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*Rev Bishop Eastman*

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JOURNAL

OF THE

Twenty-Second Annual Convention

OF THE

DIOCESE OF ILLINOIS.

## NOTICES.

THE TWENTY-THIRD ANNUAL CONVENTION OF THE DIOCESE OF ILLINOIS, will be held in St. John's Church, Quincy, on Wednesday, the 12th day of September, A. D. 1860.

SAM'L D. PULFORD,  
*Secretary of Convention.*

THE SECRETARY was ordered, by the Convention of 1857, to procure and have bound as many complete sets as possible of the Journals of this Diocese. Among the Journals in the keeping of the Secretary, there is no one full set. Those who have in their possession, and will forward to the Secretary, copies of the Journals of the 3rd, 4th, 5th, 13th and 16th Annual Conventions, will confer a great favor on the Diocese.

SAM'L D. PULFORD,  
*Secretary of Convention.*

THE  
**WESTERN CHURCHMAN,**  
A MONTHLY CHURCH PAPER,  
PUBLISHED AT CHICAGO, ILL.

REV. N. H. SCHENCK, EDITOR. | JOHN A. NICHOLS, PUBLIS. R.

TERMS, ONE DOLLAR PER ANNUM, INVARIABLY IN ADVANCE.

We clip the following notice from the Protestant Churchman :

"We heartily congratulate our contemporary on its success. After all the abuse that has been heaped upon this truly evangelical journal we are prepared to commend it both for its ability and its decided theological tone.

"Its success, and the increasing influence it is wielding, may teach a salutary lesson to some of our nominally evangelical papers, that are restrained, either from timidity or prudence, from maintaining a distinctive position. Such papers may escape a hostile shot that a more decided course would provoke from the altitudinarian press, or even gain their measured good-will by copying their contemptuous assaults upon other Protestant Churches. But if they thus expect to secure the *respect* of either class of Churchmen or Church papers, they will find themselves very greatly mistaken.

"Such weak temporizing does not agree with the earnest evangelical life of the times. The feeling of the Church, if we do not very greatly err, is, that the evangelical system, if there is another among us that is not so, deserves a manly espousal and defence. The *Western Churchman* has acted upon this principle. Avoiding angry disputes, its tone has rung out clear and full, with a distinctness and force that told its readers it was fully convinced of the truth and special importance of the distinctive doctrines it advocated. The result is, it is everywhere respected, and, in its more particular sphere, is felt to be an increasing power in shaping the history of the Church.

"MEN KNOW WHERE TO FIND IT. And in such a case, it is not in men not to feel confidence. We predict for this paper, if kept under present influences, an honorable and influential career."

All communications relating to the editorial department of the paper, must be addressed to the Editor, P. O. Drawer 2903. Those connected with the business department, to the Publisher, P. O. Drawer 4508.



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# JOURNAL

OF THE

TWENTY-SECOND ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

DIOCESE OF ILLINOIS,

HELD IN

ST. JAMES' CHURCH, CHICAGO,

ON THE

14TH, 15TH AND 16TH DAYS OF SEPTEMBER, 1859.



CHICAGO:

STEAM PRESSES OF SCOTT & COMPANY.

1859.



# List of the Clergy of the Diocese of Illinois,

FOR THE CONVENTION OF 1859.

