

THE
TENTH ANNUAL ADDRESS
OF THE
BISHOP
OF THE
DIOCESE OF ILLINOIS.

TENTH ANNUAL ADDRESS

OF THE

B I S H O P

OF THE

DIOCESE OF ILLINOIS.

1861.

PUBLISHED BY ORDER OF THE CONVENTION.

Digitized by the Internet Archive
in 2010 with funding from
CARLI: Consortium of Academic and Research Libraries in Illinois

BISHOP'S ADDRESS.

Brethren of the Clergy and Laity of the Convention, and of the Diocese :

It is my duty to lay before the Convention, and through it, before the Church in the Diocese, the record of my official acts for the past year. The usual mode of doing this is by retracing the steps of travel and service, noting with brevity the distinct visits, and mingling with the routine of work the peculiar incidents of parochial life and change. This is not required as evidence that the Bishop is doing, or trying to do, his appointed labor, but in the spirit of our family bond and common brotherhood; in order that the Diocesan Church may be grouped in intelligent sympathy, and its practical work of love be carried on with fidelity, wisdom and combined strength. There is a painful sense of isolation in the majority of the Parishes, and they magnify the pressure of individual feebleness, poverty and discouraging struggle. Minister and people often feel as if they were alone, and the aspect in which they regard their own efforts and sacrifices is that of a forlorn hope against the manifold antagonism which assails or bars the way. The secret craving of the heart is for sympathy—intellectual, moral and ecclesiastical. Each one pines for some palpable reality without, to sustain the reality of his own soul in its deep convictions and benevolent aspirations. The ideal of his church life, even with its profound principle, floats off at times as something visionary and dream-like. The personal trials and unsuccess become to him the discouragement of the whole Body of Christ; and almost moodily he allows hope to droop and faith to fail, as if, according to his experience, the “gates of hell” had prevailed. There is help for the Minister in this too natural depression, in the mere practical

acquaintance with the trials of others. He endures better, because he finds his own a common lot, which is not therefore to be explained within the crushing responsibility of his own neglects or infirmities. A suffering Church, led in the foot-prints of a suffering Savior, has a dignity and a daily martyrdom which makes vexations and cares solemn and high-toned, and fringes the dark cloud of present or prospective trial with "silver lining" from the rainbow of the Throne. In what was agony of trial had private grief told its tale, the Apostle calmly remarks: "There hath no temptation taken you but such as is common to man,"—assured that in this broad fellowship of human exposure the individual heart would be soothed, and appreciate more health ully the real strength and effective consolation: "God who is faithful will not suffer you to be tempted above that ye are able." "My grace is sufficient for thee."

But, thank God! it is not fellowship of suffering alone that we find as we compare our common work and group our strength. It is combination of effort, the aggregate of progress, the cheering of success; "here a little and there a little," until "the little one becomes a thousand, the small one a strong nation;" and the quiet rain-drop sparkles in its identity with the deep and glorious ocean.

From our own annual Conventions I trust that comfort and buoyancy have many a time been thus caught; and that minister and laymen have gone back to their Parish in conscious exhilaration, even though it were "a lodge in the wilderness." The mind and heart rise up, braced and springing, as do our physical frames when dull rain ceases, the leaden sky breaks into flashing sheen, and the clouds wheel into a phalanx of motion and beauty. No one, with any manly and hearty feeling of Church-life, ever attended an opening service of the General Convention, or has been identified with its sessions of earnest work and thoughtful charity, that has not realized this influence. Few men or women in the Church read the description of Bishop after Bishop, filing in and around some spacious chancel, clad in their official vestments, and numbering close on two score; the sanctuary thronged with hundreds of the Clergy, picked representatives from thousands; laymen, distin-

True spirit of Convention—Legislation—Canon Law: its inner life—Influence of fidelity to it.

guished in every class of life, giving time and counsel and honored name to the interests of the Church—few can read of the assembly or doings of such a Council without an honest pride, which renders each bolder in giving reason for the hope which is in him, and readier to meet the claims of “the household of faith.”

Hence we come at once to the true spirit and aim of our Conventional meeting, to make the Church stronger and our hearts braver for work and suffering by all that we see, hear, do and feel, as we place ourselves—in the dignity of personal humility, and the subordination which the Divine Head has constituted as His own—in the well-knit membership of a single body, which, with head and feet, the comely or the less comely, still makes a common life of our weakness and strength, diversities of gifts and infirmities of nature, “in honor preferring one another.” The legislative spirit of our assembly is not intended to be in the sharp contest of rival politics, and the ordeal of a standing opposition: it is for rule and law which increase the confidence of the individual by the sense of superintendence, directing the way and defining the bounds of corporate duty. It is a pledge of mutual support in a common cause. The prescriptions of its Canons, where they affect general or vested interests, are intended to be followed with strict and conscientious fidelity; for it is evident enough that the whole executive depends upon the integrity with which each member, in his appointed place, meets the requirements through which means are provided for the support of the Church’s servants, and the “venture of faith” she is constrained to make for aggressive and intensive progress. But the inner-life of Canon law for the benevolent work of the Church is deeper than this: it has a soul within its strait-lined body. No matter whether entitled “Canon for the support of the ministry,” for “Parochial assessments,” for “Missionary collections,” or for “Aged and infirm clergy,” the dry form of prescript law is in reality a living, loving bond. The spirit of it is, as if brother grasped brother by the hand in mutual pledge, and in view of relative wealth, or want, or work, said to him: “Rely on me, Brother, to be and to do exactly according to that law of charity.”

And in the strength of this common oath, Ministers should return to the poorest as to the richest parishes, and Laymen to their brethren of every degree, with a trust in the obligation, that each will do his best; that the Diocesan Church, with all besides, has also, a heart; that there, no naked loneliness or isolation, no pampered fullness, no stand-aside selfishness and lust of patronage shall overmatch the fellowship of the "sacramental host," and the laws of sympathy recorded in heaven. Sympathy—the cords of which are twined of many strands; where the gold of the sanctuary and the purple of wealth and the virgin-white of heavenly love cover and adorn the strong homespun of the private life; sympathy—whose cords are firmer than iron, light as the "daisy chain," and sweeter than a thousand flowers; sympathy—that makes strong to labor, heroic in endurance, and generous in consecration, because there is kind appreciation and ready help. The strongest lean upon it with manly trust, and the weak totter to it as to a mother's lap. This is the bond of the Church of Christ, and is the real inner-life of the Church's work and fellowship. It is that which should sparkle on the surface and underlie the grave business of our Annual assembly, refresh us while together, make our step cheerier as we turn homewards, mellow our voice as we tell the story of pleasant hours, and ring like music when we plead as ministers for the gifts to be laid on the broad altar of the Diocesan Church—"a sweet savor to Christ."

It matters not if such words as these sound passionate and dreamy as they glide over the hard reality of past experience and our selfish consciousness. They are true. And though the ensign may be blazoned for us now only on a far-off sky, still the cross thus revealed may supplant the "Fascies," and "IN HOC SIGNO" become the watchword even in the dust and strife of militant life. Nor are some of us without experience that this is true. We have gleaned it as we walked aside from the other reapers; or found that where Christ multiplies the beggarly provision, even the fragments that remain may fill baskets full. But we want it to be instinctive, gushing, overflowing; we want it as the "much

Deceased Bishops: Bishop of Alabama—Assistant Bishop of Pennsylvania.

grass in the place," the common air which is balm; we want sacrifice and toil, honesty and liberality, loyal, resolute, obedient work to "make broad plates for the altar," and not tinsel spangles for our own self-pleasing. It is needful that we measure how weak and naked we are as men, and how scried and potent we may become as Christ's Own: then shall we "see and flow together, and our heart shall fear and be enlarged, because of the abundance that shall be given unto us."

As I left the mention of my own poor record of service, tempted by thoughts spontaneous from inward yearning or the imparted griefs of other bosoms, so now I return to it past the "grave and gate of death." It is meet so to do: well for the living Bishop to cast his eye back or forward, standing by the bier of his dead Brothers. The work "while it is called to-day" gathers urgency, and the heart hushes more easily its vanity and complaints, when drawing near to those who have just "finished their course and rest from their labors." Close and thick lie these memorials. One breathes out his willing soul, just as the cannon booms that shivers a nation's glory; another drops alone, panting on the dusty highway; and a third "bows himself upon the bed's head" at three score and ten, thankful that a weary life is ended. It were well to die in any hour or way—for life has earned its best—when a man goes away followed by such mourning and eulogy as has the good Bishop of Alabama, or the Assistant of Pennsylvania.

The characteristics of the Rt. Rev. NICHOLAS HAMNER COBBS were so beautifully distinct and so widely appreciated in every period of his ministry, that each one involuntarily describes him as if copying a spiritual photograph: the same lines of gentleness and firmness, simplicity and power, zeal and discretion, strength and humility, wisdom and innocence, as Preacher, Pastor and Bishop. We gaze at it confidingly, until assured that the Brother spake truly when he said over his corpse, "He was one of the holiest men I have ever met, and the very radiance of his face told the passer-by that he lived with Jesus."

The Rt. Rev. SAMUEL BOWMAN, with the coronal of a brief

Episcopate of three years, finished a real life of devout work through a uniform ministry, with attainments of scholarship, and better attainments in the moral and divine, which have won from all, however related to him in the strife of opinion, a common testimony of admiration and grief.

