

A CHURCH SCANDAL.

OUR attention has again and again been drawn to the lamentable condition of affairs in the Diocese of Toronto in regard to the appointments of parishes and missions. The Bishop is by law held responsible for these appointments, and has very large powers in making them. Certain restrictions are, however, placed upon him, with the express intention of giving the people of the parish, or the congregation, a voice in the selection of their clergy. This reservation is being taken advantage of not only to deprive the Bishop of his prerogative, but also of practically superseding the parishioners. Of course the people are being very artfully gulled into a policy by which their liberty of choice and selection is practically annihilated. Flattery, and other ignoble arts are used by certain plotters and schemers to deceive the parishioners into an abandonment of their rights in the interests of a party institution and a party clique.

We are not aware that there is any legal status given to the representative of any particular party or school because of his party position, but none the less the whole machinery of the diocesan patronage is now being gradually seized upon in order to aggrandize one party in the Church, with a contemptuous disregard of the rights and claims of those who are not bound by the shackles of that party.

We predicted that this would occur when the party school was founded. Our words are before us and they read prophetic. We declared our conviction that candidates for our ministry would soon be divided into two classes, 1st those who with an honest and good heart had given themselves to the work of preparation for Orders without a thought of advancement, and, 2nd, others who had deliberately put themselves into the hands of party wire-pullers and agents in order to get into Orders as cheaply as possible, and be aided by the party machinery in securing good positions.

That is an exact description of what has for some time past been going on in the diocese of Toronto.

The candidate for Orders who is not backed up by the party is literally not only without any influence with those to whom his future is committed, but he has the consciousness of standing at the threshold of his career heavily handicapped by an organisation whose interest it is to hold him back from obtaining any position the party desires to secure for one of its students.

We speak plainly because the evil is utterly scandalous to the Church, and a vile wrong to those young clergy or candidates who have not been educated under the auspices of the party.

If the Bishops cannot check such an infamy as this they are indeed helpless and useless in one most important sphere of work. Can anything be conceived more outrageously unjust, or more violently contrary to the whole tenor of Church legislation in regard to clerical appointments, or more opposed to the spirit of

the Church of England, than, that a knot of irresponsible partisans should practically usurp the power of appointing to parochial positions? We talk much, and properly, of Popery and of Jesuit usurpation, but here, in our own Church, we have one man who by the power of a party at his back is really acting as the Pope of one diocese, overriding its Bishop and exercising authority in a sphere within which he has not one shred of lawful jurisdiction!

We declare without hesitation that the parent who sanctions his son preparing for the ministry while a conspiracy exists such as will do its utmost to place obstacles in his path and rob him of just recognition of any education or merits he possesses, is doing that son a wrong which may inflict upon him life-long regrets. Young men are naturally prone to unselfish enthusiasm, to strong hopes, and to over confidence in the justice they will meet with.

While this iniquity lasts there must be a lowering of the social and educational standard of divinity students and of the clergy. It is now apparent. The class of young men who will submit to such party discipline as is imposed on students who are to become party agents must be very inferior in every respect. They know themselves to be intellectually and spiritually the bond slaves of the party, but they know that the humiliating condition of their obedience will help them to promotion—and they suffer the bit and bridle for the sake of the oats in view.

Not content with demanding, or plotting to seize every vacant parish, these ambitious usurpers are even now deliberately working in several parishes to foment disturbances, solely to create a vacancy which they desire to fill. That a clergyman is settled down in a parish doing good work and fairly prosperous, is nothing to these people. They have no more regard for any one who is not of their set than a hawk has for a chicken. If he occupies the post they desire, he must be driven out,—that is all their policy. If he is a candidate for a parish they wish to control he must be got out of the way by slander, by party caucusing, by local hostile demonstrations which have been got up at headquarters. All the arts of political trickery are brought to bear to capture the position for the party favorite. Over all this wickedness and meanness there is thrown a cloak of exalted pious professions, that, to those who know the workings of the party ring, are most revolting. Let this scandal go on developing and in a few years the clergy of the Church of England, in the diocese of Toronto especially, will rank on a level with the ministers of the meanest sects. The work of depravation has already begun.

EVIL HAS MANY BRANCHES.

TO any one looking round for a subject to write an essay upon we suggest as a topic "The conceit of the present age." This topic might be illustrated by a thousand examples, its causes might be discussed, its evils, its ludicrous and tragic aspects, and the best mode of checking its growth.

It seems somewhat anomalous that in this age of specialization and the division of labor, there is a widespread belief in the popular mind that every man's judgment is equal to any other man's. This is the age of quackery. The duly licensed physician, educated for his profession, has rivals at every corner in men and women whose nostrums and treatment are superstitiously believed in even by our most respectable classes. Audacity carries more weight than special training with the masses even of our better educated citizens. There was a striking evidence of this conceit given a few years ago by the then Mayor of Toronto. The most distinguished hydraulic engineer in the world, Sir Frederic Bramwell, was in that city. He, as his manner is, made a thorough inspection of the machinery used for the water supply. Sir Frederick expressed his judgment of this machinery to be, that it was wasting \$10,000 per annum which might readily be saved. He was amazed at such waste being allowed to go on, being equal to the amount of interest, at the rate paid by the city, on \$250,000. He offered to state his views, and give his advice to the Mayor and Aldermen of the Board of Works, free, as he was only visiting the city for pleasure. This munificent offer, for the presence of such a world renowned expert could not have been secured for many thousand dollars, was laid before the Mayor of Toronto and declined! He, a mere trader, who had not even an elementary knowledge of mechanics, or engineering, considered his own judgment worth quite as much as that of the most accomplished, most distinguished mechanical engineer of this age! And so the citizens went on being fleeced, and are being fleeced to this day, because of this conceit we speak of.

It is a form of the same vulgar spirit which inspires men to take on themselves the duties of religious teachers without adequate training. It is the same spirit which provides them with congregations. It is the same spirit in one of its basest forms which moves men to assume academical titles, and to accept them, without the culture such degrees imply. It is this spirit that gives wealth to quack medicine vendors, popularity to faith healers, and the notoriety they so dearly love to charlatan philanthropists and evangelists.

One of the minor phases of this conceit is seen in the catastrophes that so frequently occur on our lakes, boating accidents that are so sudden and so heartrending. The citizen of to-day needs no training for anything. How to manage a boat, he thinks, comes by nature, but alas! how not to drown nature does not teach. As men sow they reap. Society is infected to the very core by this vile contempt for experience and special training. Our foul sewers breeding fevers, our wasteful public works, our scaffold accidents, boating accidents, are all branches of this upas tree of Conceit. Other branches are seen in certain of our Colleges where Professors are at work whose acquirements would not be visible unless viewed through the magnifying glass of party.

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