---

- RT. REV. HENRY JOHN WHITEHOUSE, D.D., Bishop of the Diocese, and President of Jubilee College.
- REV. BARTON, JOHN O., Rector Church of the Atonement, Chicago.
- REV. BENEDICT, THOMAS N., Rector Christ Church, Ottawa.
- REV. BENSON, J., Rector Calvary Church, Farmington, and Christ Church, Limestone, M.
- REV. BISHOP, HIRAM N., Rector St. John's Church, Chicago.
- REV. BOSTWICK, WILLIAM L., Cairo and Jonesboro', M.
- REV. BRODNAX, WILLIAM M. A., Rector St. Paul's Church, Lee Centre and Amboy.
- REV. BRUCE, CALEB A., Rector St. Paul's Church, Alton.
- REV. CAPRON, ALEXANDER, Rector St. John's Church, Quincy.
- REV. CARPENTER, S. T., Rector Trinity Church, Polo.
- REV. CHASE, PHILANDER, Rector St. Luke's Church, Wyoming.
- REV. CHASE, SAMUEL, D.D., Vice President of Jubilee College, and South Carolina Professor of Ancient Languages.
- REV. CHITTENDEN, RICHARD L., Rector Zion Church, Freeport.
- REV. CLARK, ANSON, Rector Emmanuel Church, Rockford.
- REV. CLARK, CHARLES P., Rector St. John's Church, Lacon, M.
- REV. CLARKSON, ROBERT H., D.D., Rector St. James' Church, Chicago.
- REV. CLOVER, LEWIS P., Rector St. Paul's Church, Springfield.
- REV. COWELL, SAMUEL, Rector St. John's Church, Lockport.
- REV. DRESSER, CHARLES, D.D., residing in Springfield.
- REV. DRESSER, DAVID WALKER, Rector St. Peter's Church, Chesterfield, and St. Paul's Church, Carlinville, M.
- REV. ESCH, JOHN FREDERICK, Elgin and parts adjacent, M.
- REV. GOODALE, SAMUEL, Rector Trinity Church, Geneseo, M.
- REV. GRISWOLD, ASA, residing in Chicago.
- REV. HARLOW, EDWARD H., Rector St. Matthew's Church, Bloomington.
- REV. HEISTER, HENRY T., Rector St. Andrew's Church, Farm Ridge, M.
- REV. HUTCHINS, BENJAMIN, Rector St. John's Church, Albion.
- REV. JOHNSON, PHILIP A., Minister at Urbana and Rantoul.
- REV. KELLY, CHARLES V.,\* residing at Chicago.
- REV. LOCKE, CLINTON, Rector Grace Church, Chicago.
- REV. McCLURE, EDWARD, Rector St. Paul's Church, Warsaw.
- REV. McNAMARA, JOHN, Rector Christ Church, Waukegan.
- REV. MITCHELL, WILLIAM, M.D., Rector St. Mark's Church, Chester.

- 
- REV. MORRISON, THEODORE N., Rector Trinity Church, Jacksonville.  
 REV. NASH, SYLVESTER,\* residing in Waukegan.  
 REV. NIGLAS, JOHN,\* residing in Peoria.  
 REV. OSBORNE, JOHN WESLEY, Centralia and parts adjacent, M.  
 REV. PETERS, GEORGE E., Rector of St. James' Church, Lewistown.  
 REV. PORTER, GEORGE S., Arcadia.  
 REV. PULFORD, SAMUEL D., Rector St. Luke's Church, Dixon, M.  
 REV. ROBERTS, WARREN H., Rector St. Peter's Church, Sycamore, M.  
 REV. ROBERT RYALL.\*  
 REV. SAYERS, GEORGE, Rector Grace Church, Rock Island county, and Moline, M.  
 REV. SCHENCK, NOAH H., Rector Trinity Church, Chicago.  
 REV. SMITHETT, W. T.,\* Knoxville and Galesburg.  
 REV. SPALDING, V., Rector Trinity Church, Aurora, M.  
 REV. STANLEY, HENRY, Rector Trinity Church, Rock Island.  
 REV. STREET, GEORGE C., Rector St. Jude's, Tiskilwa, Providence and Princeton, M.  
 REV. STOUT, CHARLES B., Rector St. Paul's Church, Manhattan, and Church of the Redeemer, Wilmington.  
 REV. STRONG, HENRY N., D.D., Rector St. Paul's Church, Peoria.  
 REV. THOMPSON, HUGH MILLER, Rector Grace Church, Galena.  
 REV. TUTTLE, EDMUND B., Missionary Agent and M.  
 REV. UNONIUS, GUSTAF, absent in Sweden.\*  
 REV. WARNER, ABRAHAM J., Rector St. Paul's Church, Peru, M.  
 REV. WATERBURY, JULIUS H., Rector Trinity Church, Belvidere, and ———, Marengo.  
 REV. WHIPPLE, HENRY B., D.D., Rector Church of the Holy Communion, Chicago.  
 REV. WILKINSON, JOHN, Rector of Christ Church, Joliet.  
 REV. WOODWARD, JAMES A., Rector St. Mark's Church, La Salle and Utica, M.  
 REV. WRIGHT, EDWARD PURDON, Rector St. John's Church, Decatur.

## DEACONS—

REV. HENRY ADAMS.\*

REV. WEST, JOHN REED, Kickapoo and Brimfield, M., Instructor in Jubilee College.

Total, SIXTY.

Certified,

HENRY J. WHITEHOUSE,

*Bishop of the Diocese of Illinois.*

CHICAGO, SEPTEMBER 14, 1859.

NOTE.—Those marked with asterisks (\*), not entitled to seat in Convention.

