



ST. ALBAN'S CATHEDRAL, TORONTO.  
*Design for whole building.*

Dean of Toronto, on behalf of the clergy of the city, the total indebtedness resting on the building and the property is \$56,000—not surely a hopeless sum of money for a diocese like Toronto to deal with. Still, no adequate effort, as yet, has been made to meet this present difficulty. The bishop's last appeal to the city clergy and congregations brought forth some contributions, but not enough to relieve, to any perceptible extent, the grave financial difficulty; and, in the meantime, this difficulty is being intensified by the continued increase of unpaid interest. As a large proportion of this interest is already provided for by subscription, a little united effort by annual contributions would keep the property, which, looking to the future welfare of the Church, is surely well worth retaining, in a state of security until such time as the debt itself might begin to be diminished. If this effort is not forthcoming the result must, ere long, be disastrous, as the bishop has plainly and earnestly set forth in his recent pastoral to the city clergy and his charge to the synod.

“AN HOUR WITH THE AMERICAN CHURCH.”\*

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PART II.

**T**HE American Church is pre-eminently an organization of organizations. To the view of some of us, it would appear that she is rather over-organized, having a special organization for every kind of activity which is in the slightest danger

of being overlooked. It is not possible to even enumerate all the organizations which belong to her machinery within the limits allotted to us. But, at random, here are a few: (1) Church Temperance Society. (2) Woman's Auxiliary to Missions. (3) St. Andrew's Brotherhood. (4) Helping Hand Society. (5) Girls' Friendly Society. (6) King's Daughters. (7) King's Workers. (8) Battalion Clubs. (9) Boys' Brigades. (10) Teachers' Associations. (11) Church Choir Associations, etc., etc. We may be pardoned if we select a couple or three only, out of this list, upon which to say a word or two. Let us choose the most familiar to us. For instance:

1. *The Church Temperance Society*, the president of which is the presiding bishop of the Church, Bishop Williams, of Connecticut, and the vice-presidents of which are some fifty-five members of the House of Bishops, has as its

chairman the Rev. Dr. Satterlee, of New York, and an Executive Committee of thirty-two members, twenty-two clerical and ten lay. Its secretary is our old friend, Mr. Robert Graham, whose two visits to Toronto left such a deep impression upon the minds of all temperance workers. The society divides its committee into four special committees for special work. The first it calls the “Preventive Section”; the second, the “Counteractive Section”; the third, the “Legislative Section”; the fourth, the “Rescue Section.” It has, in addition, what it calls a “Church Temperance Legion,” an endeavor, as is explained, of a preventive kind, to sustain under Church auspices a sort of temperance lodge, consisting of: (1) Young boys from fourteen to eighteen; (2) Knights of Temperance, boys from eighteen to twenty-one; (3) Veteran Knights, all over twenty-one. The ancient potent letters S.P.Q.R. of the Roman standard are made to do duty upon the medal of the “Knights of Temperance” for those Christian qualities which the order desires to emphasize, viz., “Sobriety, Purity, and Reverence,” which that country and, for that matter, every other country cannot inculcate too strongly into the minds of her youth. In the States, “Temperance Sunday” is “Stir-up Sunday,” the twenty-fifth after Trinity, and upon this Sunday offerings are taken up on behalf of the funds of the society. The central office is not far from the “Church Mission House,” being, in fact, in the “United Charities Block” in the city of New York. The society issues an

\*A paper read before the Woman's Auxiliary in the schoolhouse of St. Philip's Church, Toronto.