

DR. BROOKS' ELECTION.

The North East of Maine has the following comments on the election :

While the endeavor to substitute a reign of rationalism for the reign of faith is being so persistently made by those who claim to have an intense love for the spiritual welfare of their fellow men, it behoves all Bishops and Priests to guard with greater zeal and care than ever before, the interests of those within the fold of the Church.

We wonder if the so called liberal Christians who so enthusiastically endorse Dr. Brooks would have been quite as eager to secure his election if he had shown his breadth and liberality of thought by joining in their services and charities with Roman Catholics as freely as he has shown sympathy with the Protestant sects? And yet he is supposed to say daily, 'I believe in the Holy Catholic Church.'

For the first time, we suppose, on record, the secular press, representing the world, has elected a Bishop of our Church; for the first time on record all those who unite in disputing the claims of the Church-Catholic are uniting in the endeavor to elect a man a Bishop in the Church of God. The secular press which in its pride and power hesitates not to hold up to ridicule and contempt the standing committees which dare to act on their own consciences and according to their sense of duty is apparently forgetting itself in some of the particulars in which it seeks to advance the interests of its candidate, and is likely to do him more harm than good by bulldozing those who have it in their power to prevent his election.

Every Bishop at his consecration takes upon himself the following solemn promise and oath: 'In the name of God, Amen. I, chosen Bishop of the Protestant Episcopal Church, do promise conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.' The doctrine, discipline and worship of this Church are the principles of the Faith and Order which have been maintained unaltered since the days of the Apostles, and which are declared in the Book of Common Prayer and in the Canons of the Church. Such a promise as that above binds every Bishop to that interpretation of the Faith and Order which has always been put upon them by the Church in which he holds his office, and no one can consistently take such an oath who inclines to put private judgment in the place of the Church's law.

What means this great and unusual anxiety and interest regarding the election of Dr. Brooks, on the part of those who are hostile to the Church? Why do good old-fashioned Congregationalists and strict Presbyterians join with the Unitarians, whom they used to hate, in the popular cry for the appointment of a certain man as Bishop of that Church which they all used so heartily to despise?

Is this hubbub and clamor any proof of love and friendliness toward the Catholic Church and its ministry? Can those who hold the Apostles' Creed so far forget the faith they have always held essential to salvation as to fight side by side with those who deny the foundation fact of that faith, in their zeal to secure the very best man possible to fill a vacancy in the Episcopate of the Protestant Episcopal Church?

Are they so anxious for the prosperity of the Episcopal Church? Are they so convinced of the superiority of the Church's claims that they are willing to put her to the front in the work of evangelizing the world? Are they so full of love for the souls of men that they are ready to

sacrifice many long cherished principles for the sake of advocating the cause of a Church which they have hitherto considered the greatest obstacle in the way of Christian unity?

Is this interest in our affairs to be considered in the light of an interference or as an eager longing to promote the best interest of our Church?

We yield to no one in admiration of the personal qualities of the Bishop elect, but we are puzzled to understand the meaning of the popular clamor if it has not in view the breaking down of principles which from the beginning the Church has held as a most sacred trust.

MONTREAL DIOCESAN COLLEGE—SO-CALLED.

The following letter appeared in the *English Churchman* and *St. James' Chronicle*, London, England, ultra-Evangelical, on the 28th of May last:

DIOCESAN COLLEGE, MONTREAL.

SIR,—It is desirable to double the number of students in the Diocesan Theological College, Montreal, which is now affiliated to McGill University, and to this end I desire to make known, through your paper, that students who will serve three years in the Diocese of Montreal, after ordination, are offered the following advantages:—

1. A four years' University course. (Tuition free.)
2. A two years' theological course (tuition free), included or not, at the option of the candidate, within the above-named period of four years.
3. Board and lodging during the session of seven months and a half, from September 15 in each year, for \$105, or £21 sterling.
4. Total expense per annum coverable (apart from cost of clothes) by \$250, or £50 sterling.
5. With a possible reduction of expense during summer vacation, at the rate of \$20, or £4 sterling per month, if employed as a licensed lay reader in the diocese.
6. A partial University course of two years with theology.

