

confession, save in those exceptional cases expressly provided for in the Prayer Book.

VI. He deprecates the introduction of terms, whether relating to doctrine or ritual, from the language of other religious bodies, those terms having been long foreign to our Church.

The Provost affirms that his teaching has been and is according to the above statement of his views. It seems to cover the principal disputed points, and we should like to know what objections there can be to the doctrinal statement as enunciated by the Provost. It seems to show the latter gentleman to be a man of most moderate views, and far removed from those Ritualistic notions which the Association profess to fear as opposed to the principles of the Reformation. As the Association did not see fit to appear and support their charges, it is rather too much to expect the public to believe them in the face of the Provost's denial. Under the circumstances the Council of the College could only come to one conclusion, which they expressed in the following resolutions:

1. That this Corporation having, by notice of the cause for calling this special meeting, given to the Dean of Toronto, as a member of this Corporation, the opportunity of meeting the members of this Corporation, and openly before them, explaining the grounds or evidence upon which the statements referred to, in the notice of this meeting, as put forth by the Church Association, are based; express their great disappointment and regret that the Dean has not felt it to be his duty to be present at this meeting, and to justify or withdraw the statements made over his name, as Chairman of a Committee of the Church Association, in reference to the teaching of Trinity College.

2. That this Corporation having on this occasion assembled for the express purpose of inviting any members of the Corporation, and more especially the Dean of Toronto, to bring before the Corporation any evidence that they might possess, of such teaching in Trinity College as has been set forth in the report and appeal of the Committee of the Church Association, and no such evidence having been offered or even suggested, the Corporation declare that, in their opinion, those statements are entirely without foundation.

Whether the Church of England, in England, is a Protestant Church or not, we do not stop to inquire; but in Canada it certainly is, and the lands now possessed by that Church are the best evidences of the fact. The Act 31 George 3, Cap. 31, commonly cited as the Constitutional Act, authorized by its 36th Section, a reservation of lands for the maintenance and support of a Protestant clergy. These lands, commonly known as the Clergy Reserves, were claimed by the Church of England, not only as being a Protestant clergy, but as being the only Protestant clergy defined by the Act. The late Bishop of Toronto, at the head of his clergy, claimed the whole of the reserved lands, and endeavored to exclude not only the Dissenting Churches, but even the Established Church of Scotland. We cannot here detail the manner of settlement of this knotty question. It is sufficient to say that a large number of Church of England clergy are in possession of lands, and in receipt of incomes derived from the Clergy Reserves, and that they received these as being a Protestant clergy under the Act. Consequently, if they are not Protestant in the usually accepted sense of the word, they should refund the money and relinquish the land. Their attendance at the Diet of Spire need not be proved to constitute them a Protestant clergy. We arrive, therefore, at the conclusion that if the Church of England is Protestant in no place else, it is Protestant in the Diocese of Toronto. We think so because it holds on to the Protestant endowments. When the late Bishop was agitating the rights of the Church of England so zealously, who ever heard of that Church being anything else than Protestant? Who ever heard of the Diet of Spire then? Surely so much land was never set aside for those nineteen Protestants who had been dead and buried for two hundred years, and who, moreover, were not clergy, but laymen?—*Montreal Gazette*.

## U. S. Church News.

### ILLINOIS.

Correspondence of The Church Journal and Messenger.

297 West Taylor street, Chicago, Feb. 21, 1875.

MESSRS. EDITORS: Will you announce in THE CHURCH JOURNAL that the Rev. Dr. DeKoven, Bishop-elect of Illinois, has signified to the Committee his acceptance of that great responsibility, and that the Bishops and Standing Committees consenting, he will in due time enter upon the duties of the office to which he has been called.

GEO. F. CUSHMAN,

Racine, Feb. 18.

To the Rev. Dr. Chase and others:

MY DEAR BRETHREN: In reply to your letter informing me of my election to the Bishopric of Illinois, allow me to say that I hereby accept the office to which the Diocese has elected me, and should the Standing Committees and the Bishops approve the testimonials and consent to the consecration, I will with the help of God seek to be your faithful and loving Bishop. I am respectfully and truly your brother and servant in Christ,

JAMES DE KOVEN.

### INDIANA.

INDIANAPOLIS, Feb. 25, 1875.

