

THE SYNOD.

It will be acknowledged by persons capable of forming a judgment on the subject, that the average Episcopal minister, on either side the world, is a person of but small calibre; in England, this conclusion expresses itself in the axiomatic form—"If there's a fool in a family, they make him a parson;" how long it may be before that sentiment finds an echo on this side the globe, we cannot pretend to affirm; but in view of the recent performances at the Synod, we do not hesitate to say that the Bishop of Toronto and such of the clergy of the diocese as took part in the procession from the vestry of St. James's to the southern door of the edifice, have done their best to develop such a sentiment. If they had the prudence to reflect on the bearing of such an exhibition on the busy, common-sense crowd who witnessed it from the street, what effect could they count on producing? "Women in white" would probably express the thoughts of the mass of toilers who would cast a contemptuous glance at the procession, as they respectively hurried to the discharge of their daily avocations. These gentlemen could hardly have adopted a measure more certain to alienate and disgust the sound, though little enlightened section of the Henrican Church which still holds on to the institution, rather from lack of choice among rotten apples, from considerations of policy, etc., than from love of it. If they who amuse themselves by playing with ritualistic toys are so ignorant of the nature of Christianity as to suppose it can be commended to their fellow-men by such means, and if they are so ignorant of the mental attitude of all classes around them, as to conclude that such gewgaws as altar-cloths, etc., are ever likely to attract them, we venture to affirm that they are fatally mistaken. There were several items in the address of the Bishop which appear to invite comment, such as, that the number of the parochial clergy in the diocese did not exceed 108. If, when the Bishop referred to the death of Archbishop Tait, as the decease of the prelate who ordained himself, his Lordship had stated how much he paid for the privilege of being admitted to deacons' and priest's orders respectively, it would have enhanced the interest of the intelligence, though it might have been deemed unsynodical; the fee for admission into the diocese of York was \$100; we will hope that the Archbishop of Canterbury was content with a smaller sum. The record of Bishop Sweatman's activities is sadly suggestive of what Bishop Paul designates "beating the air," and it is to be feared, will be scarcely more productive than would that operation; the confirmation of but 502 youths during the year, considering the 108 parson-power brought to bear on the rite, would appear to indicate little faith in it on the part of so numerous a body as the nominal adherents of the Episcopal Church in the diocese: the eleven infants whom the Bishop states he baptized, one may suppose were connected with the Church property in Lombard Street; as the income of the Mission Board is said to have been increased by \$2,976 we would urge the claims of the heathen of Albert Hall on the consideration of the Board. We perceive that the Bishop calculates on raising \$20,000 per annum for missions, and if he be so skilful a financier as to succeed in this undertaking, we trust that his tender mercies may ultimately be extended to "the inferior clergy," twelve of whom are delivering their essays with a prospect of a terrestrial reward of \$500; fifteen with an income of \$300; eleven with \$100;

while \$80, \$70, \$63, and \$6.26 satisfy the moderate cravings of four others respectively; four more appear to minister under the conviction that virtue is its own reward. In view of the foregoing facts, it is perhaps not surprising that we should learn that "there were no church extensions to report in the way of opening up new missions, but on the contrary many had fallen vacant, and there is a lack of men." "The worth and dignity" of the Episcopal ministry, in the estimate of the laity, would appear, according to the Bishop's testimony, to be somewhat at a discount, and His Lordship threatened them with "disastrous consequences to their highest interests" accordingly. The case must indeed be desperate that will induce a man in one breath to browbeat the lay members of his church for not supplying bread to the ministers, and in another to broach a project for the erection of a Diocesan Cathedral, and *that* from "the throne" of a building which was erected as a Cathedral, and which gave the title of "Dean" to its late rector accordingly. We are greatly mistaken in our estimate of the lay members of the Episcopal Church, if they ever allow themselves to be cajoled into apeing the mediævalism of Europe, in connection with any cathedral, as a "commencement of a nucleus around which by degrees the various cathedral buildings would cluster."

The case of the carpenter who had to whistle for his money, and for legal expenses to boot, in the vain endeavour to obtain payment for work performed in relation to what the Bishop designates as "a free church," we should say placed the institution in a decidedly "serious situation," and serves, so far as it goes, to illustrate the worthlessness of what his Lordship styles "Synodical Legislation."

Carpenters will in future, exercise due caution when an order is tendered them by would-be representatives of the Carpenter's Son.

The "heathen Chinese," in his exhilaration at the prospect of so great an increase to his business, as is afforded by the development of the surplices, will in future, no doubt, celebrate the feast of lanterns concurrently with the session of the Synod, and it is probable that the Rector of All Saints, in his gratitude for small mercies, (his choristers' surplices having an airing once a year) will deem it his duty to unite with the celestials in the celebration of their national festival.

FIRE INSURANCE.

The organization of Trades' Unions constitutes a prominent characteristic of the times we live in, but whether known as labor organizations, or as rings of merchants or manufacturers, the chief object of all is to increase and sustain the price of what is sold. Originally, no doubt, men who wrought at the same trade, associated together with no other object than the promotion of good fellowship,—the relief of sick and disabled members and, perhaps, the diffusion of useful information relating to their particular craft. The nature of these societies would therefore at first seem to have been rather benevolent, than aggressive, as so many of them now are. To-day we find ourselves surrounded by "Unions" representing nearly every business in the country. By reason of their united strength (directed as they usually are by one or two leading spirits) they are able on occasion, to exert a great force in the required direction. Within certain well-defined limits the formation of these societies is undeniably useful to the members of them.