Merry Wives*" where Sir Hugh examines William in his accidence.

A LADY ON BAZAARS.—The name of "Louisa Twining" is signed to the following protest against bazaars. Those who know this lady must listen to her with the utmost respect.

I was thankful to read the protest of the committee of the Society for the Propagation of the Gospel and to find the subject followed up in your (the *Guardian*) columns this week. You have kindly allowed me more than once to express my deep convictions as to the demoralising nature of all such efforts to raise funds, which, instead of curing the evil of poverty, will but aggravate it, by weakening the sources of all true charity. I beg to be allowed to make one or two remarks on your correspondents' letters.

It seems to me that in both the real objection and principle involved is not touched upon—viz., the injury done to the givers, by leading them to believe they are doing charitable work by purchasing for themselves either goods (a money value), or the means of amusement. This surely is at the root of the evil, and an utterly destructive view of the virtue of charity.

If artists or ladies choose to give the profits of their work to charitable purposes, surely that is quite a different thing, and no one can object to it; the falsehood and the wrong is in luring people to buy tickets or give for such purposes under other pretences. It seems to me very difficult to draw the line between sales of work and all other means adopted for raising funds, but if the idea I have suggested were adopted there would be at least no deceit involved in the transaction. Let people by all means buy tickets or goods, but not delude themselves that they are fulfilling a sacred duty.

With regard to the success of these sadly prevalent and fashionable schemes, I venture to express a doubt. For my part, I have heard quite contrary facts, even in some of the grandest efforts of the past season. I am told that, out of 1,700*l.* gained in one instance, 1,000*l.* went in expenses, and seeing that such fairs are going on during the season to the extent of several in a week, is it conceivable that purchasers and supporters can be found for all? May we venture to hope that this courageous protest from so respected a body may be the beginning of the end of a system which bids fair to do away with all that is of the essence of true liberality and charity?

Of the nature of many so-called attractions I will not trust myself to speak; the argument against them on the ground of principle appears to me to be at the foundation of all objections.

I may add that in speaking to various persons

on this subject, I have hardly found one who does not confess agreement, but falls back on the necessity of raising funds. Cannot these secret convictions be confirmed, and a vigorous protest from all who will join us be now brought to bear on a public and fashionable opinion?

A COMPLIMENTARY QUOTATION.—The *World*, which brightly and cleverly represents the highest phase of Canadian patriotism, as well as the wisest aspect of Canadian interests, has done us the honor to quote what we said of Mr. Edward Blake's conduct in Ireland, placing by our words the praise bestowed on him by the official organ of Fenianism. We are delighted at the contrast! It would have been humiliating to us, as representative of the Church of England, had we been found in the same crowd as that which howled its seditious joy, and yelled out its contempt for honesty and order, when Mr. Blake raised his voice for the Anarchist O'Brien and against paying honest rent to the landlords.

POPULAR EDUCATION.—"The demand has come on the civilised world for universal education. It is demanded on every possible ground. Politically it has become necessary because power has been put into the hands of the people, and it is necessary that they should have, as far as we can give them, both the intelligence and the self-control without which they cannot use their power rightly. It is the temptation of the uneducated to act without thinking. They have to learn both to think and to restrain themselves to obedience to their thought. Economically education has become necessary; for the competition of commerce becomes daily more severe with the increase of facilities for mutual communication between nations, and the people who are uneducated are sure to suffer in that competition. But still more is education demanded on religious grounds. For the intellectual activity that has been set in motion makes it exceedingly dangerous to leave religion out. Men are making themselves familiar with criticisms of every kind, and criticism of the Bible and of all religious truth is penetrating through all classes of society. That half-knowledge which finds its justification in the fact that it is in many cases the only road to full knowledge, is often very mischievous while it lasts. Religious truth will certainly emerge at last stronger and clearer, but in the meanwhile men are invaded with doubts, are shaken by sneers and ridicule, are led to believe that there is no defence of what they do not see defended, and often have intelligence enough to follow, the attack and have not knowledge enough even to make them pause while they seek from those who can give it the answers to their doubts and difficulties. The attacks of unbelievers on the faith find their strength in the imperfect education of those to whom they address themselves. If there were no education these attacks would be unintelligible and would have no effect. If there were better education most of the attacks would be impossible because resting on misrepresentation, and the rest would be met. This is the time when there is a call on us to see that those who learn shall not learn everything except religious truth. And the future of religion generally among our people, and of the Church in particular, will depend thirty years hence on what we do with the children now. "This demand was never made on the Church before because never before was it accepted as a kind of axiom that everybody ought to be educated. But it is now quite useless to discuss whether we will accept or repudiate the duty to educate. To most of us the strange thing is that it is only of late years that this duty has been perceived, but if any one still looks back with regret to the times when it was thought well that manual laborers should learn to read the Bible, but bad for them to learn to write, he must acknowledge that those times have passed away and cannot be recalled.