

fiance beside the love of art; and the workman whose passion is for himself and not for his mission subverts the true significance of his relation to it, and robs it vastly of its value to mankind.

It is interesting to observe how rapidly this idea has grown to be generally accepted during very recent times. N. P. Willis in one of the sketches in "People I have Met," makes quite an ideal young man, Philip Ballister, long supremely to devote his life to painting for the "distinction" it would give him. How amusingly ingenuous an author Mr. Willis would be considered if he permitted Philip to be swayed by any such ignoble motive in chronicling his doings to-day. In the liberal "encouragement" American papers and magazines offer to budding literary effort, there is as much of a tendency to blight as to nourish. In the glory which is easily gained through them, it is not hard to find thriving conditions for egotism, which is the worm at the root of all endeavour; and sooner or later the "American way" will be found to be a "way" that has done its best to degrade American literature.

SARA JEANNETTE DUNCAN.

### THE COMING CATHEDRAL.

A RECENT writer in THE WEEK has drawn attention to the fact that we are shortly to have rising, not in our midst, but in a north-western corner of the City, a structure to be called St. Alban's Cathedral. As a supplement to the excellent remarks contained in that article, a few facts may be cited with regard to the Anglican service—facts which are singularly plain and highly important to all classes of the community, and as may be gathered, supremely so to Anglicans themselves.

As long as our colony remains a dependency of the British Empire, and retains the mark of British colonisation, the Anglican ritual must remain an integral part of our scheme of civilisation. As a matter of sentiment it does so survive. As an old and honoured Church, dating from the third century to the present time, it deserves, and probably meets with, that reverence for the traditional, the distinguished, and the titular which is latent even in colonial breasts. The system has had its faults—what religious system has the world ever looked upon that has not had its faults?—but year by year they are being gradually purged away. The service may have some drawbacks; but we can think of no other service which possesses so few, and it exists to-day as pure and sensible a ritual as the mind and comfort of the average man can demand. Regarded then as the Church of England, the Church of our Queen, the Church which is our natural inheritance, the Church which possesses a broad, historical, and often corrected foundation of thought, and as a Church capable of interesting, elevating, and maintaining many classes and types in earnest religious activity in a very high degree, it is our clear and general duty to uphold it, but—to uphold it in its truest and best form. And its best and truest form will accordingly be its most correct and most truly Anglican form. It is believed by many competent to judge in these matters that the Church of the future will be a species of gigantic caravanserai, all systems worshipping, so to speak, under one tent, where the quaint Gregorians of the Roman Catholic delegates will be followed by the consecutive fifths of the Moody and Sankey selections, where the cotton flag of the flannelled Salvationists will float gaily from the apex, side by side with the embroidered banner of the High Church party, and where the flowery and colloquial orations of Evangelicals and Dissenters will succeed the plain and practical addresses of the parish priest and the prosy platitudes of the youthful rector. Such a thing may be. So much levelling in all directions goes on around us in these days, such a perfect audacity of converting everybody to think like everybody else, or attempting it, that such a thing may be. But it is not going to happen just yet, and until it does, it seems wisest, while allowing and recognising perfect and positive freedom of religious opinion and practice, to maintain to the best of our ability, as citizens and souls, that system and ritual which may happen to please us best individually.

If it is worth while being a Methodist, it is worth while being a genuine one, and upholding the principles of grand John Wesley as he would like to see them upheld. If it is worth while being a Presbyterian—and a good many besides Scotchmen find that it is worth while—then let us be consistent, grave, and thoughtful Presbyterians, worthy hearers of that fine species of sermon with the true old Covenanters ring about it that we still sometimes hear in out-of-the-way pulpits and unfashionable places. And if it is worth while being an Anglican—that is to say, a member of the grand old historic Church of England—it is surely worth our while to preserve its traditions, uphold its salient features, and render as adequately as we can its cultured and remarkably interesting service. Whether the sects are just so conscientious is of course open to opinion. Dissent is clearly no longer the somewhat gloomy thing it was. It countenances gay music, church concerts, all kinds, modes, shows of entertainment that do denote it truly. It is consequently a much more cultured thing than it was. It is sometimes difficult to recognise in the aggregate, though nearly always easy to apprehend in the individual. Episcopacy in the same way has been acted upon by many changes, both in England and throughout the colonies, until a few concessions to modern thought and custom have undoubtedly been made, although without injuring in the least the chief attributes of the ritual. In Canada the progress of Episcopacy has been

wonderful, considering the absolute ignorance of many of its professors and inculcators touching these same attributes, and in spite of the fact that few endeavours have been made to set the Church of England on its proper footing, and in the proper light. When Anglicans themselves refuse to believe what they are told, and continue to maintain a service, as so many congregations do, incorrect, incomplete, and uninteresting, they must not be surprised if not only the surrounding sects smile at their weak results, but a few of their more enlightened members do so as well.