With the Rt. Rev. BENJAMIN TREADWELL ONDERDONK, Bishop of New York, I have been united in all the changes of my own life, from boyhood onwards. With him, as Professor of the Nature and Polity of the Church, my student life in the General Seminary was drawn into indulgent intimacy: under him, as Bishop—successor to the one on whose arm I lay as an infant at the Font—I wrought out the large share of my Pastoral life; and when the vicissitudes came of his resolute ministry, and the discipline of the Church fell upon him, I was participant in the griefs and struggles of his bewildered Diocese. I have watched his wonderful submission to that strange burthen; the fealty with which he honored its authority, while he consciously denied its justice; the martyr firmness with which for long years he refused the open refuge of the Civil tribunal; the plaintive meekness with which he confessed error and bewailed sin; the honest self-respect with which he steadied himself at the line where conscience absolved him; the daily testimony of his devotional life; the quiet seclusion with which he walked the streets where homes and graves were precious from birth-right, and an unbroken franchise of the heart—where the infant had smiled as angels whispered; the boy had played; the collegian donned his manly honors; the pastor threaded its waste places, and endeared himself in its more stately homes; where the mitre was laid upon his brow, and where, through these changes, the sanctuary grew of the husband and father—until at last the step became feebler, and the back bent, and other generations than his own said, as they passed, “the poor old Bishop is going.” These things have I seen and felt, until I longed that the penalty could be remitted, the touching pleading heard, and in restricted form at least, that he might again stand to preach the Word, and minister the Sacraments, and lay hands on some young head, and be borne to his grave with-

out attainer on his estate as Bishop in the Church of God. Wiser than myself, in solemn Council, thought it could not be: the door of hope was closed on his last longing for earth, and now the grave has closed on his labors, his failings and his sorrows. But we cannot forget his large, vigorous, unselfish nature; his working powers inexhaustible at the service of all who needed; his inimitable courtesy and social kindness; the hand generous to carelessness; his crowded work and ringing voice that disdained fatigue; his chivalric truth in the utterance of his matured convictions; his dauntless action where right, as he thought, led the way; the inflexible constancy of his life's opinions and attachments; the vigorous harmony of the man, faults and all; the gentleness that made the firmest and hardest qualities instinct with love; such traits as these—and more also far—will many living carry in heart-remembrance, and posterity receive and keep "IN MEMORIAM."

In the month of October a parishioner of my early ministry in Rochester, N. Y., and for a quarter of a century a citizen of Illinois and valued friend of Bishop Chase, ended a life more than usually characterized by suffering. When our paths of life first met it was by an open grave, where we laid at once his three children, two of them lying with twined arms in the same coffin. When I found him again, and strangely once more our ways met in spiritual relationship, the slow gnawing of disease—a speck on the surface—was consuming life with terrible certainty. For years he bore it, and a tender wife nursed him until she went to rest, and the daughter took place in that patient ministering; until welcome death came at last, and COMSTOCK HANFORD finished his course in faith with glad willingness to be away and be with Christ. I went to Lockport and performed the funeral services with such testimony and appeal as his life had well earned.

RECORD OF ACTS.

On the adjournment of the last Convention, on my way to Chicago, I visited St. John's Church, Kewanee, and officiated morning and evening of Sunday, Sept. 16, fifteenth after Trinity. Dr.

Chase preached in the afternoon, on which occasion I confirmed *eight*, and *one* afterwards in private. The parish continues under the charge of Rev. J. B. Richmond; and although, like all others this year, suffering from the mercantile depression of its supporters, is faithfully administered, and “zealously affected” in church love.

On December 14th I started from Chicago, on a Visitation along the Illinois Central Road, accompanied by Rev. J. W. Osborne. In the evening of this day preached in Onarga, using the Congregational church. On Saturday morning there was service and the Holy Communion, and after that, at a private house, I baptised three infants.

In the afternoon we went to Mattoon, where, on the third Sunday in Advent, I preached three times and confirmed *two*.

On Tuesday evening I preached, and confirmed *two* in Centralia. It was deemed expedient to postpone an appointment made for Salem until a later period.

These parishes contain in each a few faithful Churchmen; but it is difficult for them to sustain the expense of services every fortnight, and except for the very limited salary which Mr. Osborne is content to receive, it could not be done.

December 19th I consecrated St. John's Church, Decatur, to the worship of God. The Instrument of Donation was read by Lowber Burrows, Esq., and the sermon preached by myself. It was a stormy day, which prevented the attendance of several clergymen who were expected, and a portion of the congregation; but the dedication finished a work which has called forth exemplary effort and sacrifice to carry through. The congregation is united and growing under the effective charge of the Rev. William M. Steel.

From the 19th to the 24th of January I was at Jubilee College. On Sunday A. M., 20th, I preached, confirmed *fourteen* and administered the Holy Communion. Among those confirmed were five who were students of the College, three of them preparing for Orders. On Wednesday, the 23d, I held an Ordination at which Erastus De Wolf, Jr., was admitted to the Diaconate. During my visit a meeting was held of the Board of Trustees. The Institution

is becoming more a Training School for the ministry. There are at present eight young men thus engaged, and the burthen of support falls on the funds of the College. It will be impossible for us to continue the good work, unless we are aided by contributions from the Diocese and other parts, as well as by a larger number of paying scholars. In this last respect the Clergy could aid us effectually, by turning the patronage of those in their parishes who educate their sons away from home, to our Diocesan Institution.

January 27th I officiated in St. Thomas' Church, Morris, where Rev. C. A. Gilbert officiated at that time, in connection with Naperville. I spent Septuagesima Sunday there, and confirmed *six*. They have been for sometime without a Minister, and with a good lot, and the stone on the spot, they cannot collect sufficient means to warrant the building of the Church edifice.

January 28th, in Christ Church, Joliet, I preached, and confirmed *seven* presented by the Rector, Rev. John Wilkinson. This parish sustained a severe loss a short time after in the death of one of its most generous supporters, and the earnest friend of its pastors, Hon. NELSON D. ELWOOD. His loss was felt as a public grief, and he was borne to his grave by a large crowd of his fellow citizens. It followed another, of like severity to the interests of the parish, in the sudden death in Chicago of HENRY L. WILSON, a man full of zeal and sacrifice in the Church's behalf.

January 29th, in the Church of the Redeemer, Wilmington, under the Rectorship of Rev. C. B. Stout, I confirmed *four* after preaching. Mr. Stout has since left for the Diocese of Iowa, and the parish is temporarily supplied, in connection with Pontiac, by Rev. Albert E. Wells, deacon from Wisconsin.

From there I went to another place of Mr. Gilbert's ministrations, St. John's, Naperville, and confirmed *four*. Service was held the evening previous, at which Mr. Wilkinson preached, who had diligently kept up occasional services from Joliet, until relieved by the assistance of Mr. Gilbert, as Deacon.

The Public Fast, Jan. 4th, recommended by the Civil Authority, I appointed to be observed in the Churches of the Diocese, and

Record of Acts: Holy Communion, Chicago—Marengo—Belvidere—Institution.

issued a brief Pastoral Letter on the subject, with a prescribed Service and prayer for use in the churches as the exigency might continue to require. I observed it myself in the Church of the Holy Communion, Chicago, where I preached morning and afternoon. As the cloud then threatening has grown darker, and the rumor of war has advanced to the awful existence of it, we are again called to national contrition and supplication. I shall immediately issue suitable appointments for its public services; and beg that it may be observed with solemn fidelity by our whole Communion.

As the parish of the Holy Communion was without a Rector, I took charge of it, and for three successive Sundays filled the pulpit.

Sunday, February 17th, spent in Marengo, and confirmed *eleven* at the evening service; and was there again on the following Sunday, when I confirmed *five* in the morning. In the afternoon I catechized the children of the Sunday School, and distributed books. In the evening I preached, and confirmed *three* not able to be present in the morning, making a total of *nineteen*. The parish has zeal and strength, although with limited means.

On Monday, the 25th, I preached, and confirmed *five* in Trinity Church, Belvidere; and the Vestry presented a unanimous request for the Institution of the Rector, Rev. Isaac P. Labagh. After a meeting with the Vestry on Tuesday, I consented to do so, and appointed the next Sunday for the service. The Rev. Mr. Scofield, who had recently accepted the Rectorship of Emmanuel Church, Rockford, met me here and assisted in the services.

Went on to Rockford, and in the evening preached, and confirmed *two*—Mr. Stephen T. Allen, and daughter. Mr. A. was admitted a candidate for Orders, having been a Congregational minister; and his Ordination to the Diaconate has since then taken place.

On Sunday, March 3d, third Sunday in Lent, I fulfilled my appointment in Belvidere to institute the Rev. I. P. Labagh. In the morning I preached, and in the evening the Rector himself.

On my return, on Monday, I visited "Euphemia Hall," Marengo. After Prayers in the Chapel, attended the different recitations of the pupils, who at noon assembled again in the Chapel, when I had

the pleasure of addressing them. It is the desire of Mr. Labagh to make this Institution a thorough and permanent Church School, where her daughters may be well educated under competent supervision, and a discipline in harmony with their Christian obligations and privileges. The matter was introduced to the notice of the Convention last year, and the purposes there expressed in my Address, in behalf of Mr. Labagh, are still unchanged; and the whole subject is fairly before the Diocese for any action, individual or corporate, which may seem likely to promote the object of Female Education.

On Sunday, March 10th, officiated in Dixon, administered the Holy Communion and confirmed *five*.

In the evening went alone to Grand Detour, and after service and sermon confirmed *three*. The Rev. A. J. Warner officiates regularly in both places, but was prevented by sickness from being present.

From Grand Detour I went to Polo, preached, and confirmed *five*. The Church building is in use, but not quite finished.

On the morning of the fifth Sunday in Lent I visited St. John's Church, Chicago, where I confirmed *ten*. The afternoon appointment in Christ Church failed; when I attended at the appointed time, I found that no preparation had been made for the service. I have heard since, incidentally, that the notice, although mailed at the same time and in the same manner as those for the other City Churches, did not, it is said, reach the Rector.

