



ST. ALBAN'S CATHEDRAL, TORONTO.

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The Bishop of Toronto has issued a pastoral letter "to the faithful clergy and laity of the Church of England in the Diocese of Toronto" on the "origin, purpose and present position" of the Cathedral of St. Alban the Martyr. The bishop narrates the history of the movement to provide the Diocese of Toronto with a cathedral establishment. His Lordship states that the first Bishop of Toronto, the Father of the Church in this province, evidently gave to this question much consideration, for in the year 1843 amongst other generous gifts to various Church objects, he devoted four hundred acres of land in the townships of Seymour, Plantagenet and Belmont for a cathedral establishment. The rents derived from those lands, and the proceeds of sales, have formed the Cathedral establishment fund which has appeared for many years in the Church Society and synod reports. In 1861 on motion of Mr. S. B. Harman, a committee was appointed to report regarding the formation of a full cathedral staff, and special committees were appointed at different times, but nothing practical resulted. In 1872 the committee on the memorial to the late Bishop Strachan recommended the purchase of ground on which to erect a church or chapel for the bishop of the diocese, a synod hall and offices, and a see house. This report was adopted, but, in the words of the pastoral, "was one of the good resolutions of the synod which bore no fruit." Nothing more was done until the present bishop brought the matter before the synod in 1881, pointing out that the chief feature should be "not so much a costly structure with ornate services, as the organization of a body of efficient canons to act as an advisory council to the Bishop and to devote themselves to the missionary and educational interests of the diocese." The synod committed itself to the proposal, and in 1883 the chapter was incorporated by the Legislature. The chapter is composed of the bishop as dean, the archdeacons and present honorary canons, with eight lay canons elected by the synod, and the chancellor and registrar of the diocese. Attempts were made to secure a home for the establishment in some one of the existing city churches, but chiefly owing to the parochial organizations, parochial interests, and proprietary pews, these efforts were unsuccessful. It was then decided to secure a suitable site, and a piece of

ground $4\frac{1}{2}$ acres in extent, between Albany and Howland avenues—1,150 feet north of Bloor street—was purchased at a cost of \$10,488. The residence for the bishop has since been erected on a portion of this ground. The St. Alban's park syndicate, who donated one half of the purchase price, then made a further offer of \$2,000, on condition that the choir and chancel were commenced before the 23rd of August last, and roofed in before the end of the present year. This offer was accepted and on the 20th of August last, the bishop turned the first sod of the excavation, and the walls of the crypt of the choir and chancel have been since built. It was then decided to finish the crypt in a plain way, suitable for public worship, and roof it in in order to accommodate a congregation which had been meeting in a room over the driving shed of a tavern in the locality. An accident, however, prevented this from being carried out as soon as had been arranged, when the chapter decided to make an effort to carry up the wall and complete this part of the building. It is for this purpose that the bishop appeals for funds. A building which will serve as a cathedral for many years to come will thus be provided. The work already done has cost about \$4,000. The estimate for the completion of the choir and chancel and choir aisles, is \$21,000. The donations and subscriptions received up to the present time, including the donations of the proprietors of the estate from whom the ground was purchased amount to about \$11,000. The chief ground on which the bishop bases his appeal to Churchmen throughout the diocese for support is that "the cathedral is not a parish church; it has more than local interests and claims. It is the spiritual home of the whole diocese. What a church is to the parish, the cathedral is to the diocese—the centre of religious life and activity. Every member of the Church, wherever his customary residence may be, should feel when he comes to the see city that there is a sanctuary there to which he has a right as the common heritage of all the sons of the Church." The bishop then appeals for contributions for more important parts of the enterprise—the endowment of missionary canonries and the "establishment and maintenance of a free school, primarily for the benefit of the sons of our missionary clergy, but also of choir boys to be trained for the service of the cathedral, and, when found to possess the necessary qualifications, for the ministry of the Church."

Subscriptions for the completion of the building may be spread over five years.

THE BUILDING.—The entire design for a very imposing stone building has been prepared, but, as already intimated, only the erection of the choir and chancel is contemplated at present. This part, however, will make a comfortable church. It will be 90 feet long, with a width of 84 feet, exclusive of side aisles. In order to give an opportunity to those who wish to become identified in an enduring manner with this work, a suggestion has been made that the bays 18 in number, of which the choir and chancel are to consist, should be assigned separately to be built by individuals, families, corporations and the like, and named appropriately. One has been already so set apart, and the money for its erection has been subscribed. A sum of \$1,500 (payable in instalments extending over five years), or land to the value of \$2,000 would be sufficient to secure one of these bays.

THE SHADY SIDE OF THE REFORMATION.

THE Reformation, like all great historic movements, was accompanied by evils most grave and disastrous, arising from the rapacious lusts of men who saw their opportunity to enrich their families at the expense of the Church and the poor. A recent work by the Rev. R. H. Dixon, M. A., Canon of Carlisle, brings out this dark feature in the Reformation very fully. The following is from a review of this work in the *American Quarterly* for April:

"An ignorant tradition calls the reign of Edward VI. 'The Triumph of the Reformation.' It was rather the triumph of corruption and covetousness; of license in morals and heresy in doctrine; and the wonder is that the Church of England came out of those dark days with any just claim to be a branch of the Catholic Church of Christ, with her Priesthood and Sacraments, her doctrine and worship yet remaining to her.

"Disintegrating forces at work within her, make the history of the English Church an absorbing study, never devoid of interest. The social and political character of the Reformation in England was that of a revolution of the rich against the poor; a revolution in fact, but not in name or form. Every step in the great process of change in State and Church which was inaugurated by Henry VIII. was taken within the forms and limits of the English Constitution; not by the subversion of it. Precedents of one sort or another were constantly cited, and there were frequent disclaimers of revolutionary intentions or actions. Yet there was a revolution of vast extent through England. The Church and monastery lands were the lands of the poor, being occupied by the farmers and tenants upon long and easy leases, and the Monks were generally indulgent landlords. The same may be said of those Church lands which were held in Mortmain by the Cathedral and Collegiate Chapters and by many parishes. Again, the large number of these bodies and their *raison d'être* as religious corporations made them easy landlords. Their interests were in common with those of the