Now, the future Cathedral of Toronto demands a very large share of the interest and support of the Anglican residents in this city. The Cathedral should be *centrally* situated—this we were almost saying, beyond all—it is really important. It should be central because most Cathedrals are central, and all ought to be if they are not, and because it will thus easily become a landmark, such as the interesting old Church of Notre Dame in Montreal, the English Cathedral there, and all Roman Catholic erections wheresoever. And the reason why all Cathedrals should be central is that old-world Cathedrals are the very heart and sun and pivot of the towns in which they rise, towering over the business structures and the material life of the world as the spiritual thoughts they may suggest surely predominate over the grosser ones they have supplanted. This, it may be objected, is sentiment. Well—having a Cathedral at all in our midst is sentiment. We might have done very well without one, but, since we are to have one, let it be the best approximation to an old-world Cathedral that we can have for the money. Of the latter a good deal is sure to be subscribed and expended—it will be a great pity if it be afterwards complained that the expenditure was rash, hasty, and unwise.

Secondly, having got a central locality, the Cathedral should be a Cathedral, or at least, as true an approximation to one as in Canada we have a right to expect. And there is really no reason why we should not have a very fine approximation indeed to the glorious old piles of Salisbury, Exeter, and Wells. It ought to be Gothic, decidedly Gothic. If constructed after the Norman manner, it might not approach the University in general beauty, which would be unfortunate—for itself; and the exceedingly handsome structure at the corner of Sherbourne and Carlton Streets, belonging we understand to the Methodist body, might resemble it too closely for certain important distinctive purposes. It should stand quite by itself, with as much ground about it as it is possible to obtain, part of which should be entitled the Cathedral "close," and every effort made to preserve the beauty and dignity of its several surroundings and offices. The Metropolitan Church, also belonging to the Methodists, and situated in a central part of the city, is a living example of the importance of the last clause.

Thirdly, having erected a genuine, correct, and imposing Cathedral in a central, imposing, and spacious God's acre of its own, there should be performed in it a genuine, a correct, an imposing, and, let us hope, an elevating and spiritualising Cathedral service. The time surely is past for ever when Canadians were each and all under the impression that a surplined choir meant the first step towards Romanism. There was such an impression abroad in Toronto once, and stubbornly was it held to, in spite of the assertions from those who, having lived in England, knew better than their Canadian friends what they were talking about. The Church of England has never lost members through maintaining her own proper service with the dignity and grace and complexity of ritual that marks her correct aspect. She has, much more likely, lost members by a hesitation, an inconsistency, an incompatibility in her administration which is eagerly seized upon by those restless and unstable minds to whom wavering is fatal, and delay pernicious. It is a common matter to hear of "Church Parlours" and "Church Armies" now within the precincts of the Anglican rail, and the beautiful hymns contained in the "Ancient and Modern" collection are, while being eagerly sought after by the Dissenters, frequently replaced in Anglican services by the Christy minstrel effusions of Bliss and Sankey. While acknowledging the usefulness of these helps to salvation, we had rather see the Church of England occupy herself with rendering her own service in an artistic and elevated style, and she will have enough to do if she manages this difficult feat even creditably. How many English Churches in Canada do give such a service? Whereas in the United States, the improvement in the English services is a steady and ever increasing one. Boy choirs are the order of the day; organists know their business, and clergymen theirs, and the result is, a vast number of dignified and harmonious services scattered all over that clever and adaptable country by the side of whose well-rounded but imitative achievements, our own, which should be so much more warm and spontaneous than they are, look so small and sound so very badly. If we are English, and our Jubilee demonstrations prove it still to be the case, let us respond to the claims upon us in the interests of our new English Cathedral. As when we visit the Mother Land it is no small thing to bend the knee even out of service on the cold white slab that has been worn hollow by thousands of other knees, pilgrims', soldiers', poor women's, knights', and children's; to touch with reverential finger the blackened oak of a chorister's stall, or the tarnished steel of the battered helmet that hangs heroic upon the wall, or to view the slender spires and tapering minarets that pierce the blue of an English sky, or the shady cloisters that have known the meditations of reverend monks, and the pleadings of reverend martyrs—so shall it be no small thing in the memorable years to come, when some exiled Englishman shall stand beside a pile as noble if not as venerable as one he has left behind in Lincoln, or in Ely, or at Wells, where the moat and drawbridge stand, and the Bishop's garden green, just as they did five or six hundred years ago, and marvel at the love of the Old Land and its institutions, which, beneath the far Canadian sky, shall have raised such a magnificent memorial to her history and to her Church.

SERANUS.