

conscience—even of distracted and desperate Ireland—cannot longer tolerate. The Romish priesthood—though slowly and reluctantly—give him up as a failure from every Christian point of view.

BOOTHISM, in its latest enterprise of a gigantic scheme for the eradication of vice, is being subjected to a strong fire of friendly but caustic criticism. Professor Huxley, Archbishop Benson, the Bishop of East London, the President of the Charity Organization Society, the President of the Howard Society, and other competent persons, question its qualifications for success. One of its most glaring points is the cool ignoring of many similar agencies, labouring long and successfully in the field. The fact is, these agencies—chiefly worked by the Church in a regular parochial way—only require better support and fuller organization to fill the requirements.

A ROMAN CATHOLIC KING OR QUEEN of England seems an anomaly at present, but the tendencies of the times make such an event quite imaginable in the future. Mr. Gladstone's Bill for admitting Romanists to the offices of "Lord Chancellor of England" and "Lieutenant-Governor of Ireland," is one of the indications of a false liberality which began in what is called "Roman Catholic Emancipation." If the subjects of a "foreign prince, prelate or potentate" are admitted to any national rights in the British Empire, there is no logical argument against their being admitted to the throne, as to other seats of honour and power.

A HAPPY NEW YEAR!

The echo of the kindly wish which has been passing from mouth to mouth must be heard distinctly in the pages of the CANADIAN CHURCHMAN. Our readers—numbering thousands—deserve well of us, especially those who pay their subscriptions promptly in advance! They do not a little to help forward the Church in Canada, for the spread of news about the good works of others stirs up those to whom it comes. We trust to furnish to those who read our pages much to make their New Year "Happy." It will be all the happier for them, if they convince some of their friends of the duty of subscribing for the CANADIAN CHURCHMAN.

MANY THANKS.

We desire to return our hearty thanks for the noble response made in many quarters, both by clergy and laity, to our appeal for five thousand new subscribers; and for many kind expressions of good will and approval. We shall endeavour to deserve the success we ask our readers to promote. We would further bespeak the hearty co-operation of the clergy and laity who desire to see established a Church paper of the highest standard, in Canada, and who have not hitherto put forward any active efforts in our behalf, to extend to us now at the beginning of a new year their best endeavours to increase our circulation. It is only by every individual paying his subscription promptly in advance and taking an active interest in the paper that it can reach and maintain the standard universally demanded.

TO CONTRIBUTORS.

In reference to contributions of Church news, we desire to obtain these from every parish throughout the Dominion, and let it be understood that it is impossible for a Church paper struggling up towards the top rung of the ladder to pay special

correspondents all over the country. From circumstances the CHURCHMAN is obliged to depend upon voluntary interests and efforts. We therefore ask all who are able to do so, to send us items of Church news. Do they desire to make the new year a "happy one"? Then let them heed what we say. 1. Write *short sentences*, not involved paragraphs in the shape of sentences. 2. Let your *articles be short* too. Study your subject so as to be able to treat it briefly. 3. Write plainly. We are aware that owing to extreme modesty many have hitherto been prevented from sending us anything. We submit that this modesty is mistaken, for we do not solicit or expect any personal eulogy of the writer or of his doings, but what we want is a *plain statement of facts* showing the work and progress of the Church; and moreover, if there is any lack or deficiency that ought to be supplied in any unoccupied field, such fact should be set forth with its due importance, emphasized in the Church paper in order that it may receive attention in the proper quarter.

TO CORRESPONDENTS AND ESSAYISTS.

First, we would say that our columns are open to all who desire the welfare of the Church, and as we wish to hear from many, it follows that letters must be brief, as our space is limited. We would suggest that except in rare instances, a letter should not occupy more than a quarter, or half a column in length. Should any subject demand treatment at greater length it should be done in several letters. Secondly, we desire to make similar recommendations to essayists. Essays must be short and crisp, reports brief and pointed, and correspondence must follow suit—a few lines well put upon one subject. Long articles are seldom read through and are frequently passed over entirely, because the business of life is too imperious in its demands for time, and people will not begin to read what they have not time to finish. Subjects demanding lengthy treatment can be treated in a series of *short* articles. It will be seen from the foregoing that we desire above all things to make the CANADIAN CHURCHMAN a bright, newsy, and readable paper, eagerly sought after in every Church household.