Those marked M. are Missionaries.

## LIST OF LAY DELEGATES.

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- ALGONQUIN, ST. JOHN'S; *Peter Arvidson, Dan. C. Wanzer.*
- AURORA, TRINITY; *Ephraim Smith, J. W. Ray, M. V. Hall.*
- BELVIDERE, TRINITY; *Col. S. Rockwood, N. Hotchkiss, N. H. Merchant.*
- BLOOMINGTON, ST. MATTHEW'S; *J. M. Jordan, Charles A. Morfoot, John Schermerhorn.*
- CHICAGO, ASCENSION; *G. S. Hubbard, L. N. Putnam, John H. Battin.*
- “ ATONEMENT; *L. B. Otis, L. S. Warner, George P. Lee.*
- “ CHRIST; *A. C. Calkins, T. J. Crouch.*
- “ GRACE; *Job S. Taber, Robert L. Fabian, George S. Bowen.*
- “ HOLY COMMUNION; *A. E. Neely, G. C. Ruckel, S. H. Kerfoot.*
- “ ST. ANSGARIUS; *L. P. Loberg, J. Schoenbeck, A. B. Johnson.*
- “ ST. JAMES; *John H. Kinzie, John S. Reed, C. R. Larrabee.*
- “ ST. JOHN'S; *Dr. A. Groesbeck, F. A. Bryan, J. A. Nichols.*
- “ TRINITY; *J. C. Fargo, J. M. Wilson, L. P. Hilliard.*
- CARLINVILLE, ST. PAUL'S; *Richard Morfoot, W. N. Dorsett, L. B. Filley.*
- CENTRALIA, ST. JOHN'S; *Thomas S. Allen, Floyd Jones, Dr. Wakeman.*
- CHESTER, ST. MARKS; *Col. R. B. Servant, John Swanwick.*
- CHESTERFIELD, ST. PETER'S; *Thomas S. Gelder.*
- DIXON, ST. LUKE'S; *James K. Edsell, James A. Hawley, John Stevens.*
- DECATUR, ST. JOHN'S; *Cyril Fuller, D. C. Lockwood, H. Prather.*
- FARMINGTON, CALVARY; *Joel Blakesly, F. A. Warner, M.D., Samuel Wilkinson.*
- FARM RIDGE, ST. ANDREW'S; *Beebe Clark, Hiram Jackson, R. B. Williams.*
- FREEPORT, ZION; *A. Reifsnider, D. S. Brewster, Thomas Webster.*
- GALENA, GRACE; *F. Stahl, H. H. Gear, George R. Sanford.*
- GRAND DETOUR, ST. PETERS; *W. F. House, P. J. Wardner, M. Danson.*
- JACKSONVILLE, TRINITY; *Dr. B. Gillette, Dr. M. Long, William L. Mayo.*
- HYDE PARK, ST. PAUL'S; *Jacob Bockee, James Grant Wilson.*
- LACON, ST. JOHN'S; *R. Bowl, M.D., Edward H. Swayze, C. Perry.*
- JOLIET, CHRIST; *J. W. Stone, William Adams, Henry L. Wilson.*
- LOCKPORT, ST. JOHN'S; *Hon. H. Norton, A. Wheeler, William Hanley, M.D.*
- LEWISTOWN, ST. JAMES'; *S. Corning Judd, G. D. McManus, J. M. Davidson.*
- KEWANEE, ST. JOHN'S; *G. A. Morse, J. Hopkins.*
- MORRIS, ST. THOMAS; *B. M. Atherton, G. F. Fisher, A. Bennett.*
- MANHATTAN, ST. PAUL'S; *John Young, Edward B. Crofts, Edward Young.*
- NAPERVILLE, ST. JOHN'S; *James G. Wright.*
- OTTAWA, CHRIST; *J. W. Dow, William Osman, F. C. Prescott.*
- PEKIN, ST. PAUL'S; *W. Stansbury.*

