

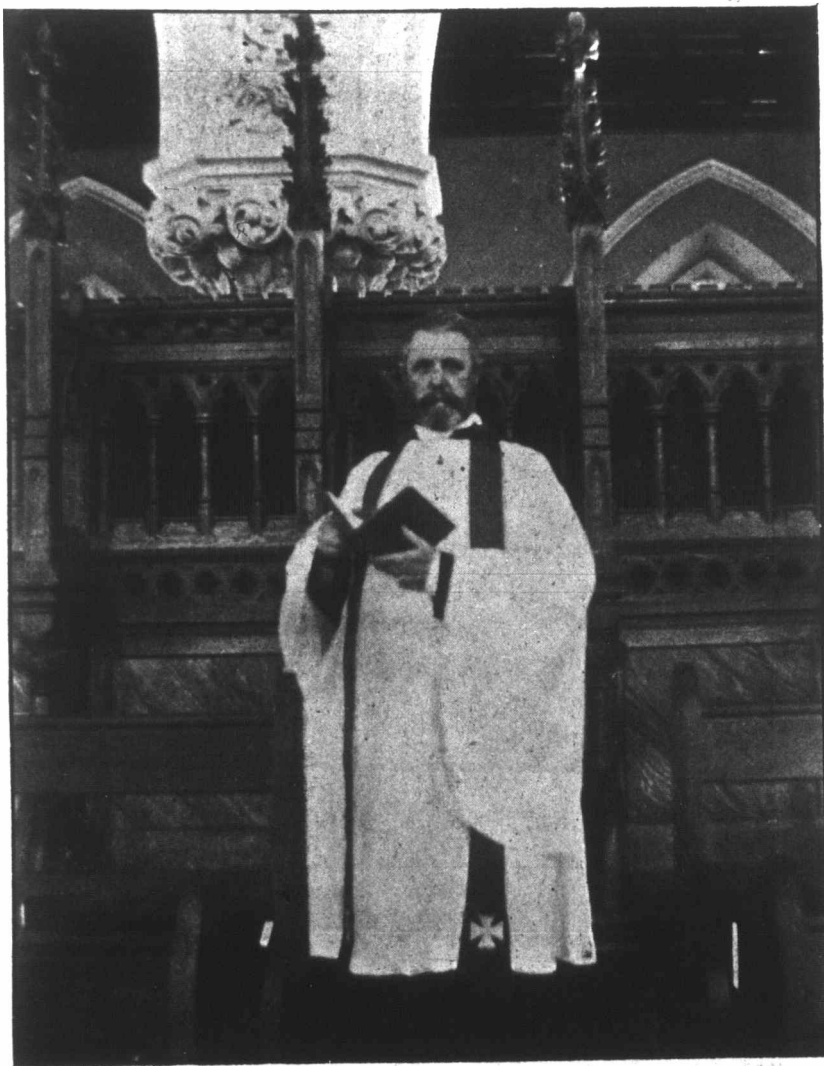
## THE CANON MISSIONER OF ST. ALBAN'S.

We present our readers with a photograph, taken in one of the stalls of the Cathedral, of the Diocesan Missioner, Rev. Alex. W. Macnab, the first to occupy the stall of the Missioner in St. Alban's Cathedral, and, so far as we know, the first incumbent of the office in Canada. Toronto, in this respect, is following the example set by several of the English dioceses, in which such missionaries as Canon Body, Canon Carter, Canon Mason and others have rendered the Church efficient service in the administration of their office. Canon Macnab has been connected with the Niagara Diocese for nearly twenty years. Ordained in St. James' Cathedral, Toronto, he was licensed by the late Bishop Bethune to the curacy of St. George's Church, St. Catharines, and when St. Barnabas, in that city, was created a parish, he became its first rector. In 1890, he was appointed by the Bishop of Nebraska to take charge of the beautiful Church of St. Matthias, in Omaha, where he laboured with much acceptance until last June, when he accepted the important office of Canon Missioner of St. Alban's Cathedral, Toronto. During the last eight or nine years Mr. Macnab has conducted parochial missions in Toronto, Hamilton, Winnipeg, Mount Forest, Grand Valley, and in several parishes of the Nebraska Diocese. In this work he has been very successful, and gained much experience; his mission addresses are characterized, by those who have heard them, as exceedingly practical and helpful in the deepening of the spiritual life. We hope that many of the parishes of the Toronto Diocese will avail themselves of the Missioner's office. In connection with his spiritual work, Canon Macnab has also undertaken to advocate the claims of St. Alban's Cathedral upon Diocesan support. He has already preached on the subject in many of the city churches, and awakened interest in Cathedral affairs, but there is much still to be done if St. Alban's is to be saved from financial ruin, and the diocese from the shame of allowing such a thing to happen. We therefore earnestly ask the clergy of the city and country parishes to give Canon Macnab an opportunity of addressing their people on this most important matter, and give him every assistance in collecting the funds, for we are convinced that the future efficiency and prosperity of the diocese is in great measure dependent upon the successful establishment of the Cathedral system.