ARCHBISHOP BENSON'S JUDGMENT ON RITUAL.

This is a prelate of whom the Holy Catholic Church throughout the world may well feel proud. The Old Catholics of Germany and the Orthodox Greeks have a right to share with the Anglican Church the honour of possessing him. The judgment passed by him in "Read versus the Bishop of Lincoln" will become historic, as a classic among canonical writings, as a gem in ecclesiastical literature. He has more than justified all that was expected of his combined piety and learning. One hardly knows what to admire most, the skill of the jurist, the research of the theologian, the elegant diction of the scholar, or the sweet charity of the Christian heart. All are there; and at the request of so many of our readers, we will give each week henceforth a quota of the interesting document. This week we give the introduction, which shows the masterly manner in which he cuts himself free from the evil traditions and narrow reasoning of the Judicial Committee of the Privy Council. Next week we purpose to give the next part, which deals with the "Legality of the Mixed Cup"—the use of water mingled with the wine used in the sacrament. His treatment of the subject will be found exhaustive.

DEATH OF THE REV. DR. CARRY.

In the dawn of Christmas joy a dark shadow fell upon the Canadian Church as the wires flashed throughout the land on Monday afternoon the startling intelligence that Dr. Carry was dead. In an instant, as he was on his way to discharge the most sacred duty of his ministry to dying parishioners, he fell on the street, and in five minutes had passed beyond the bounds of time. It is needless to say that upon the town of Port Perry, his own loved parish, the appalling suddenness of his death fell with crushing sadness. He had worked for ten years in this quiet resting place, and had greatly endeared himself, not only to his own parishioners of the Church of England, but to the whole community in which he lived. All the ministers of the town gave free expression to their sense of loss, and were amongst the foremost to honour the memory of this great champion of the faith, by their attendance at the services in connection with his burial.

But it is not in Port Perry that Dr. Carry's death will be longest and most deeply felt. As is well known, he was a very Athanasius in the defence of the Catholic faith. He was a man of war from his youth, and he fought on every field where danger or treachery threatened the well-being of the Church which he so deeply loved. He was a man of dauntless courage, and so he never sailed under false colours. Over his own honest signature he fearlessly proclaimed his convictions, even when he knew they were unpopular, and gave his abundant reasons for them. He was a sheet-anchor in every discussion where research, wide and accurate learning, were needed. It is needless to say that he was one of the most valued correspondents and contributors to this paper. In the Synods of the Church he has, for a long time, been recognised as a man of practical mind and good judgment. In our Diocesan Synods he very seldom made long speeches, though he spoke very frequently. His habit was rather to seize some point under discussion, and put it before the assembly clearly and briefly. It was in the Provincial Synod that his great learning and eloquent speech made him conspicuous. For the last two Synods he has been "facile princeps" of that great representative body. His speeches on "The Temperance Question," "The Revised Version," and "The Marriage Question," would have done honour to any deliberative assembly in the world. Two of them were such masterpieces of learning, perspicacity, elegant diction and moderation, that the Prolocutor immediately intervened in the debate to express his unreserved admiration, and to commend the speeches as models in tone and spirit for all who might follow in the debate—a thing which has never been done in the case of any other speaker. We have no man at present to the fore who is qualified to fill the [place which this great Doctor of the Church has left vacant.

Dr. Carry was an Irishman by birth. He came to this country with his father in 1840, at the age of sixteen. He early expressed a strong desire for the ministry, and after preliminary preparations was sent to Lennoxville, where he graduated, and was shortly afterwards, in 1850, admitted to Holy Orders. In 1888 his Alma Mater conferred upon him the degree of D.D. And no one worthier to wear that dignity has ever been enrolled amongst her honoured sons. For over 40 years he has been a diligent parish priest in the several charges that have been entrusted to his care.

As soon as he received intelligence of Dr. Carry's death, his life-long bosom friend, Dr. Roe, Arch-