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- PERU, ST. PAUL'S; Henry Jones, Naasson Young.  
 PEORIA, ST. PAUL'S; J. W. Hansel, H. S. Austin, E. M. Colburn.  
 POLO, TRINITY; J. G. Brown, J. R. Phelps.  
 PRINCETON, REDEEMER; William Bacon, M.D.  
 PROVIDENCE, ZION; J. Veitch, C. Power, J. Dexter.  
 QUINCY, ST. JOHN'S; S. C. Sherman, H. Asbury, J. R. Hollowbush.  
 ROCKFORD, EMMANUEL; R. P. Lane, M.D., Horace Starkey, R. P. Layton.  
 ROBIN'S NEST, CHRIST; J. Moss, W. Moss, H. H. Mayo.  
 SALEM, ST. THOMAS'; John W. Merritt, George Ehninger.  
 SPRINGFIELD, ST. PAUL'S; S. H. Treat, W. H. Bailhache, A. Campbell.  
 SYCAMORE, ST. PETER'S; Isaac Johnson, C. Woodward, W. B. Prescott.  
 TISKILWA, ST. JUDE'S; O. Melling, J. J. Wilkins.  
 WAUKEGAN, CHRIST; B. S. Cory, R. Steele, W. Besley.  
 WAVERLY, Christ; S. G. M. Allis.  
 WILMINGTON, REDEEMER; Rodney S. Bowen, Henry F. Mann.  
 WYOMING, ST. LUKE'S; H. A. Holst, T. J. G. Green.  
 WOODSTOCK, ST. JOHN'S; Isaac Harper, Josiah Dwight.
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Those present in Convention in *Italics*.



# RULES OF ORDER.

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I. Prayers shall be offered on each day, introductory to the business of Convention.

## II.—*Duties of the President.*

1. He shall take the chair every day, precisely at the hour to which the Convention shall have adjourned; shall call the members to order; and, on the appearance of a quorum, shall cause the journal of the preceding day to be read.

2. He shall preserve decorum and order; and shall decide questions of order, subject to an appeal to the Convention by any two members; on which appeal no member shall speak more than once, unless by leave of the Convention.

3. Questions shall be decided but in this form, viz: "As many as are of the opinion that, (as the case may be,) say Aye," and after the affirmative voice is expressed, "As many as are of the contrary opinion, say No."

If the President doubt as to the result of the vote, taken as above, or a division be called for, the convention shall divide; those in the affirmative shall first rise from their seats, and afterwards those in the negative.

No congregation shall be entitled to be counted as having more than one vote amongst the laity. And an equal division of the lay delegates from a Convention, shall neutralize the vote of such congregation.

4. All committees shall be appointed by the President, unless otherwise specially directed by the Convention; in which case they shall be appointed by ballot; and if upon such ballot the number required shall not be elected by a majority of the votes given, the Convention shall proceed to a second ballot, and in case a greater number than is required to compose a complete Committee shall have an equal number of votes, the Convention shall proceed to a further ballot or ballots.

## III.—*Of Decorum and Debate.*

5. When the President takes the chair, no member shall stand up except to address the chair.

6. No member shall absent himself from the service of the House unless he have leave, or be unable to attend.

7. When any member is about to speak in debate, or deliver any matter to the House, he shall, with due respect, address the President, confining himself strictly to the point in debate.

8. No member shall speak more than twice in the same debate without leave of the House.

9. A question being once determined shall stand as the judgment of the House, and shall not be again drawn into debate during the same session, unless by consent of two-thirds of the House.

10. While the President is putting any question the members shall continue in their seats, and shall not hold any private discourse.

11. Every member who shall be in the House when any question is put, shall, on a division, be counted, unless he be personally interested in the discussion.

12. No motion shall be considered as before the House unless it be seconded, and, when required, reduced to writing.

13. When a question is under consideration no motion shall be received unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order herein named. The motions to lay upon the table, and to adjourn, shall be decided without debate. The motion to adjourn shall always be in order.

14. When the House is about to rise, every member shall keep his seat until the President leaves his chair.

15. The names of the movers of resolutions shall not appear upon the minutes of this House.

16. The reports of all committees shall be in writing, and shall be received of course, and without motion for acceptance, unless re-committed by a vote of the House. All reports recommending or requiring any action or expression of opinion by the House, shall be accompanied by a resolution for the action of the House therein.

17. If the question under debate contains several distinct propositions, the same shall be divided at the request of any member, and a vote taken separately; except that a motion to strike out and insert shall be indivisible.

18. All questions of order shall be decided by the chair, without debate; but any member may appeal from such decision; which appeal shall be decided by the House; and on such appeal no member shall speak more than once without express leave of the House.

19. All amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made; no after amendment to such second amendment shall be in order. But when an amendment to an amendment is under consideration, a substitute to the whole matter may be received. No proposition, on a subject different from the one under consideration, shall be received under color of a substitute.

20. The business of the House shall be called up and disposed of in the following order, to wit: 1st, Communications from the President. 2nd, Reports from Standing Committees. 3rd, Special Committees, in the order of appointment. 4th, Petitions and Memorials. 5th, Motions and Resolutions.