On the following Sunday I visited Grace Church, Chicago, preached, and confirmed *seventeen*. The Rev. Henry Stanley, from Western New York, assisted in the services.

In the afternoon of the same day I preached, and confirmed *twenty-three*, in St. James' Church, Chicago.

An appointment for Trinity Church, for Good Friday, I was requested by the Rector to postpone until the Confirmation could be administered in the new Church edifice. Since September, 1859, there have been only two persons confirmed in this parish, and one belonging to it, in my own Chapel.

Record of Acts; Passion Week—Bishop's Chapel—Rev. J. Wilkinson, Chaplain—F. A. Juny.

During Passion Week I held service twice a day in the building previously belonging to the Parish of the Atonement, but which I had purchased a few weeks before as a "Bishop's Chapel." I appointed the Rev. John Wilkinson my Chaplain, he still continuing Rector of Christ Church, Joliet, and the Rev. C. A. Gilbert, acting as his Assistant.

On the reception of the Rev. F. A. Juny into the Ministry of our Branch of the Church, he also became attached to it as a minister to the French population, and, as occasion may offer, to the German. The number of French residents in Chicago is probably three thousand; and although the work among them must, on many accounts, be attended at first with very limited success, we have found no cause for despondency thus far in the trial made. Several favorable points are opening for our services in German.

Rev. Erastus De Wolf, deacon, has been attached during the week to the Chapel work; and on Sunday acts as Missionary by my appointment and the invitation of the parishes at Onarga and other places.

On the Saints' and Holy days I have lectured in my Chapel, and on the Lord's day officiated alternately in it and in the Church of the Holy Communion, when not engaged in Visitations.

I have made arrangements for the enlargement of the building, and have purchased additional ground in the rear for that purpose. It is a work of individual responsibility, but affording me increased opportunity for the "Ministry of the Word," and the fuller exercise of my Episcopal Pastorate.

Its statistics will be duly embraced in the Journal of the Diocese, and include ninety-seven regular communicants, and about twenty-five who have communed without formally giving their names. There have been in the four months, one adult baptised and fourteen children, eight funerals, two marriages. The Sunday School contains a hundred and five scholars. *Eleven* have been confirmed.

Thursday, April 11th, I was in Christ Church, Ottawa, where, after sermon, I confirmed *fourteen*. Shortly after my visit, the valued Rector and wife lost, within a few days, both their children.

Record of Acts: Farmridge—Tiskilwa—Princeton—Providence—Resolutions—Lacon.

I record the bereavement with deep sympathy, and thankfulness that the Heavenly Comforter has enabled them to bear the dreadful trial with christian fortitude and submission.

From there, in a heavy storm, the continuance of which affected the service, I proceeded with Rev. H. T. Heister to his home and parish in Farmridge; and in the afternoon preached, and confirmed *one*—four others, duly prepared, being prevented from coming by the swollen streams. I rendered, in consequence, later in the season, another visitation to this rural flock.

Sunday, 14th, second Sunday after Easter, my morning service was at Tiskilwa, where we occupied the Methodist church. The Holy Communion was administered, and I confirmed *seven*. In the afternoon went to Princeton, where, in the Presbyterian house of worship, I again preached, but there were no candidates for Confirmation.

On Monday, April 15th, went to Providence, and again preached without Confirmation, but administered the Lord's Supper. On my return to Tiskilwa, at the Rector's house, I met a large body of the parishioners, and spent with them a pleasant evening, at the close of which were devotional services, and by the Vestry I was presented with a series of Resolutions, conveying, in the name of the Parish, very kind expressions of personal attachment and official confidence. I have been favored with similar acts of kindness from the congregation at Princeton, and previously from Springfield.

On Tuesday, April 16th, took the train for Lacon, where in the evening I occupied the new Chapel, finished since my last visit. The Rev. C. P. Clarke has been appointed to a Chaplaincy in the army, and the parish is now without a minister. There were no candidates for Confirmation.

From Lacon I went to Peoria, preached Wednesday evening and confirmed *three*.

Here I met Rev. Charles F. Loop, who had recently taken charge of St. Paul's, Pekin, to which I proceeded the next day. The small place of Worship here, built originally for a school house, has been much improved. The new Rector is esteemed, and the con-

Record of Acts: Farmington—Galesburg—Monmouth—Warsaw—Jacksonville—Chesterfield.

gregation is doing well, according to its number and means. The support is inadequate at present, without missionary assistance.

My next visit, April 19th, was to Calvary Church, Farmington, where, after the usual service, I confirmed *two*.

The next day I passed to Galesburg, and on Sunday, third after Easter, officiated in the morning in the new Church edifice, which is well arranged and in good taste. Confirmed *three*. Rode in the afternoon to Knoxville and preached; but there were no applicants for Confirmation.

On Monday, accompanied by Rev. Mr. Smithett, I went to Monmouth, Warren county. He had held service there, and prepared *two* for Confirmation, whom he presented. The Episcopalians there have since applied for permission to organize, which I have gladly given; and the prospects are fair of a permanent congregation.

My next appointment for Wednesday, April 24, was in Quincy; but the Rector, having been for some time confined to the house by sickness, requested a postponement. I passed through the city, spending a few hours on my way to Warsaw and on my return.

At Warsaw, Rev. Mr. Bostwick presented *two* persons for Confirmation. I returned the next day to Quincy, on my way to Jacksonville, where I arrived by midnight; and the next day, Friday, April 26th, preached at an afternoon Service, and confirmed *eight*. Five of these were mutes; for whom the Principal of the Institution for the Deaf and Dumb interpreted my Address.

The Rev. Mr. Morrison became my companion on Saturday in my journey to Chesterfield, where, with great perseverance, the Rector had effected the completion of a Church. Sunday, fourth after Easter, it was consecrated, the fulfilment of hopes long cherished, and labors hard. The building was crowded, and the services awakened, apparently, great interest. *Seven* were confirmed. In the charge of Rev. D. W. Dresser, it is united with Carlinville, where, in the evening, I preached again; but there was no Confirmation.

The evening of Monday I officiated in Springfield, and baptized the infant of the Rector; confirmed *ten* and *one* the next day in private.

Record of Acts: Rev. F. A. Juny—French Services—N. Y. Bible and C. P. B. S.—Salem.

On the fifth Sunday after Easter, in my own Chapel, Chicago, I received with appropriate services into the Ministry of our Branch of the Church, Rev. FREDERIC AUGUSTE JUNY, who had been highly commended to me from the diocese of Kentucky, within which he had been for seven years resident. Mr. Juny was a Priest of the Diocese of Metz in France; left the Roman Communion about eight years since; has been engaged a portion of that time in education; and has resumed the active duties of the Ministry, owing to the special call for services in their own language by the large number of French converts in Kankakee County and elsewhere.

There are in and about the city of Chicago, it is said, as many even as five thousand French, and for the last four months I have been making, at my own expense, the experiment of a Mission among them. A Morning service is held on the North side of the river, and an afternoon one in my own Chapel. Through the kindness of the New York Bible and Common Prayer Book Society, we are supplied with a sufficient number of French Prayer Books. The services are attended by a number of persons who understand the language, as well as by those to whom it is vernacular; and although the permanence of the mission is not settled, there is more to encourage than dispirit us. The Holy Communion and the rite of Confirmation have both been administered by myself: at the former ten or twelve were thus united to the Protestant branch of the Church. It is my intention to add a service in German as soon as a favorable occasion offers. Even if an experiment of this kind fails to secure the popular interest, there is a satisfaction in having made it. The failure defines the limits of a present responsibility, and thus mitigates the anxiety lest a favorable call for missionary enterprise should be disregarded.

My next Visitation service was in the southern part of the State, where, on May 30th, at Salem, on the Ohio and Mississippi Railroad, I preached, and confirmed *two*.

Sunday, first after Trinity, I spent in St. Johns, Albion, preaching, administering the Holy Communion, and confirming *four*. The

Rev. Robert Ryall is the Rector, and ministering faithfully and acceptably; but I fear that the depression in the private affairs of the Episcopalians there will prevent them from supporting him; while the isolated position of the town leaves no opportunity for uniting with any other place. On Monday morning I solemnized the marriage of the Rector with Miss Elizabeth Tyrrell; and in the evening officiated in the Presbyterian Church at Olney, Richland County, and baptized an infant. There is no Church organization at Olney; but, finding that several desired to be confirmed, I spent the next day in visiting them, assisted by Mr. Ryall, who accompanied me thus far on his way to St. Louis. In the evening I preached, confirmed *three* and baptized two children. Mr. Ryall promised services on the the following Sunday, which he fulfilled.

Sunday, June 16, I held Confirmation in my own Chapel, and laid hands upon *nine*—one of them presented by the Rector of Trinity.

On the following Sunday I officiated in "the Church of the Holy Communion," in Chicago, which has continued under my special charge since that time. This parish was formed by the Rev. Mr. Whipple in 1857, now Bishop of Minnesota, to be sustained entirely by free-will offerings. The building was erected under his supervision in 1859. Since the congregation has been deprived of the pastorship and personal influence so well adapted for the work, it has gradually declined, until, on the resignation of its late Rector, there did not remain force and means enough to settle a successor. The building is on leased ground, and, unfortunately, so badly constructed as to have become already dilapidated, and requiring an outlay of considerable amount to put it in repair and security. Under these circumstances the Vestry, disheartened, closed it. Without very sanguine conviction of permanent results, I proposed to supply the Church with services from my own Chapel, officiating there, alternately, myself. This has been done, and still continues. The collections are very small; but the attendance on the ministrations is increasing; and I am not yet willing to abandon the prospect of the ultimate revival of its own corporate vitality, or some modified use of it for "the worship and service of Almighty God," which its guardians may devise or approve.