Apply to the Principal, Rev. Canon Henderson, D. D., 896 Dorchester street, Montreal, Canada. The type of the instruction given is evangelical. Commissary in England, Rev. C. H. Waller, M A, St. John's College, Highbury, London.

W. HENDERSON, Principal.

May 11, 1891.

The letter discloses somewhat of the tactics being now pursued in order to fill up the Diocese of Montreal with clergy of one particular type, and great are the inducements offered. It may be that this begging for students—the almost paying them to come—may account for some of the failures already experienced.

But a more serious aspect of the question, perhaps, is this. The College claims to be *Diocesan* in character, though entirely unconnected with the Synod, the governing body of the Diocese, because, as we understand it, the Lord Bishop of the Diocese is its head. If so it would seem to follow conclusively if the type of instruction given is *Evangelical* (a term used as the characteristic of a party in the Church), that the Chief Pastor himself had ceased to be impartial, non-partisan, the Bishop of the whole Church, and had become the head of a mere party whose interests he was furthering. In view of assurances given before his Consecration, we would be unwilling to believe this, but such statements made by the Principal over his signature are calculated to produce this impression in the minds of many. If the College be *Diocesan*, we claim that the teaching given therein should not be confined to one particular line or type; it should simply be *Church* teaching, broad and distinct as the Church itself, and as the Diocese includes

many who, though Evangelical in the true meaning of the term, are not *Evangelical* in a party sense if the teaching be of one type only, we fail to see how oratories can be ordered to be taken up in *all* Churches in the Diocese in its behalf.

We would like to see the Montreal Theological College divested of all narrowness and party character. As such it would probably receive the hearty support of all; and would become a binding and uniting force in the Diocese.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

To the Editor of the *Church Guardian* :

SIR,—At the Monthly meeting of the Toronto Diocesan Board of Woman's Auxiliary, held in May, a report was received from the Huron Educational Committee. This was read by the Secretary and was fully discussed, about 65 members of the Board being present. It was moved by Mrs. Cummings, seconded by Mrs. Damoulin, "Resolved,—That in acknowledging the copy of the Report of the Educational Committee, Diocese of Huron, this Board while anxious to assist missionaries in every way possible, are of opinion that the establishment of a Central Home for the education of Missionaries children is unnecessary, and inadvisable, as there are not many cases where children need education away from their parents, and from the fact that good schools are being opened all over the country, such cases are not likely to increase. This Board would beg to recommend that the education of these children be undertaken by individuals, or Branches, in the various dioceses, by placing them for that purpose in private families, or existing schools, as near their parents as possible, and that a copy of this resolution be sent to the other Diocese Boards." Carried unanimously.

That the Woman's Auxiliary of the Toronto Diocese is carrying out the plan thus recommended is evident from the fact that at present some children of Missionaries are being educated in "existing schools," and one is taken by a member of the Auxiliary and is being educated with her own daughter.

This plan for carrying out the Educational movement having been settled for the Woman's Auxiliary of the Toronto Diocese by the foregoing resolution, it was not included in the programme for the Annual meeting, although Mrs. Boomer, when called upon as one of the visitors from the Huron Diocese, to say a few words to her fellow-workers, read part of a paper she had prepared on the subject.

Sincerely yours,

E. M. WILLIAMSON,

President Toronto Diocesan Board W. A.

SIR,—THE CHURCH GUARDIAN of May 20th, received this morning, says under the heading "Diocese of Algoma," that "There are now in this Diocese two self-supporting parishes, Sault Ste. Marie and Port Arthur." Please reverse the order of the names. By referring to the Bishop's last report to the Provincial Synod (1889), page 7, it will be seen that "Sault Ste. Marie has followed the good example set by Port Arthur, and declared itself self-supporting."

Port Arthur has the honor of being the first self-supporting mission in the Diocese of Algoma.

C. J. MACHIN.

Ryde, Isle of Wight, June 3rd, 1891.

THE Rev. J. Taylor Smith, who recently left England for West Africa, as diocesan missionary and canon under the Bishop of Sierra Leone, has reached his destination.