# JOURNAL.

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ST. JAMES' CHURCH, CHICAGO. }  
*September 14th, A. D. 1859.* }

The Twenty-Second Annual Convention of the Protestant Episcopal Church, in the Diocese of Illinois, assembled for organization and business this 14th day of September, A. D. 1859, in St. James' Church, Chicago.

The Convention was opened with Divine service and the Holy Communion. Morning Prayer was read by the Rev. Wm. Mitchell, and the Rev. H. B. Whipple, D. D.; the Lesson being read by the Rev. S. D. Pulford, and the Rev. Philander Chase. The Sermon was preached by the Rev. T. N. Benedict, Rector of Christ Church, Ottawa. The Bishop held an Ordination, and admitted to the Holy Order of Priests, the Rev. John Wilkinson, Deacon. The candidate was presented by the Rev. John Benson. The Rev. Samuel Chase, D.D., the Rev. H. B. Whipple, D.D., and the Rev. John Benson, united with the Bishop in the laying on of hands.

The Holy Communion was administered by the Rt. Rev. the Bishop of the Diocese, assisted by the Rt. Rev. John Payne, Missionary Bishop to Africa, the Rev. Dr. Chase, and the Rev. Dr. Whipple.

The Convention was called to order, and the Secretary proceeded to call the names of the Clergy, from the list furnished by the Bishop, when the following answered to their names and took their seats:

Rt. Rev. H. J. Whitehouse, D.D., Bishop of the Diocese.

Rev. John O. Barton,	Rev. John McNamara,
“ Thomas N. Benedict,	“ William Mitchell, M.D.,
“ John Benson,	“ T. N. Morrison,
“ H. N. Bishop,	“ John W. Osborne,
“ W. L. Bostwick,	“ Geo. E. Peters,
“ W. M. A. Brodnax,	“ Samuel D. Pulford,
“ C. A. Bruce,	“ W. H. Roberts,
“ Alexander Capron,	“ N. H. Schenck,
“ Philander Chase,	“ V. Spalding,
“ Samuel Chase, D.D.,	“ Henry Stanley,
“ R. L. Chittenden,	“ Geo. C. Street,
“ Anson Clark,	“ Chas. B. Stout,
“ C. P. Clarke,	“ Henry N. Strong, D.D.,
“ R. H. Clarkson, D.D.,	“ Hugh M. Thompson,
“ L. P. Clover,	“ E. B. Tuttle,
“ Samuel Cowell,	“ A. J. Warner,
“ D. W. Dresser,	“ Julius H. Waterbury,
“ John F. Esch,	“ John R. West,
“ Samuel Goodale,	“ Henry B. Whipple, D.D.,
“ E. H. Harlow,	“ John Wilkinson,
“ H. T. Heister,	“ Jas. A. Woodward,
“ Clinton Locke,	“ Edward P. Wright.
“ Edward McClure,	

There appearing a canonical number of Clergy in attendance, the Secretary proceeded to call over the churches entitled to representation.

The certificates of lay delegates were then called for, and submitted to the Secretary, and a committee duly appointed, consisting of the Rev. Dr. Clarkson and Antrim Campbell, who reported favorably on the following:

*St. John's, Algonquin*—Peter Arvidson, Dan. Colburn Wanzer.

*Trinity, Aurora*—Ephraim Smith, John W. Ray, M. V. Hall.

*Trinity, Belvidere*—Col. S. Rockwood, N. H. Merchant, N. Hotchkiss.

*Ascension, Chicago*—G. S. Hubbard, L. N. Putnam, John H. Battin.

*Atonement, Chicago*—L. B. Otis, L. S. Warner, Geo. P. Lee.