Record of Acts: Sycamore—Chapel Service on Holy Days—Freeport—Galena.

On Wednesday evening, July 26th, I officiated in St. Peters', Sycamore, and with the sermon and address, confirmed *three* persons.

By St. Peter's day, Saturday 29th, I had returned to Chicago, and lectured on the Collect for the Day in my Chapel. I advert to this to add that the Holy and Saints' days, being all observed by the appointed Services, I have in such cases, including Passion Week, added a lecture on the Collect or Epistle.

Thursday, July 4th, was religiously observed at the Chapel by morning and afternoon services; and on the former occasion with the addition of a sermon by myself.

Tuesday, July 9th, I held an appointed Visitation in Zion Church, Freeport, and confirmed *six*, using for the services the Presbyterian house of worship. The day previous there had been a violent storm, during which the Episcopal Church edifice, then undergoing extensive alterations and repairs, was prostrated and entirely destroyed by a whirlwind. It is a loss of peculiar severity to this congregation. Small and depressed in means, at best, its members had made a resolute effort to raise among themselves an amount for the enlargement of the building, which the encouraging growth of the congregation demanded. This had been expended; and the work, which had been delayed beyond reasonable time, at last promised to stand complete. In an instant all was gone; and I came on the ground to regard only a shapeless wreck, and meet a people in sorrow and dismay. It is a case which, in all its particulars, appeals to the sympathy of the Church at large; and already benefactions have been sent enough to warrant the raising the walls of a new structure, and to cheer the flock with an assurance that they will not be left to perish in their calamity.

From Freeport I went to Galena, and in the evening confirmed *seven*, presented by Rev. J. H. Egar, who has there recently succeeded the Rev. H. M. Thompson, returned to the Diocese of Wisconsin.

On the seventh Sunday after Trinity, July 14th, I celebrated the Holy Communion, in French, in my chapel, to fifteen recipients; being, probably, the first time that the Sacrament had been thus

administered in an Episcopal church at the West. The same remark will apply to the Confirmation at the same place, on Sunday, August 25th. The Rev. C. Locke, Rector of Grace Church, held service and preached one Sunday in the same tongue, on the North side in the Church of St. Ansgarius, during the winter.

On Sunday, July 21st, Rev. Erastus DeWolf, deacon, visited, as a Missionary sent by me, the congregation at Onarga; and in pursuance of the same work has continued to officiate there, and been to Aurora and other places. I hope to have a supply of diaconate ministrations always around me to work in the waste places of the City, and wherever, within reasonable distance, feeble or unsupplied parishes or unbroken missionary ground may require such contingent ministrations. It will be connected for the Deacons, resident near me, with supervision and instruction in their preparation for the Priesthood. Arrangements are on foot for the Clergy, Deacons and Students connected with my Church, residing together; thus forming an ecclesiastical Home where all calls for pastoral duty can be promptly met, and the social life be congenial and improving.

Saturday, August 3d, I examined for Deacon's Orders, assisted by Rev. Messrs. Wilkinson and Juny, STEPHEN THOMPSON ALLEN, late a Minister of the Congregationalists; and the next morning, being the tenth Sunday after Trinity, I admitted and ordained him to the Diaconate in my Chapel. The candidate was presented by Rev. Mr. Juny, who, from eight years' residence in this country, has acquired a free use of our language, and is quite competent for its liturgical and pulpit services. Rev. Mr. Allen preached in the afternoon and evening; and has since been stationed in Trinity Church, Aurora, and St. John's, Naperville.

The twelfth Sunday after Trinity I spent in Christ Church, Waukegan, preaching on both occasions of Divine service, and in the evening confirming *thirteen*. The Church building has been much improved in capacity and appearance by the addition of a Chancel; and in the short time of Mr. Wright's rectorship a very marked impression for good has been produced.

Record of Acts: Bishop's Chapel—City Missions, St. Ansgarius—Rev. Jacob Bredberg.

In the Bishop's Chapel, August 25th, thirteenth Sunday after Trinity, I confirmed *three*—two of them members of Grace Church, Chicago. On the afternoon of the same day I held Confirmation in French, when *one* Candidate was presented.

On Sunday afternoon, September 1st, I fulfilled an appointed Visitation of the congregation under charge of the Rev. E. B. Tuttle, worshipping in the church of St. Ansgarius. The building has undergone material changes, not affecting unfavorably its capacity for worship, and yet affording place for the benevolent work of the Mission in dormitory and school room. *Fourteen* were presented for Confirmation, and the aspect of the congregation indicated a useful work.

Among our Clergy entitled to seats in this Convention, is the Rev. JACOB BREDBERG, an ordained Minister of the Church of Sweden, whom I have recently received on his Letters of Orders and other papers from the Bishop of Skara. In this I have, of course, formally recognized the validity of the Episcopate in that venerable Church: guided in this act by the best-informed judgment of the English Church and that of my brethren in the Episcopate here, whose opinion was favorably, though informally, expressed in answer to my own request for it, during the last Session of the House of Bishops in Richmond. This referred to the giving of Letters Dimissory to the Swedish Bishops, as well as the reception of ministers from there as regularly ordained. Mr. Bredberg succeeds the Rev. Mr. Unonius in ministering to the Swedes connected with the Church of St. Ansgarius, Chicago; and there is a prospect that, through him, I shall be enabled to extend the use of our services into some Swedish settlements accessible by Railroad. There is a prospect of one or more young Swedes offering themselves for the Diaconate to assist in this work. Mr. Bredberg has been for some time officiating under the discipline of the Swedish Methodist Conference, and from the itinerant system has become well known to a large number of his countrymen. This is one movement—small indeed—towards a closer fellowship with the National Church in Sweden; an event which the recorded action of the General Convention has shown to be an object of interest.

Limestone—Farmridge—Ordinations. Present State of the Diocese—Churches unsupplied.

On Sunday, September 8th, I visited the church at Limestone, Peoria county, under charge of Rev. John Benson, who resides at Farmington, nearly twenty miles distant; but on alternate Sundays ministers here. The influence of his faithful labor, wrought with a feeble frame, is clearly seen in both places; but was impressed upon me forcibly on Sunday, when the rural church was crowded in every part, and *ten* were presented for confirmation. The Holy Communion was celebrated, and I preached and addressed the Candidates.

I spent the evening and part of the next morning at Jubilee College, in company with James Carter, Esq., of Chicago, one of the Committee to visit the Institution appointed at the last Convention.

On Tuesday, September 10th, I, a second time, went to Farmridge: preached, and confirmed *four*.

In the evening I confirmed *six* in the Church where we are assembled; and in the afternoon a sick lady, in private, making an aggregate for the year of *twenty-one*; no small proof of the general pastoral fidelity with which its interests are cared for.

During the opening services of Wednesday, September 11th, I ordained to the Priesthood Rev. Salmon Riego Weldon and Rev. Charles A. Gilbert. The former was presented by Rev. Dr. Chase, and the latter by Rev. John Wilkinson. The clergy assisting in the opening services of the Convention united in the laying on of hands.

PRESENT STATE OF THE DIOCESE.

I will subjoin to this a Tabular Summary of the leading statistics contained in the Address, as showing at a glance the relative aggregate and difference, but premise the facts necessary for full information in addition to those already given.

The Churches in the following places were unsupplied at the last Convention, and now enjoy stated ministrations under a settled pastorship:

AURORA, BELVIDERE, BLOOMINGTON, COLLINSVILLE and neighborhood, GENESEO and CAMBRIDGE, LEWISTOWN, NAPERVILLE, PEKIN, PERU, ROCK ISLAND, ROCKFORD, ST. ANSGARIUS, Chicago, Swedish.

Present State of the Diocese—Churches new supplied—Only two places vacant.

These are all partially, but at present regularly, supplied:

Hyde Park, Woodstock, Utica, Onarga.

The ministrations of the Church have been extended in addition to the Episcopalians in *Arcola, Monmouth, Macomb, Pontiac, Tuscola, Sterling*, and other places, which will be noticed in the Parochial Reports.

It is somewhat remarkable in contrast with the above, that the only two places supplied at the time of the last Convention, and now vacant, are *Lacon* and *Elgin*, both too weak to retain a settled pastor, and for the present not able to combine with any other point.

I have given my consent for the organization of the Church at *Monmouth*, and shall present the papers from "St. George's, *Utica*," asking admission, although the delay has created a technical irregularity.

I have before expressed distinctly my opinion that it is not expedient to press so hastily the formal Organization of the Church in our Missionary places, the more so as an application to be admitted into the Convention follows almost as a matter of course. This elevates, indeed, the little body to the dignity of a Parish, but it imposes upon it the obligation of meeting the charges incident to the franchise. It becomes justly bound for its share of all the Convention and other dues imposed by the Canons, and which can not be repudiated without dishonor, or neglected without in some particular vitiating the right of representation. A simple Parochial Association answers for a time all the local purpose. The members combining at first incidentally, and under differing and even transient impulses, have time to become intimate; they prove and aggregate the men suitable for officers, and test to some degree the reliable permanence. The main import of a legal corporate existence is only in connection with real property and the erection of a Church edifice. It is obviously in all respects a matter of delicate administration, in which the chief actors are imperfectly acquainted with the rules of the Church, but heartily anxious to show all fidelity, and secure all privilege. The Convention cannot well refuse to admit an applicant for union with papers right in the

Present State of the Diocese: Diocese prosperous—Modifications of the same.

civil and eanonical requirements. Still there underlies a serious difficulty on both sides, not to create hastily what may prove a mere nominal existence in the great work of the Church, and in reality become a stain of decay; and also not lightly to incorporate an unsubstantial existence as a component power on the level of equality in our Convention. The clergy can best order this matter by their advice, as respectively they may be called on to act in the growth of their missionary work. It is better for us to grow strong and sure, rather than as the "hasty summer fruit."

