

ST. ALBAN'S CATHEDRAL, TORONTO.

In advocating the claims of the Cathedral Fund it may be of advantage to state some of the grounds upon which we have ever been led to give, as far as was in our power, sincere and hearty co-operation, and which we hope may beget the same in others. The history of this cathedral enterprise is a long and interesting one, and it effectually meets the very unfair blame we have heard placed upon the Bishop of Toronto and those associated with him in the Synod of 1881. It is true that a distinct step in a forward direction was made in that year. The Bishop in his opening address dwelt at length upon its need and its uses, and the Synod was so impressed that it expressed its mind, and that in a very practical manner, by passing a resolution in which it recommended "the subject to the attention of the Executive Committee, with authority to take any steps which may be necessary to secure the desired result." But this was not the beginning of this great and noble work. It had been inaugurated years before, and the idea had its inception in the minds and hearts of Churchmen of a generation that had passed away. Never from its early beginning has it been permitted to be lost to the minds of Church people through the long years that have passed by. We shall briefly, and as accurately as we can, sum up its history. In the year 1841, Bishop Strachan's mind was earnestly fixed upon this subject, and he made selection of land upon which a cathedral should be built. In 1842, he issued a pastoral, urging the work upon the mind of the Church people of the diocese. In 1843, he gave land for the purpose. In 1853, at the request of the Church Society, his pastoral of 1842 was republished. In 1851, a committee was appointed for the formation of a cathedral staff. In 1872, we find recommendations made in connection with this subject by a committee. In 1881, the present Bishop of Toronto again took up the project, and the Synod moved in the matter. In 1882, no definite plan had been fixed upon, but former action was reaffirmed. In 1883, an act of incorporation was obtained, and eight laymen as members of the Cathedral Chapter were elected. In 1884, land was purchased. In 1885, building operations were commenced. In 1886, the mason work of the choir and chancel crypt was completed, and the completion of the chancel authorized. In 1887, the foundation stone was laid. In 1889, a complete cathedral establishment as far as possible was organized. This work then covers the time from 1841 to 1895, a period of 54 years. The Church has during all that time committed itself to the working out of a purpose first zealously advocated by Bishop Strachan, and from that time until the present commending itself to and engaging the best efforts of loyal sons of the Church. We have, of course, given the briefest summary of the events. We might, had we space, give many interesting particulars, and make explanations of efforts and plans, and changes in plans, which have taken place as time went on. Our desire is to suggest that instead of being a new project, it is as old as the diocese itself, and that to lay lightly and indifferently aside the life-long purposes and earnest labours of those who laid the foundations and had built up the Diocese of Toronto, the wisdom, the longings, the loving strivings of departed champions of the Church truth, for what was judged necessary for the welfare of religion—and the dignity and influence of the Church—seems to us almost a crime. If love of the past is lost, if pride in traditional aims and purposes is gone, if communion in a noble undertaking with those

who have left us has lost its charms, if enthusiasm has burnt out and the glow in the heart for high ideals and high achievements has been quenched by chilling indifference, we have become degenerate indeed. But is it so? We do not believe it. We believe the heart of the laity in this matter will prove sound to the core, when once they have been informed and placed in a position to show intelligent and practical interest. Another reason why we advocate this work is that it might be made of immense service in the interests of the diocese. The cathedral would be a great diocesan church, which every Churchman in the diocese might look upon as his church. Built with all the dignity, beauty and splendour which their liberality would permit, they might point to it with humble satisfaction as the Church's conception of what is due to the mercy, and glory, and majesty of God. In this age of God-forgetfulness its very stones would uplift and admonish the hearts of men, and in silent dignity glorify the love and motives of its builders. The existence in this diocese of a learned body of men, trained to the performance of different ecclesiastical labours, disciplined by daily spiritual exercise, ready to go at any moment to any parish in the diocese where their trained minds and powers would be serviceable, could not be over-estimated. The constant worship offered up in the church of the whole diocese, the daily offering up of supplications, prayers and thanksgivings, would, undoubtedly, bring down vast spiritual blessings. The very manner of offering up the worship, if the ideal were at all attained, would be of great use as a model to be copied as far as possible throughout the diocese. If this work is to be done, we feel very strongly that it will be through the active interest of the laity. The clergy, as a body, have not shown the interest they might have done; a few have allowed their own private prejudices or opinions to interfere with their loyal obedience to both Bishop and Synod. We suggest to such, and to all the clergy and laity, that at this juncture what we should aim at is enthusiastic co-operation. In this work we might all find a bond in Christian love and effort. An entire accord and unanimous action among us in erecting a splendid cathedral to the glory of God, would, we feel sure, bring rich blessings upon ourselves; there would be an access of spiritual strength and a practical influence for good that would gain the respect of all sorts and conditions of men.