- Christ, Chicago*—A. C. Calkins, T. J. Crouch.  
*Holy Communion, Chicago*—A. E. Neely, G. C. Ruckel, S. H. Kerfoot.  
*St. Angarius, Chicago*—L. P. Loberg, J. Schoenbeck, A. B. Johnson.  
*St. James', Chicago*—John H. Kinzie, John S. Reed, C. R. Larrabee.  
*St. John's, Chicago*—F. A. Bryan, J. A. Nichols, C. H. Jordan.  
*St. Paul's, Carlinville*—R. Morfoot, W. W. Dorsett, L. B. Filley.  
*St. Mark's, Chester*—R. B. Servant, John Swanwick.  
*St. Peter's, Chesterfield*—Thomas S. Gelder.  
*St. Luke's, Dixon*—Jas. K. Edsell, Jas. A. Hawley, John Stevens.  
*St. John's, Decatur*—Cyril Fuller, D. C. Lockwood, H. Prather.  
*Calvary, Farmington*—Joel Blakesley, F. A. Warner, M.D., S. Wilkinson.  
*St. Andrew's, Farm Ridge*—Beebe Clark, H. Jackson, R. Bruce Williams.  
*Zion, Freeport*—A. Reifsnider, D. S. Brewster, Thomas Webster.  
*Grace, Galena*—F. Stahl, H. H. Gear, Geo. R. Sanford.  
*St. Peter's, Grand Detour*—W. F. House, M. Danson, Dr. P. J. Wardner.  
*Trinity, Jacksonville*—Dr. B. Gillette, Dr. M. Long, W. L. Mayo.  
*Christ, Joliet*—S. W. Stone, Wm. Adams, Henry L. Wilson.  
*St. John's, Kewanee*—G. A. Morse, J. Hopkins.  
*St. John's, Lockport*—H. Norton, A. Wheeler, W. Hanley, M.D.  
*St. Thomas', Morris*—B. M. Atherton, G. F. Fisher, A. Bennett.  
*St. Paul's, Manhattan*—John Young, E. B. Crofts, Edward Young.  
*St. John's, Naperville*—S. P. Stevens, Jas. G. Wright.  
*Christ, Ottawa*—J. W. Dow, Wm. Osman, F. C. Prescott.  
*St. Paul's, Pekin*—W. Stansbury.  
*St. Paul's, Peoria*—J. W. Hansel, H. S. Austin, E. M. Colburn.  
*St. Paul's, Peru*—Henry Jones, Naasson Young.  
*Redeemer, Princeton*—William Bacon, M.D.  
*Zion, Providence*—J. Veitch, C. Power, J. Dexter.  
*St. John's, Quincy*—S. C. Sherman, H. Asbury, J. R. Hollowbush.  
*Emmanuel, Rockford*—R. P. Lane, M. D., H. Starkey, R. P. Layton.  
*Christ, Robin's Nest*—J. Moss, W. Moss, H. H. Mayo.  
*St. Paul's, Springfield*—S. H. Treat, W. H. Bailhache, A. Campbell.  
*St. Peter's, Sycamore*—Isaac Johnson, C. Woodward, W. B. Prescott.  
*St. Jude's, Tiskilwa*—O. Melling, J. J. Wilkins, M.D.  
*Christ, Waukegan*—B. S. Cory, R. Steele, Wm. Besley.  
*Christ, Waverly*—S. G. M. Allis.  
*Redeemer, Wilmington*—R. S. Bowen, H. F. Mann.

The names of the lay delegates duly appointed being called, the following answered and took their seats:

- Peter Arvidson—*St. John's, Algonquin.*  
 Col. S. Rockwood—*Trinity, Belvidere.*

- Ephraim Smith, J. W. Ray, M. V. Hall—*Trinity, Aurora.*  
 G. S. Hubbard, John H. Battin—*Ascension, Chicago.*  
 L. B. Otis, L. S. Warner, Geo. P. Lee—*Atonement, Chicago.*  
 A. C. Calkins, T. J. Crouch—*Christ, Chicago.*  
 G. C. Ruckel, S. H. Kerfoot—*Holy Communion, Chicago.*  
 L. P. Loberg, J. N. Schoenbeck, A. B. Johnson—*St. Ansgarius, Chicago.*  
 John H. Kinzie, John S. Reed, C. R. Larrabee—*St. James', Chicago.*  
 F. A. Bryan, J. A. Nichols, C. H. Jordan—*St. John's, Chicago.*  
 Col. R. B. Servant—*St. Mark's, Chester.*  
 Thomas S. Gelder—*St. Peter's, Chesterfield.*  
 Jas. K. Edsell—*St. Luke's, Dixon.*  
 Cyril Fuller, D. C. Lockwood—*St. John's, Decatur.*  
 Dr. F. A. Warner, Samuel Wilkinson—*Calvary, Farmington.*  
 Hiram Jackson—*St. Andrew's, Farm Ridge.*  
 F. Stahl, Geo. R. Sanford—*Grace, Galena.*  
 B. Gillette, M.D.—*Trinity, Jacksonville.*  
 S. W. Stone, W. Adams, Henry L. Wilson—*Christ, Joliet.*  
 J. Hopkins—*St. John's, Kewanee.*  
 Hon. Hiram Norton—*St. John's, Lockport.*  
 B. M. Atherton—*St. Thomas', Morris.*  
 Edward Young—*St. Paul's, Manhattan.*  
 Jas. G. Wright—*St. John's, Naperville.*  
 J. W. Dow—*Christ, Ottawa.*  
 W. Stansbury—*St. Paul's, Pekin.*  
 J. W. Hansel, H. S. Austin, E. M. Colburn—*St. Paul's, Peoria.*  
 Naasson Young—*St. Paul's, Peru.*  
 J. Veitch, C. Power, J. Dexter—*Zion, Providence.*  
 S. C. Sherman, H. Asbury—*St. John's, Quincy.*  
 R. P. Lane, M.D., H. Starkey, R. P. Layton—*Emmanuel, Rockford.*  
 H. Herbert Mayo—*Christ, Robin's Nest.*  
 Hon. S. H. Treat, W. H. Bailhache, A. Campbell—*St. Paul's, Springfield.*  
 Isaac Johnson, C. Woodward—*St. Peter's, Sycamore.*  
 J. J. Wilkins, M. D.,—*St. Jude's, Tiskilwa.*  
 B. S. Cory, R. Steele—*Christ, Waukegan.*  
 S. G. M. Allis—*Christ, Waverly.*  
 Rodney S. Bowen—*Redeemer, Wilmington.*  
 Henry A. Holst—*St. Luke's, Wyoming.*