The Diocese this year has apparently prospered, and in face, of course, of the obstacles raised by the derangement of business, pressure of pecuniary difficulties, and our fearful National crisis. I am far enough from feeling that there is any ground for boasting, or could be, were all ten times told. Each parish has had some peculiar difficulties to resist, which may be perhaps regarded as generic. Many of them are very feeble, and only kept alive by Missionary assistance. Others have heavy obligations, past or prospective, for the building of places of Worship. The vicissitudes are sudden and disastrous;—the failure of a single prominent man; an idle disagreement with the minister on the part of two or three contributors; a disposition to retrench, which "judgment begins at the House of God;" the removal of half a dozen families; disappointment from losing a favorite Pastor; some local or municipal change in the prospects of the town;—incidents like these, which would be trivial and temporary in the old Dioceses, produce reverses among us which convert at a stroke pleasant order into the anxiety of threatened ruin. The gain of one year may thus be seriously affected in the next, simply by the changes which belong to a new, enterprising, but fluctuating social condition, where the Church is without hereditary strength, and depends for its temporal sustenance on many who contribute only for the sake of some member of their family, whose predilections they indulge, but in whose pious anxieties they have no fellowship.

Our rejoicing, then, at best must be with trembling, as material lies thick for apprehension and discouragement. It may be easy

to fling against our hasty building the taunt, "If a fox go up he shall even break down the stone walls;" and this, apart from the insidious statements of decline, for which it were relief to find the apology of ignorance. A popular imputation of neglect or indifference may spring from any section of our ground yet unentered, and the touching appeals of the scattered Church families which it is impossible for us to reach. Would that we could all do more. Some of us are trying to do faithfully what we can; and while our personal deficiency may well humble us, there is a true-hearted consciousness behind which permits us to say with good Nehemiah, "Remember us, O our God, and wipe not out the kindnesses that we have done for the House of our God, and spare us according to the greatness of Thy mercy."

While speaking of the state of the Diocese generally, allow me to remark to the Clergy especially, that where confidence can be reasonably entertained that the Bishop will visit the parish each year, the preparation for Confirmation should not be left, as it is frequently, until the notice of that appointment is received. It should form a marked part of the parochial arrangement. The young should be brought together for systematic instruction for the solemn obligation; and then from the class in training, as the time becomes fixed, the proper recipients could be selected, if all did not answer the requirements. A similar watchfulness should be exercised over the adults, and each one be addressed and registered in view of the personal obligation. I believe that with more systematic preparation for the annual Visitation, the effect of it would be increased both in numbers and the more satisfactory training of the Candidates.

The number of Visitations has not been as large as it readily might have been, had the Parishes been prepared to receive them with satisfaction to themselves in the appointed course. But it frequently happens that they are not; and owing to a vacancy in the Rectorship, or other causes, a postponement is solicited, or a passing by required, and there afterwards occurs no opportunity for a proper retrieval.

 Changes among the Clergy—Letters Dimissory.

CHANGES AMONG THE CLERGY.

The following have left the Diocese with Letters Dimissory since the last Convention.

Rev. WILLIAM FULTON, to the Ecc'l authority of Iowa.	
“ SAMUEL D. PULFORD,	“ Michigan.
“ SEBASTIAN B. HODGES,	“ New Jersey.
“ JOHN O. BARTON,	“ Wisconsin.
“ CHARLES B. STOUT,	“ Iowa.
“ HUGH MILLER THOMPSON,	“ Wisconsin.
Total, SIX.	

The following have been received since the last Convention :

Rev. WILLIAM M. STEEL, from Ecc'l authority of Alabama.	
“ ISAAC P. LABAGH,	“ New York.
“ MICHAEL SCOFIELD,	“ New York.
“ CHARLES F. LOOP,	“ Missouri.
“ CHARLES H. WILLIAMSON, M.D.,	“ Mississippi.
“ JOHN H. EGAR,	“ Wisconsin.
“ MATTHEW MAGILL,	“ Ohio.
“ JOHN FOSTER,	“ Mississippi.
“ CHARLES H. ALBERT,	“ New Jersey.
“ EDWARD P. WRIGHT,	“ Indiana.
“ JAMES W. COE,	“ Wisconsin.
“ THOMAS SMITH,	“ Missouri.
“ A. P. CROUCH,	“ Missouri.
Total, THIRTEEN.	

The following have been added by Ordination :

Rev. ERASTUS DE WOLF, Deacon.
“ STEPHEN THOMPSON ALLEN, Deacon.
“ JOHN CAUCH, Deacon.
“ FREDERIC AUGUSTE JUNY, admitted from the Romanists.
“ JACOB BREDBERG, admitted from Sweden.
Total, FIVE.

The clergy thus added to the Diocese, arranged in alphabetical order, have settled, or are engaged as follows :

REV. CHARLES H. ALBERT, Rector of St. Paul's Church, Peru.

REV. STEPHEN THOMPSON ALLEN, Aurora and Naperville.

REV. JOHN CAUCH, Assistant to Rector of the Church of the Advent, Marengo.

REV. JAMES W. COE, Rector of St. Matthew's Church, Bloomington.

REV. ERASTUS DEWOLF, Missionary at Onarga and other places.

REV. JOHN H. EGAR, Rector of Grace Church, Galena.

REV. JOHN FOSTER, Rector of St. Paul's Church, Alton.

REV. FREDERIC AUGUSTE JUNY, Chaplain to the Bishop and French Missionary.

REV. ISAAC P. LABAGH, Rector of Trinity Church, Belvidere.

REV. CHARLES F. LOOP, Rector of St. Paul's Church, Pekin.

REV. MATTHEW MAGILL, Rector of Trinity Church, Rock Island.

REV. MICHAEL SCOFIELD, Rector of Emmanuel Church, Rockford.

REV. EDWARD P. WRIGHT, Rector of Christ Church, Waukegan.

REV. JACOB BREDBERG, Minister of St. Ansgarius Church, Chicago.

REV. A. P. CROUCH, Christ Church, Collinsville, and parts adjacent.

REV. THOMAS SMITH, Chicago.

REV. ALBERT EDWARD WELLS, Deacon, Church of the Redeemer, Wilmington, and Pontiac; and

REV. JOHN W. SHATZELL, Assistant Trinity Church, Belvidere and in "Euphemia Hall," Marengo, have not been yet transferred.

Among the Clergy as reported at the last Convention have occurred the following parochial changes :

REV. CALEB A. BRUCE removed from Alton and become Rector of St. James', Lewistown.

REV. ANSON CLARK, then without charge, is Rector of Trinity Church, Geneseo.

REV. CHARLES P. CLARK, then at Lacon, has become Chaplain in the Army.

 Notices of Discipline—Candidates for Orders.

Rev. WILLIAM H. COOPER has left Waukegan and is Rector of the Church of the Ascension, Chicago.

Rev. JOHN WILKINSON is Chaplain to the Bishop, but retains the Rectorship of Christ Church, Joliet.

NOTICES OF DISCIPLINE.

The official Notices of Discipline from other Dioceses, claiming record here for your information, are :

Rev. GEORGE WILLIAM GODFREY, deposed by Bishop of New York.

Rev. THOMAS N. RALSTON, D.D., under Tit. II, Can. VI, Digest, by Bishop of Kentucky.

Rev. GEORGE B. TAYLOR, Tit. II, Can. II, by Bishop of California.

Rev. CHARLES W. FEARNs, Tit. II, Can. V, by Bishop of Ohio.

Rev. CHARLES W. BRADLEY, L.L.D., Presbyter, for reasons connected with the state of his health :

Rev. GEORGE N. MONRO, Deacon: both by Bishop of New York. Tit. II, Can. I, Sec. 1.

CANDIDATES FOR ORDERS.

The candidates for Holy Orders during the year have been TEN.

ERASTUS DEWOLF, ordained.

O. C. DAKE, transferred, by request, to the Bishop of the North-West.

BERNARD MCGANN.

J. WAINWRIGHT RAY.

STEPHEN THOMPSON ALLEN, ordained.

JOHN CAUCH, ordained.

PETER ARVIDSON.

ALFRED CAULDWELL.

J. H. KNOWLES, transferred from Bishop of Michigan.

CHARLES W. LEFFINGWELL, admitted in Texas, has placed himself under my direction, and is acting as Lay Reader.

Candidates for Diaconate—Candidates for Priesthood—Ordinations, Diaconate and Priesth'd.

CANDIDATES FOR THE DIACONATE.

BERNARD MCGANN.
J. WAINWRIGHT RAY.
PETER ARVIDSON.
ALFRED CAULDWELL.
J. H. KNOWLES.
CHARLES W. LEFFINGWELL.
Total, SIX.

CANDIDATES FOR THE PRIESTHOOD.

CHARLES A. GILBERT.
ERASTUS DEWOLF.
STEPHEN THOMPSON ALLEN.

ORDINATIONS.

DIACONATE.

In Jubilee College Chapel, January 23d, ERASTUS DEWOLF. The candidate was presented by Rev. Dr. CHASE.

In my own Chapel, on the tenth Sunday after Trinity, August 10th, STEPHEN THOMPSON ALLEN; presented by Rev. F. A. JUNY.

In my own Chapel, on fourteenth Sunday after Trinity, September 1st, JOHN CAUCH; presented by Rev. THOMAS SMITH, who preached the Sermon on the occasion.

PRIESTHOOD.