## THE NEW CATHEDRAL AT WASHINGTON.

The newly created Episcopal Diocese of the District of Columbia, of which the Rev. Dr. Henry Y. Satterlee, rector of Calvary Church in New York, has been elected bishop, is preparing to build a handsome Cathedral, to be known as the Cathedral of St. Peter and St. Paul. Twenty acres of land in Woodley, one of the near-by suburbs of Washington, has been acquired as a site. This is upon high ground, and commands an extensive view of the city and its surroundings. It faces the Woodley Road, and plans have already been prepared greatly to improve this thoroughfare, and to change its name to Cathedral Avenue. Besides the Cathedral proper, which is to cost nearly three million dollars, there have been planned a

residence for the bishop, the deanery, chapter-house, and residences for the canons; a theological seminary, and schools for boys and girls; two chapels, and a diocesan convention hall, with lodgings for the delegates. The new Cathedral will be an imposing structure. Its central dome will rise 280 feet into the air, while at each of its four corners there will be a tower 196 feet in height. Each of these towers will be ornamented with statuary, and surmounted by a lantern and finial cross. The main dome will rest on a drum divided into twelve bays by coupled columns standing upon a massive basement. Each of these columns will bear a statue of heroic size, the series representing the twelve apostles and the twelve children of Jacob. The outer shell of the dome will be ribbed, the spaces between the ribs being pierced so as to give the effect of open-work. The lantern at its top will be surmounted by a ball and cross, and enriched with columns and finials. The end of the nave will terminate in a great



CANON MACNAB, MISSIONER, AND STALL—ST. ALBAN'S CATHEDRAL.

semi-circular niche 80 feet in width, over which will be a pediment containing a group of statuary representing Christ in Mercy. The main entrance will be within this niche, where a series of doorways will be ranged in a semi-circle under a dome lined with mosaics, and supported by Corinthian columns 40 feet in height. At either side of this main entrance, in smaller niches, will stand statues of St. Peter and St. Paul. Once inside the great church, the effect will be even grander than from without. There will be accommodations for over 3,500 people within the range of the preacher's voice, while every one within the cruciform interior will have an unobstructed view, for it will be entirely free from supporting columns. The inside length of the structure through the nave and choir will be 224 feet, while its width through the transepts will be 176 feet. Each of the four arms of the cross will be 88 feet in breadth. The central dome will arch 208 feet above the aisles of the church. The cathedral will be lighted by three great semi-circular windows of stained-glass at the ends of the transepts and nave. In the upper

part of the rotunda there will be twelve smaller windows in the drum of the dome, while light will also be admitted through a circular aperture in the inner dome directly below the lantern. Upon the altar in the centre of the apse a bright light will be thrown from a semi-circular skylight pierced in the vault directly over it, but which cannot be seen from the nave and rotunda. It is proposed to build the cathedral of white marble, and the surrounding buildings of yellow brick trimmed with marble. The interior of the church will be decorated in fresco, except the vault, which will be lined with mosaics. The design is of the modern French Renaissance school, and its architect was educated at the famous Ecole des Beaux-Arts in Paris.—*Harper's*.

## WILL PROTESTANT ENGLAND BECOME ROMAN?

Was the late Bishop Durnford right in thinking that the Roman Church is making successful progress through the defections of Anglicans? The Swiss newspaper, *Der Catholic*, asks the question, "Will Protestant England become Roman?" and answers it in these words: "In the year 1884 a list was published of Protestant converts who had gone over to the Roman faith. It embraced the period of a hundred years, and produced in evidence only about 3,000 names, amongst them, moreover, being included Russians, Germans and Americans. On the other hand, quite a string of Catholic proofs are to hand, which tell against the assertion respecting progress made by the Roman creed. The Roman Catholic periodical, the *Tablet*, is much provoked at the large leakages which the Roman Catholic body has sustained in England, and in the *Dublin Review*, a Catholic publisher analyzes the grounds for the Romanizing of England being so profound a fiasco as it is, and lays the blame on the mechanical performance of exercises belonging to Divine service and the deficient intelligence of the Romish clergy." Hence, according to *The Catholic*, Bishop Durnford was an alarmist, who put the boot on the wrong foot.

## BROTHERHOOD OF ST. ANDREW.

The reports received from the Chapter generally throughout the Dominion, show considerable life and work, especially so in the work of Bible classes held under the auspices of the Brotherhood, the attendance of which shows a marked increase. Much interest is being developed in the proposed International Convention to be held probably in August, 1897, at Buffalo, at which it is hoped representatives will be present from England, Scotland and Australia. The arrangements for this are in the hands of a joint committee appointed by the Councils in the United States and in Canada. The following new Chapters have been lately formed: St. George's, Montreal; All Saints', Toronto; Trinity, Barrie, Ont.; St. George's, Granby, Quebec; St. John Baptist, St. John, N.B.

—We can be truest and best blessings to others only when we live victoriously ourselves. We owe it, therefore, to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful, and full of sweet love, in whatsoever outer turbulence, trial or opposition we must live. The one secret is to abide in Christ.