There being a canonical number of lay delegates present, thus constituting a quorum in both orders, the House was declared to be fully organized.

The Bishop announced to the Convention the gratifying presence of the Rt. Rev. Missionary Bishop to Africa, and stated that with their consent, he would

invite Bishop Payne to attend the sittings of the body, and occupy a seat in the chancel.

The reading of the rules of order was, on motion, dispensed with.

The election of Secretary being next in order, on motion,

*Resolved*, That the ballot be dispensed with, and that the present Secretary, Rev. S. D. Pulford, be elected—

Which was carried unanimously.

The election of Treasurer being next in order, it was, on motion,

*Resolved*, That the ballot be dispensed with, and that the present Treasurer, Rev. T. N. Morrison, be elected—

Which was unanimously carried.

The Secretary then nominated as Assistant Secretary, the Rev. John O. Barton, Rector of the Church of the Atonement, Chicago, which was unanimously confirmed by the Convention.

On motion,

*Resolved*, That clergymen present, not entitled to seats in this Convention, clergymen from other Dioceses, and candidates for Holy Orders, be admitted to the sittings of this Convention.

The following clergymen attended the sitting of this Convention:

Rev. F. R. Haff,	of the Diocese of Wisconsin.
“ J. B. Brittan,	“ “ “ “ “
“ J. G. Gasmann,	“ “ “ “ “
“ R. J. Parvin,	“ “ “ “ Western New York.
“ F. W. Boyd,	“ “ “ “ Mississippi.
“ — — Burke,	Chaplain U. S. A., Fort Washita.

The Bishop then called attention to the case of Christ Church, Waukegan, which had for a series of years enjoyed a representation in the Convention, but from accident at the proper time had never been

formally admitted into union; and suggested the propriety of supplying this defect by special vote, wherefore, on motion, it was

*Resolved*, That Christ Church, Waukegan, be formally received into union with this Convention.

The Bishop then announced the following standing committees:

*Committee on the Incorporation of Churches, and their admission into union with the Convention*—Rev. T. N. Benedict, Hon. L. B. Otis, Jas. K. Edsell.

*Committee on Finance*—Rev. John Benson, A. E. Neely, Hon. H. Norton.

*Committee on Privilege*—Rev. Robert H. Clarkson, D.D., Rev. Clinton Locke, Antrim Campbell, Henry Asbury.

*Committee on Legislation*—Rev. Samuel Chase, D.D., Rev. Dr. Whipple, Hon. S. H. Treat, R. B. Servant.

*Committee on the Extension of the Church*—Rev. L. P. Clover, Rev. H. N. Bishop, S. C. Judd, H. S. Austin.

A petition was then presented to the House from Dr. A. Groesbeck, claiming a seat in this Convention, as a lay delegate from St. John's Church, Chicago, which, on motion, was referred to the committee on Privilege.

St. Jude's Church, Peoria, one of the early organizations of the Diocese, applied for the renewal of its right of representation in this Convention, which, on motion, was referred to the committee on Privilege.