PRACTICAL SYMPATHY FROM THE BISHOP OF QUEBEC.

MY DEAR MR. WOOTTEN,—I am glad to see you are calling attention to St. Alban's. I am, of course, in no position to judge as to whether it was wise to accept such a site, etc., but since so much has been done with the sanction of the Bishop, and with the co-operation of many Church friends, it would be a sad disgrace to lose it. I wish I could send you a larger sum, but you will quite understand that the claims on my purse are innumerable. I therefore send five dollars, as much as I can afford. Wishing you all success, yours very truly,

A. H. QUEBEC.

Quebec, November 8th, 1895.

FAREWELL MEETING HELD AT WYCLIFFE COLLEGE.

A farewell meeting to take leave of the Rev. Percy Grubb and Mr. Eugene Stock, secretaries of the C.M.S., was held on Friday, the 8th November, at the above institution. These two gentlemen were sent out as a special deputation to Canada by the general committee of the C.M.S., and had been for the previous five weeks in Ontario, a good deal of that time being spent in Toronto and its neighbourhood other places visited

being London, Hamilton, St. Catharines, Lindsay, Peterborough, Windsor, etc. On this occasion the Lord Bishop of the Diocese was in the chair, and with him on the platform were the Ven. the Archdeacon of York, the Rev. Septimus Jones, E. C. DesBarres and Dr. Sheraton, together with Messrs. N. W. Hoyles, Q.C., and Mr. A. H. Campbell. There was a very good attendance despite the fact of the most disagreeable weather. The meeting was opened by the singing of a hymn, after which Mr. DesBarres read a portion of Scripture and offered prayer. The Bishop, in the course of his opening remarks, declared that the C.M.S. was the greatest and noblest society in the world which was doing work in the present day in the foreign field. He said that the committee of the Society had paid Canada a very great compliment in sending out as a deputation from England two such well-tried and experienced men as Messrs. Grubb and Stock. The latter did not tell only of what he had read about work in the mission field, but spoke from actual personal experience, for he had travelled nearly all over the world, and had told us of what he had actually seen and heard on the spot. The Bishop declared that, speaking for himself, he had been most thankful for the visit of these two gentlemen. He had always taken a great interest in the work of the C.M.S. Mission work, he said, had been always going on more or less throughout the Christian era, but very especially during the past half century. The interest of the Canadian Church in the work of the foreign field had only been a matter of a few years' growth, but that interest was on the increase, and he trusted that it would receive a great impetus from the visit of the C.M.S. deputation. The Bishop referred to the fact that he had known Mr. Stock for the past 30 years, and that before his ordination they had been actively associated together in Sunday-school work, they having been brought together by a common interest in the work of the Church of England Sunday-School Institute. His Lordship referred to the fact that the leaflets of the Sunday-School Institute were now used in all dioceses throughout Canada. In closing the Bishop spoke of the sorrow which they, one and all, felt in wishing farewell to Messrs. Grubb and Stock, and declared that even the elements outside were shedding tears "at our friends' departure." In the name of himself and all of those who were present, he bade them good bye and *bon voyage*.

A series of five-minute addresses were then given by various speakers of whom the Ven. Archdeacon Boddy was the first. He commenced by expressing regret at the non-appearance of the Rev. J. O. Stringer, who had been expected to be present that evening, and who for some three or four years past has been a missionary to the Esquimaux in the Diocese of Mackenzie River. Mr. Stringer belonged to Wycliffe College, and had lived for some time past within the Arctic circle. (It was announced during the evening that a telegram had been received by Mr. Hoyles from Mr. Stringer, who was at Winnipeg, saying that he had been unavoidably detained there). The Archdeacon then went on to speak of the visit of Messrs. Grubb and Stock, and mentioned particularly a certain meeting which had been held in St. Peter's schoolhouse, at which he had been present, and at which these gentlemen had given missionary addresses. He said that he had been to very many missionary meetings in his life, but had never been present at one which he had more thoroughly enjoyed. It had been a most helpful and interesting meeting in all respects. He had, he said, had the pleasure of meeting Messrs. Grubb and Stock on several occasions during their visit to Toronto, and had greatly enjoyed his intercourse with them. In closing, he said that Canadians had not done much as yet in the cause of missions, but he felt sure they were ready to do great things in the future. The Rev. Septimus Jones said a few words on behalf of the Council of the C.M.S. Canadian Association. He declared that the visit of the deputation had been greatly valued by the members of the Council, that they had come to Toronto when the Council had been in need of advice and assistance in getting the affairs of the Association into proper working order, and that these gentlemen had come and had given to them ungrudgingly a great deal