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TORONTO, THURSDAY, NOV. 20th, 1890.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

November 23.—25 SUNDAY AFTER TRINITY.

Morning.—Eccles. 11 & 12. James 2.

Evening.—Hag. 2 to v. 10; or Mal. 3 & 4. John 8 to v. 31.

BISHOP HOW.—The Bishop of Wakefield, Dr. Walsham How, who was formerly the Bishop-suffragan of East London, delights in telling how he became recognized in East London. First, he said, they pointed at me and said: "That's a bishop." Then, after a little time, it was, "That's the bishop." Now it is, "That's our bishop." He was, indeed, the East Enders' bishop and friend too.

THE TERRIBLE EFFECTS OF DRINK.—The following percentages are given as the result of wide observation: 95 per cent. of the boys in prisons and reformatories are the children of parents who died through drink, or who became criminal. Fully 90 per cent. of defalcations come about through drink and dissipation. 70 per cent. of the inmates of insane asylums are either the victims of drink themselves, or are the children of excessive drinkers. 95 per cent. of sand-baggers, murderers and thugs are the sons of men who fell victims to drink. Nine-tenths of the law-breaking in America is hatched in saloons.

ELECTION OF AN ASSISTANT-BISHOP FOR ALABAMA.—The election of the Rev. H. Melville Jackson, D.D., of Richmond, Va., is an event on which the Church at large, as well as the diocese of Alabama, may be heartily congratulated. Those who are best acquainted with the bishop-elect are most emphatic in expressing the opinion that Alabama has chosen wisely. A Churchman of unquestionable loyalty, a theologian of undoubted orthodoxy, a scholar of broad views and large attainments, a gentleman of culture and courtesy, and, above all, a Christian of recognized earnestness and devotion, Dr. Jackson will bring to the duties of his high office many and great qualifications. In the three parishes whose affairs he has administered with energy and discretion, he has had excellent preparation for larger executive functions. As a preacher, he is possessed of a gift which, if not indispensable, is immensely useful in the work of the Episcopate. In age, in balance of character,

in gravity, sincerity, and manliness, he has characteristics which will speedily engage the affections of the clergy and laity of his flock.

THE BRITISH ARMY.—The religious statistics of the British Army, which have just been issued, are interesting. They show that out of a total of 199,478 non-commissioned officers and men, 137,973, or 677 per thousand, belong to the Church. If the same proportion of the whole of the population of Great Britain and Ireland, now estimated to be about forty millions, were Churchmen—and it is far higher, as the army is not recruited from classes in which Churchmen are especially numerous—there would be more than twenty-seven millions of Churchfolk in Great Britain and Ireland. There are really, however, as far as can be estimated, rather more than twenty-nine millions. It is gratifying to find that, notwithstanding the unfavorable recruiting influences, the proportion of Churchmen in the army is so high; 37,278 men, or 187 per thousand, return themselves as Roman Catholics, which would give that body about 7,480,000 adherents in Ireland and Great Britain; 15,444 men, or 78 per thousand, call themselves Presbyterians; 10,987 men, or 52 per thousand, are Wesleyans; 1,155, or six per thousand, belong to other "isms," which gives these bodies respectively 3,120,000, 2,080,000, and 240,000 members.

MR. SHORTHOUSE.—There probably is not alive a more seriously religious soul, a man more steadily devoted to the Church of England, than Mr. Shorthouse, the famous author of *John Inglesant*. It must, therefore, be no little annoyance and pain to him to have it publicly put about in the newspapers that he has joined the Church of Rome; and in denying the report he writes naturally with some fervour that "the assertion is so preposterously untrue that it proves the writer to be absolutely and entirely ignorant of myself, my life, my friends, and my books. For the last thirty-five years, ever since I was of age, I have been a member of the old-fashioned High Church party in the Church of England, and in this fellowship and communion I hope, by the grace of God, to die." Many people will be, no doubt, glad to hear from Mr. Shorthouse's lips this plain and vigorous contradiction of the story, but why should it have been necessary for him to make it? Surely it is not asking too much of our journalists that in a private matter of this kind they should take the utmost care to ascertain the truth before they publish a statement. It would not be impossible or difficult for them to find out the truth with a little pains; but more and more are so many of them becoming sold over to sensationalism that they will seize on any wild talk that is going about and may make a sensation, and they publish it straightway without ever caring a jot about its truth or falseness, or what personal annoyance it may bring to the individual who is the subject of it. It is a great thing with your modern journalist to be smart, to be first out with a bit of news, to peep and pry into every man's personal life and concerns. But it is a bad sign when such journalism succeeds, for it can only succeed when the community at large is insanely and indecently fond of being tickled with sensational paragraphs day after day.

THE BISHOP OF WINCHESTER'S FAREWELL.—Every available inch of space in the County Hall at Winchester was crowded on Thursday, the 9th

October, when the aged Bishop of Winchester, surrounded by all the leading clergy and laity of his diocese, spoke for the last time as their bishop. When he entered the hall shortly after half-past eleven o'clock, every one rose, and he was received with rounds of applause again and again renewed. For forty minutes the retiring bishop kept the audience spellbound. He said he had looked forward anxiously to that occasion, but till the last day or two he had felt doubtful whether he could address them. He referred to the death of Canon Butler, one of their canons much honoured and beloved by all, and at great length to the loss the diocese had sustained by the death of the Earl of Carnarvon, a perfect gentleman, an accomplished scholar, a good Churchman, and a pious Christian, who always, as the late Sir William Heathcote had truly said, acted on the highest principles. He said many friends thought he ought not to resign, and that a bishop should die at his post. There was a good deal in that, and he realized the responsibility of resigning as well as accepting the office of a bishop, but after careful consideration he thought he ought to resign, and he had. Long before Newman's time he had been led to study the writings of the reformers, and by them had been led to consult the Primitive Fathers, who in their turn had referred him to yet more primitive authorities. Would that all the followers of the Tractarians, who so readily directed them to primitive antiquity, had always adhered to it! He denied that the *quod semper, quod ubique, quod ab omnibus* was an impossible canon, and closed a most impressive address by commending all who heard him to God's care and keeping. Earl Selborne moved, and the Bishop of Guildford seconded, a motion thanking the Bishop for his address, recognizing his invaluable services to the diocese and expressing deep regret at his approaching resignation, and it was carried with great cordiality.

THE CLERGY AND SOCIAL QUESTIONS.—VIEWS OF BISHOP WESTCOTT.—We are glad to observe many signs that the clergy are taking a deeper and deeper interest in those social questions on the right solution of which the future of the human race depends; in the long run, we believe that the key to all the riddles of the day will be discovered in the pages of the New Testament. It is with great pleasure that we find in the superb speech of Bishop Westcott at the Hull Church Congress a paragraph which admirably expresses our own views, and which we reluctantly condense as follows: "I desire simply to direct attention to questions which go to the very heart of the Gospel, and I beg the younger clergy, with whatever strength of persuasion I can command, to think over these things, to discuss them with one another reverently and patiently; to seek to understand, and not to silence, their adversaries; to win for themselves the truth which gives to error what permanence it has; to remember that bold and sweeping statements come more commonly from doubt or ignorance than from just conviction. But I beg them not to improvise hasty judgments. . . . We need, above all, knowledge as the basis of action. We have not yet mastered the elements of the problems of society. Theories have been formed from the examination of groups of isolated phenomena. But life is one and complex. We must, indeed, see our end before we begin our work, but it may be found that different ways will be found