In Jubilee College Chapel, on the twenty-third day of January, I admitted and ordained Rev. JOHN READ WEST, Deacon, to the Order of Priests. He was presented by Rev. Dr. CHASE, who, with Rev. T. N. BENEDICT and Rev. JOHN BENSON, united in the laying on of hands.

In Christ Church, Ottawa, on the first day of the Convention, Rev. SALMON RIEGO WELDON and Rev. CHARLES A. GILBERT were admitted and ordained to the Order of the Priesthood.

MISSIONARIES.

The Missionary work of the Diocese has been assisted, as heretofore, by the appropriation from the Domestic Committee; and without it, I know not what could have been done to meet the wants of Ministers and the weakness of Churches to which the dole, broken into such small pieces, is the turning of life and death. For long years have I known, at its council board, the spirit and action of that Committee, change as it might its individual members; for long years have I, as a Bishop, been pensioner, for your sakes, on its annual appropriations, and in the exercise of my diocesan prerogative, which its rules, as the agent of the Church, require it to respect, been dependent on its judgment as correlative with my own. Through all I can and am bound to say, that never has the instance occurred where action, whether in harmony with my own or discrepant, has seemed to have its secret impulse or open purpose in an attempt to infringe on allowed freedom of opinion in the Church, or discriminate its appointments by a bias of partizanship. My only pain has been, that, in our poverty or less excusable neglect, there has failed to be over the Diocese the uniform response of parochial collection in behalf of the work—Domestic and Foreign—which, large or small, if met in honest ability, would bring blessing for the Pastor and the Flock that thus honored the claim of gratitude, and the missionary unity of the Church.

I think it, too, a sad day when generous hearts of the Church's Ministry and Laity associate under a name and principle which, while abstractly true, practically produces results far other, I believe, than the high-minded and devout many, whom I honor and love among its friends, know or would sanction. As it meets my experience, that system, as administered, tends to make Parishes and Ministers stipendiaries for opinion; introduces discordant views into the feeble Churches; engenders mutual distrust; classifies the Clergy by arbitrary and forced distinctions; exasperates local differences; and, under the appearance of helping the Diocese by bearing a selected portion of its burthen, ignores it as a whole and

Missionaries: American Church Miss. Society—Appointments made by Domestic Committee

in its parts, works irrespective of it, and against it within its own borders. I speak boldly, because I feel strongly these present and prospective evils. I feel that, in my own relations, and that of the large majority of the Clergy and Laity, it is utterly needless to pervert, even in appearance, an alleged kindness into a wrong. There is no difference of doctrinal sentiments, or reluctance to allow to donors the watchful direction of their own gifts, that would prevent the Bishop and the Missionary Board, and the Diocese at large from accepting, gratefully, the benefactions which might be offered and applied to its use in frank and loyal kindness.

The "Protestant Episcopal Church, in the Diocese of Illinois," is a visible and recognized body, with its Bishop, Clergy and Laity; with its Convention and Canons, Standing Committee and Missionary Board; with its Parishes and Missionary stations; its area of destitution, and its demonstrative life of growth. If this, which is the exact sum of the Episcopal Church in the State of Illinois, inclusive and exclusive, has no right to the sympathy of the "American Church Missionary Society," in a way honorable to its own unity, just to its self-respect, and open to the ready tribute of its gratitude, then I am sure I say, Brethren, what the most of you, and the Clergy and Laymen all over would wish me to say, firmly and respectfully, "LET US ALONE!" And equally sure I am, that, if thus frankly that Society will help our necessity, it will as rarely happen with its Executive as it does with the Missionary Board of the Church, that there would be a conflicting opinion about the recipient of the benefaction, or influence within or without follow that choice to impede his way or derogate from his just position of confidence, freedom and brotherly kindness.

APPOINTMENTS OF DOMESTIC COMMITTEE.

The appointments made by the Domestic Committee are comprised in the following parishes and incumbents:

CHESTERFIELD AND CARLINVILLE, Rev. David W. Dresser.
SYCAMORE, Rev. Warren H. Roberts.

DECATUR, Rev. William M. Steel.

MARENGO, Rev. J. H. Waterbury.

WARSAW, Rev. William L. Bostwick.

KEWANEE, Rev. John B. Richmond.

ALBION, Rev. Robert Ryall.

DIXON AND GRAND DETOUR, Rev. A. J. Warner.

FOR PROVIDENCE, Rev. GEORGE C. STREET.

DIOCESAN BOARD.

Of the immediate course and result of this year's work in your own Missionary Board, I can say little, but refer you to its Report, which ought to show, if there is any reality in the alleged objections of the past, a liberal list of Appointments and large Contributions from sources which have not, in my judgment, hitherto met honorably their allegiance of charity. The power or the exercise of "Nomination" vested in the Bishop may have been before an indefinite, but assuredly mistaken, ground of suspicion. But this at last found expression in rash words of cruel breadth, with signatures of Ministers solemnly setting hand to its truth. In such an issue but one course seemed right for a Bishop, who loved his flock, and knew the griefs of its missionaries, and the depths of the pang that came with the loss of the pittance or a delay in its payment. It was indeed true, without an exception to gainsay it, that the Bishop never had exercised the right of "Nomination," involving an approach to that with which it is confounded, official "Appointment." It was also true, that in every case during his Episcopate, the selection or approval of the Missionary had been entirely at the will of the Parish, or of the yet unorganized body to whom he was to be sent. Still, whatever had been the past exercise or reticence of prerogative, the duty of the crisis was plain: for St. Paul had met and solved it—"All things are lawful for me, but all things are not expedient"—and in view of that Christian expediency I have confined myself strictly to the technical act, and left all freely and fully to those so specially combined by the last Convention, praying God to fulfil, through their abundance, my unwilling "lack of service toward you."

But if this experiment shall have failed, and it be evident that distrust in the integrity of application is not the right argument to move to our common charity: then I beseech you, as the Council of the Church, devise the means, if possible acceptable to all, by which, in the crisis of maintenance that confronts us, every Church and every Minister may stand up to the exigency—may collect earnestly and with system the means, concentrate them scrupulously in our suffering borders, and by this assure the fainting hearts of the Ministry that there shall be one purse, and that purse filled and emptied in resolute sympathy, strong enough to stifle, as relatively frivolous, every contravening impulse.

We should settle in our minds the conviction how delicate and exposed is the administration of such a trust, and how easily mistakes may be committed, lest we confound with an intelligent perversion the all but unavoidable accident. There is not a more oppressive problem to the Christian mind, than a wise and just alms-giving. We may be baffled even in Pastoral aid, how to give where it is needed and in due proportion: to continue the gratuity long enough to stimulate liberality and exertion, and yet withdraw it before it becomes a bounty to personal meanness and corporate sloth. The best appropriations complicate with private affairs, and are actuated by reasons which do not lie on the surface, nor can be publicly explained. There must be cases of grave mistake; cases anomalous enough to be easily spotted by an "evil eye," and others fairly open to question in proper time and place. Certain it is, that it is easy to find fault, and confuse in so doing, for our own moral responsibility, between what is generous and dutiful, and that which exalts our selfish consequence and flatters our self-will.

LAY READERS.

The Nineteenth Canon of the Diocese prescribes: "that none shall be considered as authorized to officiate as Lay Reader in this Diocese, except in cases of peculiar emergency, without a written license from the Bishop; and Lay Readers shall, in all cases,

conform to the provisions of the XIth Canon of the General Convention," now known in reference as Title 1, Can. 3, Sec. II.

Under this provision, with due appointment, and acting, where not otherwise mentioned, under my own supervision, the following persons have continued to render service to the Church as the respective cases required :

JAMES CLARK, Limestone; supervision, Rev. JOHN BENSON.

PETER ARVIDSON, Algonquin.

JACOB BOCKEE, M. D., Hyde Park.

B. F. MATTESON, Morris.

RODNEY S. BOWEN, Wilmington.

GEORGE M. LOVELL, Onarga.

N. HOLST, Wyoming.

CHARLES W. LEFFINGWELL, Galesburg; Rev. W. T. SMITHETT.

ALPHEUS HASBROUCK, Mattoon.

JOHN K. BASHFORTH, Griggsville.

RUFUS P. PARRISH and JEREMIAH HOPKINS; Kewanee, Rev. J. B. RICHMOND.

In all cases where the Lay Reading is in connection with an organized Parish, I have requested the Vestry of the same to select and nominate to me the person; and have been, in like manner, guided by the recommendation of the Clergyman, if intended to act under his supervision. Several of the gentlemen named in the list perform regularly the services of the Church, and are thus doing a Missionary work of permanent value in sustaining weak Parishes and gathering Episcopalians who would be otherwise scattered and disheartened. There can be no doubt that this agency might be extended, and the Church families in many places be provided, through it, with an opportunity of Public Worship, wholesome instruction and Christian fellowship. It forms a "Savings bank" for the capital of the future Congregation, and aggregates for the enterprise, not only the individuals, but the love and principle, the godly habits and wholesome associations which otherwise become irreparably squandered.

Lay Reading: Services should be attended regularly—Appeal. Act of Gen'l Assembly, '61.

Lay ministry in this form is necessarily conservative, rather than aggressive. It can be expected to collect and keep together those only who are "religiously and devoutly disposed" to serve God from a conscientious attachment to the worship of the Church. As the whole excitement and interest must be in the Liturgy, more than usual resolution is demanded to sustain these quiet Sabbath gatherings. A very marked increase of attendance is hardly to be expected in our age of exhaustive enthusiasm, and the whole, in every case, are far too few to admit of irregularity in any without damage to the interest, and a sense of failure imparted to the Lay Reader himself. His delicacy easily runs into discouragement; and from sensitive scruple he ceases ministrations which he feels no authority for pressing on the taste or conscience of others.