At a meeting of the Standing Committee of the Diocese of Indiana, held in the city of Indianapolis on the 25th day of February, 1875, the testimonials of Dr. De Koven, Bishop-elect for Illinois, being under consideration, the following preamble and resolution were adopted:

Whereas it has been certified to this Standing Committee that the Rev. James De Koven, D.D., of the Diocese of Wisconsin, has been elected as its choice for Bishop, by a special Convention of the Diocese of Illinois, held in Chicago on the 3d, 4th, and 5th of February, 1875; and this Standing Committee, as well as the other Standing Committees in the several Dioceses within the United States, are, by canon, authorized to act upon the testimonials of Bishops-elect, whenever such testimonials are to be submitted to them for their determination;

And whereas the said Bishop-elect for Illinois has openly declared, in many ways, his acceptance of, and belief in,

the doctrine of Eucharistic Adoration, and particularly and formally has avowed such belief in the General Convention of 1871, as may be seen in the published debates in the House of Deputies for that year; and furthermore, that the said Bishop-elect does advocate and bear confession, in cases other than that authorized in our Book of Common Prayer; that he commends and encourages the habitual practice of Auricular Confession;

And whereas the Bishops of this Church, in their Pastoral Letter of 1871, have officially condemned in plain terms the doctrine of Eucharistic Adoration, declaring it an "awful error, antagonistic to the doctrine of the Church, the teaching of God's word," and that "it puts in peril the souls of men"; and in the same Pastoral Letter, the customary use of the Confessional is pointedly condemned also;

Therefore be it resolved, by the Standing Committee of the Diocese of Indiana, that our action on this solemn occasion must be in accord with the action of our Reverend Fathers, the Bishops of this Church, who have made our duty plain before us, by their official condemnation of the doctrine of Eucharistic Adoration, and the habitual or customary use of the Confessional. They have in clear and definite language spoken to us, and to the whole American Church, of the dangerous errors involved in those imported doctrines. What they officially condemn in Church doctrine, we should, as loyal Churchmen, condemn also. We therefore reverently accept the teaching, and will follow, by God's help, the wise and safe counsel of our Bishops in this painful emergency, and do declare that we cannot give our "testimony without partiality or affection, in the presence of Almighty God, that the Rev. James De Koven, D.D., Bishop-elect of Illinois, is not, so far as we are informed, justly liable to evil report for error in religion," as is required of us by canon, when consent is given to the consecration of a Bishop-elect; and we do hereby refuse to give our consent to his consecration as Bishop for Illinois, and hereby authorize the Secretary to notify the Standing Committee of the Diocese of Illinois, of the action of this Standing Committee, and transmit to them a copy of this resolution.

### KENTUCKY.

LOUISVILLE, Feb. 27th.—At a meeting of the Standing Committee of the Episcopal Convention for the Diocese of Kentucky, it was resolved not to consent to the consecration of Dr. De Koven as Bishop of Illinois.

### LONG ISLAND.

At a meeting of the Standing Committee held on the 22d ult., consent was given to the consecration of the Rev. George De Normandie Gillespie, Bishop-elect of Western Michigan.

T. S. DROWNE, Secretary.

### LOUISIANA.

Correspondence of The Church Journal and Messenger.

At a meeting of the Standing Committee, held on Monday, Feb. 15th, 1875, the Rev. John Percival, D.D., was elected to fill a vacancy caused by the consecration of the Rev. Wm. F. Adams, and the Rev. John Francis Gimult was elected President.

### MINNESOTA.

Correspondence of the Church Journal and Messenger.

MESSRS. EDITORS: Since my return from the General Convention, I have suffered intense pain. My physician has advised me to go to a milder climate until warm weather. My great anxiety is for the work which is so near to my heart. I shall be grateful for any aid which friends may send to our Warden, the Rev. George L. Chase, Faribault, for our Divinity School; or to my brother, the Rev. George B. Whipple, Faribault, for Diocesan Missionary work.

Asking the prayers of the kind friends to whom I owe so much, I am your friend and brother,

H. B. WHIPPLE, Bishop of Minnesota.

Faribault, Minn., Jan. 20, 1875.

### MISSISSIPPI.

Correspondence of The Church Journal and Messenger.

Between the close of the mission at Birmingham, Alabama, and the commencement of the mission in Louisville, Kentucky, the writer visited Jackson and Vicksburg, Mississippi, and learned what will doubtless interest your readers.

