

It is his *characteristic* work. In their life at Oxford both he and Newman were haunted by the same problem, viz., how to reconcile the highest Christianity with the highest civilization. Newman—less strong—gave up the liberalism of progress and returned upon the past. Church—with more courage—claimed everything, all thought, all activity, all art, for Christ. In the "Gifts of Civilization" he contrasts civilization before and after the birth of Christianity. He finds that the modern world is the creation of Christianity. The inspiration of his life was the thought that "the mission of the Church was not to remain outside of, and apart from, society, but to absorb it and act on it in endless ways." And it is in his life rather than in his books that we must look for the solution of this great problem. Or, perhaps, it would be truer to say that in his books which reflect his mind and temper, we see how *he* solved this problem rather than find how *we* may do it. If we are accustomed to associate much that is charming and most delightful with Paganism, and much that is stupid and uninteresting with Christianity (?), it is because we have not learnt the lesson which we may learn from the life and writings of Dean Church. In him we find all that is most charming in the Pagan Ideal, warmed and animated by something which at least we miss in those who have not what he had.

That strangely emaciated figure, which for so long brought up the rear in the procession of St. Paul's Cathedral, with its kindly eye and firm mouth, now lies buried in the quiet little Somersetshire village where he was so dearly loved and which he so loved. But he has bequeathed to men the richest of all legacies, the memory of the grace and beauty of an almost perfect life.

E. C. CAYLEY.

THE LATE DR. CARRY.

BY ARCHDEACON ROE OF LENNOXVILLE.

JOHN CARRY was born in Kilkenny, Ireland, sixty-seven years ago. He was the son of a yeoman farmer, but his mother was a "Palatine," or, as they are called in Ireland, a "Palantine"—a descendant of those Protestant inhabitants of the Palatinate who were driven out by Papal persecution under Louis XIV., to die in thousands of cold and starvation, and in thousands to emigrate whithersoever they could find a refuge. From both his parents probably Dr. Carry inherited that deep-rooted antipathy to Rome and everything distinctly Roman which remained to the end a part of his very nature. Dr. Carry's father came to Canada in 1840 and settled at Pakenham, on the Ottawa, and there his brilliant son heard, when he was twenty one years of age, the Divine call to serve Christ in the ministry of the Gospel, and yielded himself to it. He joined us in Bishop's College in the year 1847-48, and was immediately recognized by both professors and students as a man of very superior mind. The influence he exerted upon his fellow-students was deep and lasting. There was an intensity about him—an intensity of devotion to study, of love for learning, especially of fiery zeal for his mother the Church of England as the bride of Christ, and with all that overbearing zeal, a childlike simplicity and absence of conceit that no generous nature could withstand. His two years' residence formed an epoch in the life of many, who would be ready, I am sure, to testify that to whatever degree their ministry has been characterized by studious habits and devotion to learning, much of it has been due to his example and influence.

On St. Matthias' day, 1850, Mr. Carry was ordained deacon, and was appointed travelling missionary for the Eastern Townships of Lower Canada. Five months later he received the priesthood, and was given the charge of Leeds, a large

mission near Quebec. Here he laboured for five years with the quiet unflinching devotion which characterized his entire ministry, and was then advanced to the parish of Point Levi, which is practically a part of the city of Quebec. The Protestants, however, were few in number, and withal slow to appreciate the fiery churchmanship of their pastor; and so after a little more than two years here, to our great regret he left us for Toronto. Of the thirty-three years that have intervened, twenty-one were divided between Woodbridge, Tullamore, and Holland Landing, with one year of voluntary work as missionary at Sault Ste. Marie and a two years' visit to England for much needed rest and change. The last twelve years of his life, years of the greatest happiness and usefulness, were given to Port Perry, a small but picturesque town, charmingly situated on Lake Scugog, some thirty miles east of Toronto. In this sketch some account must be given of his life work, his published writings and his character. His ministry, of course, stood first with him, and to it everything was made, not only subordinate, but tributary. He was always a diligent visitor, especially so in his younger years, when the writer knew him as his nearest clerical neighbour in charge of a large section of very rough country, where he had to search out his people on horseback over the worst conceivable roads. Visiting of this kind was not naturally congenial to him; he fretted against what seemed waste of precious time spent in those long journeyings. But once in the house of a parishioner, however lowly, and he was the kind and genial father and friend of all, his eloquent tongue pouring out his stores of sacred learning upon his rustic circle, delighting them also with his mirth and wit, with which he knew so well how to season the graver matter of his discourse, and never leaving them without prayer and blessing. His ministrations to the sick and dying were ever full of help and comfort, and of sympathy the most tender and loving. He was most conscientious and painstaking in his care for the instruction of the young, especially in his preparation of candidates for confirmation. It is well known, through his speeches in the Synod of Toronto and his letters in the newspapers, how earnest and persistent he was in his efforts to awaken all religious persons both inside and outside the Church to the necessity, if our country was to be saved from moral and religious ruin, of all the religious bodies uniting in systematically giving such religious instruction in the common schools of the country as all could agree upon and as the law allowed. He had himself arranged, in concert with the ministers of the other religious bodies, such a course for the schools of Port Perry. But it was in the pulpit that he shone most brilliantly, and reigned supreme over every intelligence and every heart.

It is believed that the Canadian Church has had in our day few preachers to compare with Dr. Carry. As a speaker and writer he has largely influenced the Church and the community outside his own parish. His profound and varied learning, his familiarity with all ecclesiastical antiquity, his large acquaintance with every department of literature, and above all the masterly power of his pen in setting the truth he was defending in the most convincing, and the error he was assailing in the most odious, light, gained for him long since the ear of the Canadian people. His services to the Church of Canada as a learned divine and a brilliant and powerful writer have been simply inestimable. But it is especially by his brethren of the clergy that his loss will be felt. They have known with increasing confidence as time went on that they were always safe in appealing to Dr. Carry in any matter that required exact learning, and in using references and making statements on his authority. His stores of knowledge were always at their disposal, and were frequently drawn