I offer, then, on this point the earnest appeal, that religious and qualified persons may feel themselves called of God to undertake this Office; and that in every place where two or three can be thus gathered together, the baptized in the Church will recognize their allegiance to her Services and Discipline; faithfully separate themselves for this appointed Worship; come together with one accord in one place, and thus far steadfast in the "Apostles' doctrine and fellowship," even though for a time deprived of the Ministry, wait for the promise of the Lord.

ACT OF THE GENERAL ASSEMBLY, 1861.

It is my duty to call the attention of the Convention to the fact, that, at the last session of the General Assembly of the State of Illinois, an Act was passed under the following title: "An Act amendatory of an Act entitled 'An Act to authorize the Protestant Episcopal Church in the State of Illinois to raise a fund for the support of a Bishop, and to aid superannuated Ministers, and widows and children of deceased Ministers, approved February 10th, 1849.'"

It was presented and carried through by the Senator from Cook county, no other parties appearing by petition or otherwise. The Bishop, the Church in the whole Diocese, and even the Rector and

Act of the Gen'l Assembly: Real object—Act void. Appendix to Address of '60: Docum'ts.

officers of St. Paul's Church, Springfield, were kept in ignorance of the purpose and movement until it had received the sanction of the Governor.

The real object of the effort was covertly to repeal the Act of 1853, entitled "An Act authorizing certain persons holding property in trust for the use of the Protestant Episcopal Church in the State of Illinois to convey the same." This Act empowered the Bishop and his Successors in office to hold property in trust: this amended Act seeks to divest the Bishop of all property held under it, and to vest the same in the "Trustees of the Diocese of Illinois," and directs that all parties shall exhibit and submit to the Convention full accounts of the same. I am advised by the most competent legal authorities that the Act of 1861 is unconstitutional and void; and I am not aware that I hold any trust for which, under its provisions, even admitting its validity, I could respond. I beg to commend the subject for instruction; and as an attempt on the part of incompetent persons to assume the powers of the Convention and Diocese, and by an unwary legislation to embarrass your established order.

THE APPENDIX TO ADDRESS OF 1860.

On the 27th page of my "Ninth Annual Address" there is a note in the following words:

"As Exhibits 1, 2, 3, 4, 5, will be found Documents as follows:

Original Deed—Agreement between Henry J. Whitehouse and Cyrenius Beers—Opinion of Standing Committee, 1856—Opinion of Standing Committee, 1857—Appeal made to me by the Clergymen and some prominent Laymen of Chicago, 1857."

It must also have been observed, that neither in the copies of the Journal, nor in the Address as published separately, are the papers comprehended which answer to this reference.

In my Address to the last Convention there is a succinct account of the settlement by compromise of my interest in certain property in Chicago connected with my purpose of founding a Bishop's Church. In a later part of the Session it became proper for me to refer at length to original papers of leading importance, equally

Appendix to Address of 1860: Suppressed by Secretary—Act without excuse—Correction.

essential to the case in reference to my own course, the action of the Convention, the information of the Church, and permanent record of the future. These Documents deemed thus important for my own official statement, and virtually part of the *res gestæ* of the session, I made formally a portion of my Address, attached under the title of "Exhibits," and the whole Journal with the Address, properly printed, was left ready for binding on my going to New York in October to bring on my family. On my return to Chicago, I found that, in my absence, the Secretary had assumed the responsibility of suppressing them and of issuing the Address thus mutilated. This was done without conveying to me in any way an intimation of even an opinion adverse to the publication of the Documents, much less any purpose of so extraordinary a violation, on his part, of propriety and duty. My inquiry afterwards failed to elicit any plausible reason to justify the step, which, I presume, like many other questionable acts, was the dictate of some impulse of temper rather than a reflective action conscientiously weighed. Regarded in any personal bearing, I should certainly have passed it by in silence; but trenching as it does on privilege, and invading a right, which I hold to be inviolate, of uttering, on my official responsibility, what I may deem proper, I cannot allow the incident to pass by default, or leave a seeming precedent for such arbitrary Censorship. I am obliged to invoke the protection of this Convention, requesting it to affirm distinctly my Episcopal privilege in Charge and Address; and to order the insertion of the "Exhibits," as already printed, in the Journal of the present year.

STATISTICS.

Number of Clergy, sixty-six, and two not transferred—sixty-eight.

Presbyters in duty, sixty-two; entitled to a seat in Convention, fifty-four; not entitled, eight. Settled in Parishes, fifty-two; not settled, ten—from ill health, three; absent, one; other causes, six.

Deacons, five

Statistics. Our Christian Duty in the National Trial—The moral reproach general.

Clergy added to the Diocese, nineteen; by letters dimissory, thirteen; by ordination, three; by reception, two; not transferred, but settled, one.

Clergy dismissed to other Dioceses, six.

Ordinations, six; Priesthood, three; Diaconate, three.

Candidates for Priesthood, three.

Candidates for the Diaconate, six; whole number during year, ten; transferred, one; ordained, three.

Licensed Lay Readers, twelve.

Parishes vacant 1860, now supplied, twelve; supplied 1860, now vacant, two; vacant 1860, now with stated services, four; new places now supplied, six.

Consent for organization, one.

Consecration of churches, two.

Institution of Rector, one.

Change of Parish from report of last year, four; actual change, two; as army chaplain, one; without charge 1860, now settled, one.

Visitations, fifty-two.

Confirmations—number confirmed, two hundred and eighty-four; number of times, forty-eight; private, three.

Bishop's Record—Baptisms, adult, two; infant, fifteen; Funerals, two; Marriages, one; Holy Communion, twenty-two.

OUR CHRISTIAN DUTY IN THE NATIONAL TRIAL.

On many accounts I should desire to close my Address without a direct mention of the subject, which, indeed, is uppermost in every mind, and crushes with anxiety the Nation's heart. But in such an hour, it were hardly proper to withhold the counsels my station demands, from a sense of personal diffidence however deep in my own consciousness. We are in a fearful crisis. We are plunged into Civil war under circumstances more appalling for the present and future, than past History can measure. I am not disposed to cast the moral reproach of this state of things on one portion of our country alone. It is the effect of deterioration in principle, and breach of obligations in which all are involved; of corrupt and

The National Trial: Obedience to the Civil Authority—The Government must be sustained.

selfish politics; of venality and fraud in official trust; of sinking love of country into the base tactics of party, of which the gains of Office are the spoils, and availability the mean test of worth. As a generation, we are probably lower in vigorous and controlling principle in morals and religion, compared with our advantages, than any other that has lived. Language can hardly be too strong in charging us with faults deep in moral iniquity, and perilous in their tendency to group and grow in fungus corruption. But sad as these changes may be in our national morality, the purity of our Government, and our social viciousness, it is no remedy for national offences to abandon our Nationality, or to rend it in pieces, as the wild beast its prey. There is stern necessity to suppress this as Rebellion: and we cannot doubt, in the claim upon us from the Bible, and the Church, for "obedience to the Civil Authority regularly and legitimately constituted," where that obedience is due. The Nation—the great American Republic as represented by its Chief Magistrate, and those in authority with him—must constitute for us that "Civil Authority" which exacts, as from God, our devout allegiance; comprehends our dearest rights and precious interests; and demands the sacrifices as well as the fealty of dutiful citizens. In the violent attempt for its disruption, any other course would be madness; and whether as Christians or Citizens, looking in that direction, there cannot be misgiving as to right or faltering as to duty. We may hope and pray that in the mercy of God, it may be arrested without long struggle, and all but incurable sequences. We must pray to God to forgive the national sins; and as they find their place in our hearts, strive to correct them. We may pity with strong tears the delusion which impels the generous and good into such misguided strife; and implore a stronger power than man to arrest the passionate recklessness and corrupt designs of others, who make "liberty the cloak of maliciousness."

But as the issue now stands, forced upon us, we are united in the feeling—the Government must be sustained. This is the all but universal sentiment around us, and it did not require my reiteration to give it weight and solemnity. But with the fearful

The National Trial: Special duty of Ministers—Intercessory Power—Spiritual Discipline.

condition of Civil war raging, and with this our recognized position of duty as Citizens towards the Constitution and Government—bound to give it hearty and efficient support—there are thoughts and obligations which belong to us in our distinct position as Ministers and Communicants of the Church. There are dangers and trials which we are to foresee, and as far as in us lies, avert or soothe. There are passions which we must rebuke and temper; sorrows and adversities requiring our special sympathy; and great malign influences, to defeat and destroy vital religion, which will demand watchful and unwearied labor to overmatch. On you, and those like you over the Land, must rest that burthen of intercession by which God may be moved to take the cause into His own hands. If God do not help us, vain is the help of man. Hence, as Christians, our place, our posture, our work, our trust. The crowd may grope as the blind. The wisdom of the World may exhaust itself in sagacity and policy. The jeopardized interests of Trade, Manufacture and Commerce may close in serried strength. Voices of eloquence may pour over the Crowd the appeals of patriotism, and historic reverence, and deep-toned warning. The picked Representatives may confer in the secret Chamber. We fault not these. But it may all be done—it will be largely done in atheistic reliance on human strength, while the Arm of the Lord, made bare in chastening judgment, may be unheeded; His Hand in beckoning mercy be refused; His Voice in eternal truth and pity be overborne by the wise and mighty and enterprising of dying men.