Though St. Andrew's church, Jackson, was destroyed during the war, through the liberality of friends abroad, and the zeal and self-sacrifice of the Rev. Dr. Crane and his parishioners, a new edifice has been erected. Though the church needs the spire without, and a new organ within, it has been opened for public worship; and if the friends who imparted Phoenix power to the ashes of the old church, could see the capacious new edifice that has taken its place, and the large congregation who worship therein, they would not repent of their good work for Christ and His Church. It is evident that "St. Andrew's is a live parish." To benefit the sick and needy, and supply them with food, raiment, and medicine, and watch with the sick, and bury the dead, on July 29th, 1872, the "Brotherhood of St. Andrew's" was organized. Since that date they have made many sad hearts glad, and alleviated the sorrows of the suffering. They have also organized an interesting Sunday-school in the Penitentiary, and inaugurated Church services in the jail. Both men and women have come to the help of the Lord, for "The Daughters of St. Andrew's" have earned and contributed for parish purposes between three and four thousand dollars. In a little over two years the Ladies Aid Society have contributed nearly fourteen hundred

dollars towards the payment of the debt on the rectory. And through practical sympathy from abroad, and hearty coöperation at home, the parish has kept its head above the water flood of sorrow, singing "God is our refuge and strength, a very present help in time of trouble." On the Sunday before Lent the writer accompanied J. D. Sidway, Esq., to see a specimen of "Church work in the Penitentiary." Mr. Sidway is the superintendent of the Sunday-school herein carried on by St. Andrew's Brotherhood. Those who were born freedmen, and "freedmen" now in bondage, sat side by side on seats placed between the tiers of cells. The service was said by the superintendent, and the prisoners devoutly joined in the services and heartily responded. I heartily wish that all who assemble in gothic churches would behave as devoutly, respond as audibly, and sing as fervently. At the close of the liturgical worship the prisoners formed into classes, and it was interesting to hear them read the Holy Scriptures and recite the lessons. At the close of the Sunday-school session, the writer delivered an address on "The Prison of Condemnation opened by Christ's atonement," which, I trust, God blessed to the spiritual consolation of those confined within the Penitentiary gloomy gates. It is cheering to know that there are devoted Christians therein, for the labors of the Brotherhood of St. Andrew's have been crowned with God's blessing, and proclaimed "a great work," by the Bishop of the Diocese. A goodly number have been taught to recite the Catechism, and to take part in the services of the Church. Since the formation of the Sunday-school many have been taught to read, who did not know the alphabet. A goodly number have been baptized by the Rector of St. Andrew's.

Confirmation in the Penitentiary has been administered on two occasions, and about twenty-seven of the prisoners confirmed. When the Bishop administered the Holy rite, his heart was moved by what his eyes beheld, causing him to say: "In the subdued but earnest demeanor of the candidates I seemed to see an assurance that the instruction given them had reached their hearts, and made them already freedmen of Christ, though they might yet live for years, and even die, at last, in bondage to the laws of society." After the laying on of hands, I delivered an address on the duties of a Christian life, and the solemn obligations which their Confirmation had brought upon them, and left them blessing God for putting it into the hearts of these dear brethren, to care for this offscouring of men, too generally left to wear out their imprisonment without one thought or throb of pity from that outside world, who, from less temptation, and better instruction and restraining grace, have been kept from coming into like condemnation.

Though the writer could not arrange to hold a Mission in Jackson, in the morning and in the evening of the Sunday before Lent he preached to a large and attentive congregation in St. Andrew's new church. To fulfil another promise made at the time of the General Convention, the writer visited Christ church, Vicksburg, and was cordially received by the rector, the Rev. Dr. Sansom. Christ church is the parent church in the city. The Rev. Stephen Patterson, who fell in the fearful epidemic of yellow fever in 1853, was at that time the devoted rector, and whose memory is still green. But though before the war this church was one of the strongest parishes in the South, the ravages of death and "murder in uniform" have made sad havoc, and weakened its strength.

The parish has been cast down, but not destroyed. For the communicants now number one hundred and fifty, and is blessed with a large and flourishing Sunday-school. The Rector and his family are highly esteemed, and the parishioners have recently shown their appreciation of their Rector's ten years of faithful labors by erecting an elegant rectory adjoining the church, which is considered one of the finest residences in the city. The writer could not tarry to hold a Mission, but introduced the Lenten series of services by preaching in Christ church, Ash-Wednesday morning and evening.

The Church of the Holy Trinity was organized since the war; and about four years since the parish commenced a capacious edifice, which when completed will be one of the finest edifices in the Southwest. What the writer has seen and heard since he came South, has made his heart ache. Zion's harp is hung on the willows of adversity, and she cannot now joyfully sing the songs of Zion. She needs the oil of joy for mourning, and the garment of praise for her spirit of heaviness. Her heart is too tender to bear much irritation, and with worldly prospects blighted, she needs strong consolation. Were the Saviour on earth He would command "Sheathe the sword! send ambassadors of peace! Let the Church, as My representative, send forth Evangelists to obey the mandate

Comfort ye, comfort ye My people, saith your God;  
Speak ye comfortably to Jerusalem in the South!

J. W. BONHAM.

Louisville, Ky., Feb. 17, 1875.

P. S.—An interesting Mission is now in progress in Grace church, of this city.