Here is our place then, ambassadors for God, to exhibit and sustain His influence, while in humility, and yet earnestness, we plead for Him, and plead with Him. It must be our care to carry all up and back to our Father in Heaven—and to Him who sitteth upon the Throne—to honor Him in His Providence, in humiliation under confessed transgressions, in sincere religious searching of heart, a calm trust in His protection, which may rise, as need comes, to the joy in tribulation which knows that “all things work for good.” To this personal discipline, this soul advance, what we are now passing through ought to minister. We must urge the

The National Trial: Watchful Restraint—Popular excitement corrupts itself.

spirit of prayer in view of impending displeasure, and to avert the calamity; in view of fearful exposure to dangerous evils of anarchy, infidelity and social disorder in every form; in view of evil passions, wrath and violence, anger and revenge. But with deeper aim, still more filial relation, closer application; seeking to be made better, wiser for the unseen through the vanity for substantial reliance of earthly gifts however numerous or profuse. In the measure of our spiritual integrity as Christians, we can do good to our Country, good to the living and to the unborn; for sure it is, if we are spared in this fearful crisis—restored again to comparative harmony, or knit in trustful brotherhood—it will be because His people turned and sought Him; and because in the midst of our National folly, irreverence, injustice, and guilt, there were praying and faithful found in the Land to plead and prevail.

Hence, as I have before had occasion to say, as Ministers of the Prince of Peace, the sanctity and reserve of our Office should restrain us from mingling with forwardness in the spirit and conduct of this awful strife. Our Profession restrains us from joining in many relations free to others. It imposes upon us gravity and sobriety in innocent indulgence, and checks the outbreak of impulsive and passionate feeling, even under generous excitement. There is emphasis in that vow of our Priesthood “to lay aside the study of the world and the flesh.” We shall find enough to do to restrain rather than stimulate; and if we grasp only the uprightness of our Cause, the honor of upholding it, the flashing brightness of military achievement, the incidents and vicissitudes of the struggle, and keep these and their spirit paramount in our minds as indulged topics of conversation and permeating our pulpit appeals, we shall soon find ourselves departing from God, grieving His Spirit, and assisting the spiritual declension around us through excitement and distraction and passions festering into malignity. I do not think that a conscientious and watchful Minister can, in any fervid popular movement, however right and needful in its origin, be long on the popular side. The natural current, sluggish or vehement, is turbid with evil; and as it swells from the storm, it soon hurls the drift of a

wider area and wilder force. The Man of God must stand, pale perhaps, but more calm, from the enthusiasm and absorbing passion and intense exclusiveness around him. He must not only teach the same heavenly lessons, the same graces of the Spirit, the same appeals for thoughtful repentance as before, but discriminate when popular passion will not, and resist the evil; rebuke excess even where the end is good; and claim obedience to God's Law and Institutions as paramount even in martial exigency. He must teach and illustrate meekness, forbearance and forgiveness; rebuke bitterness, angry passion and revenge, even though the cry "to arms" all but drowns the voice, and the most vindictive passion is cheered as heroism. Corruption twice corrupted will always be the general result of passionate popular movement, right or wrong as it may at first be: and if the common social life, honored and true, compels the minister to be thus gravely secluded and jealously watchful, guarding himself from the appearance of evil, lest his good be evil-spoken of—how much more in the swelling of popular confusion, when one great dominant necessity grasps and concentrates all to itself, and puts even upon virtues almost the brand of vice.

As the Minister is under a peculiar claim for earnestness and sympathy, and yet wise seclusion from the whirl and intensity of the current events, a like spirit may be commended to the Christian Layman relative with his actual and imperative claims of personal duty. War, under any circumstances, is a horrible moral evil; and though, in the complexity of the social growth and purification, the cool tone of philosophy may numerate its benefits, still the frank instinct of the Christian soul knows that it cannot be rightly thus esteemed, or removed from the triad of God's sore displeasure—"pestilence, famine and the sword." The Layman then, also must feel the hand of the "gentle Jesus" laid upon him, to sober his spirit and discipline his language and sanctify his patriotism, brace him to watchfulness, and guide back to the wants of the Church and the care of Religion the sympathy and activity restlessly scattered or instinctively absorbed. The social disaster embarrasses resources and largely impairs the means for the support of the

The National Trial: Church perpetual—its branches not sustained by personal consecration.

Ministry and the manifold work of needful charity. Even Christian principle will be tempted to set aside these claims and abate for the time, its gifts and sympathy. But here, with more than ordinary self-denial, must sacrifice be made, lest the Church and its Ministers sink in the crisis.

The Church of Christ is perpetual. It cannot perish. Its Mission is the recovery of an alienated World in its successive ages, and our hearts will not allow an hour's misgiving as to her final triumph; but of her parts we can only indulge this assured hope, as each is in itself faithful and true. The maintenance of each Branch depends, under Christ, on its fidelity in doctrine and diligence in the "good works prepared for us to walk in." The noble personal trust—"God is in the midst of her: she shall not be removed"—must be indicated by our devotion to the welfare of the Church, as it claims our personal consecration, our anxious care and devoted allegiance; lest, in the uproar of Civil strife and the intense engagement of our temporal solitudes, we overlook or sacrifice the interests of that Fellowship, of which its own Head has said, "He that loveth father or mother, houses or lands, more than Me is not worthy of Me."

REPORTS.

REPORT OF COMMITTEE ON ACT OF THE GENERAL ASSEMBLY, 1860.

The Committee, to whom was referred that portion of the Bishop's Address which relates to the Act passed by the Legislature of this State in the Winter of 1860-61 and approved Feb. 21st, 1861, report :

Your Committee have examined the Act referred to, and find it purporting to be an Act, amendatory of the Act obtained in 1849, which incorporated the Trustees of the Diocese, and also purporting to repeal the Act of 1853, under which the Bishop of the Diocese is empowered to hold property for church and educational purposes.

Your Committee also find, that the Act, so far as it is amendatory of that of 1849, confers certain additional powers upon the Trustees, and imposes upon them duties, not contemplated by, or coming within the scope and purpose of the original Act, the assumption and exercise of which by the Trustees would, in all probability, jeopardize a large amount of church property in the Diocese, by confusing the chain of Title, and placing its stewardship in a body, not only liable to change by an annual election, but, by its very constitution, wholly incompetent to administer such interests without a permanent and salaried officer.

Your Committee furthermore find that the act in repealing the act of 1852, would in its operation wrest from the Bishop of the Diocese rights and immunities which every Bishop possesses by the virtue of his office, and which in this instance, have been civilly secured to our Diocesan in the act sought to be repealed ; and of which rights and privileges he ought not, and could not be divested by any mere legislative action.

In view of these facts your Committee cannot but regard the act of 1861 not only as contrary to the interests and well-being of the Church in this Diocese, but as unconstitutional and void.

There is one feature in connection with the passage of this Act upon which your Committee find themselves called upon to animadvert in unmistakable and decided disapproval ; and that is, that the Act in question was procured not only without the sanction of this body, or any other duly constituted authority having power

to ask for such or similar legislation at the hands of the State, but without the knowledge, and irrespective of the wishes of the Diocese expressed or implied.

Under these circumstances your Committee recommend the adoption by this Convention of the following :

Whereas, the aforesaid Act, approved Feb. 21, 1861, was procured without the sanction of this Body, or the knowledge of any considerable portion of the Diocese, and is in many of its provisions detrimental to the interests of the Protestant Episcopal Church ;

And whereas, a grave question exists as to its constitutionality or validity for the purposes therein set forth ; therefore

Resolved, That the Bishop of the Diocese be advised to regard the said Act, so far as it relates to himself, as unconstitutional and void ; and the Bishop is hereby assured that in so doing he will be sustained by this Convention and the Diocese.

That the " Trustees of the Diocese " be, and hereby are, instructed not to assume the powers, or exercise the duties, so conveyed and set forth in the said Act of 1861, but confine themselves to the Act of 1849.

That the Bishop and Standing Committee of the Diocese be, and are hereby, appointed a Committee of this Body, with instructions, to memorialize the Legislature of this State to restore to their original provisions the aforesaid Acts of 1849 and 1853, and to repeal the Act of 1861.

SAMUEL CHASE,
T. N. BENEDICT,
L. B. OTIS,
FREDERICK STAHL,
A. CAMPBELL.

REPORT ON EXHIBITS.

The Committee to whom was referred so much of the Bishop's Address as relates to the suppression of certain papers, by the Secretary of the Convention in the publication of the Journal of 1860, beg leave to report :

That your Committee have examined the subject and the papers referred to, and in their estimation find them important in character, and in their bearing upon the subject matter to which they relate. They have reference to the final settlement of the title to the property, known as Lots 2 and 3 in Block 8, fractional section 15, addition to the City of Chicago, formerly held by the Bishop, by different tenures, for the purpose of a Bishop's Church and a private residence.

Your Committee are clearly of opinion that much of the misconception which has existed in the minds of Churchmen, in the Diocese, as well as out of it, in regard to this whole transaction, has arisen from want of that information which these papers supply.

They are referred to by the Bishop, in a note to his Address, as explanatory of the portion referring to the Compromise of the lots—were commented upon, and for the most part read in open Convention, in the way of explanation, and as of authority.

The late Secretary having, as we understand, failed to give the Bishop a satisfactory explanation of his action in their suppression, your Committee are, therefore, of opinion that they ought to have appeared in the Journal of last year as part and parcel of the Bishop's Address, and recommend the adoption of the following resolutions:

1. *Resolved*, That this Convention fully recognizes the right of the Bishop to lay any and all matters he may think proper before the Convention and the Diocese, in his Address and appendices thereto. And inasmuch as neither the Convention nor any of its Officers has any right to alter, mutilate, or suppress any part of the same, this Convention disapproves the act of the late Secretary in suppressing the publication of the "Exhibits," appended to the Bishop's Address of last year.

2. *Resolved*, That the Secretary of this Convention be and hereby is instructed to bind with the Journal of this year, the papers so prepared and then suppressed.

JOHN BENSON, *Chairman*.
JAMES CARTER,
S. CORNING JUDD.

R.V.

100

100

200