On motion, the Convention then adjourned until 9 o'clock, A. M., of the following day, to meet at the same place.



## SECOND DAY.

THURSDAY, SEPTEMBER 15, 1859.

The Convention assembled at 9, A. M.

Morning Prayers were read by the Rev. W. M. A. Brodnax, of Amboy, and the Rev. Samuel Goodale of Geneseo.

The minutes of the preceding day were then read and as amended approved.

The committee on Lay Delegates received, and reported as correct, the following additional testimonials:

*St. Matthew's, Bloomington*—J. M. Jordan, Chas. A. Kerfoot, John Schermerhorn.

*Grace, Chicago*—Job S. Taber, Robert L. Fabian, George S. Bowen.

*Trinity, Chicago*—J. C. Fargo, J. M. Wilson, L. P. Hilliard.

*Redeemer, Princeton*—William Bacon, M.D.

*St. Luke's, Wyoming*—H. A. Holst, J. G. Green.

Of whom, the following, on their names being called, appeared and took their seats:

Job S. Taber, Robert L. Fabian and Geo. S. Bowen—*Grace, Chicago*.

Dr. W. Bacon—*Redeemer, Princeton*.

H. A. Holst—*St. Luke's, Wyoming*.

L. P. Hilliard, J. M. Wilson—*Trinity, Chicago*.

The committee on the Incorporation and Admission of Churches then made the following Report:

The Committee on the admission of Parishes into union with this Convention, report that the following parishes have applied for admission into union with the Convention, viz: St. John's, Centralia; St. Paul's, Hyde Park; St. John's, Lacon; St. James', Lewistown; Trinity, Polo; St. Thomas', Salem; St. John's, Woodstock; Trinity, Onarga; St. Thomas', Amboy. Of these they find that the papers of the following parishes are correct, viz: St. John's, Centralia; St. Paul's, Hyde Park; St. John's, Lacon; St. James', Lewistown; Trinity, Polo, and St. Thomas', Amboy; they therefore recommend that these Parishes be admitted into union with the Convention.

The papers of the following Parishes, viz: St. John's, Woodstock,

Trinity, Onarga, and St. Thomas', Salem, are so irregular and defective as to bar their admission unless excused by the Convention.

THOS. N. BENEDICT,  
L. B. OTIS,  
J. K. EDSELL.

On motion, it was

*Resolved*, That St. John's Church, Woodstock, and Trinity Church, Salem, be admitted into union with this Convention.

The committee on Credentials of Lay Delegates, reported as correct, the following :

*St. John's, Centralia*—Thos. S. Allen, Floyd Johnson, Dr. Wakeman.

*St. Paul's, Hyde Park*—Dr. Jacob Bockee, James Grant Wilson.

*St. John's, Lacon*—Dr. Robert Boal, E. H. Swayze, C. Perry.

*St. James', Lewistown*—S. Corning Judd, G. D. McManus, J. M. Davidson.

*Trinity, Polo*—J. G. Brown, J. R. Phelps.

*St. Thomas', Salem*—John W. Merritt, George Ehninger, R. H. Whitaker.

*St. John's, Woodstock*—Isaac Harper, Josiah Dwight.

Of whom, their names being called, the following appeared and took their seats :

Clergy—Rev. S. T. Carpenter—*Trinity, Polo*.

Laity—Dr. Wakeman—*St. John's, Centralia*.

Jacob Bockee, Jas. Grant Wilson—*St. Paul's, Hyde Park*.

S. Corning Judd, G. D. McManus—*St. James', Lewistown*.

J. G. Brown, J. R. Phelps—*Trinity, Polo*.

John W. Merritt, Geo. Ehninger—*St. Thomas', Salem*.

The Bishop then appointed the following Inspectors of Elections.

For the Standing Committee :

*On Clerical Votes*—

Rev. J. O. Barton,  
F. Stahl, Esq.

*On Lay Votes*—

Rev. E. H. Harlow,  
C. R. Larrabee, Esq.

For Deputies to the General Convention :

*Clerical Votes*—

Rev. Henry Stanley,  
Geo. R. Sanford, Esq.

*Lay Votes*—

Rev. H. N. Strong, D.D.  
Cyril Fuller.

For Trustees of the Protestant Episcopal Church  
in the Diocese of Illinois :

*Clerical Votes—*

Rev. Anson Clark,  
Dr. William Bacon.

*Lay Votes—*

Rev. C. A. Bruce,  
W. H. Bailhache.

The committee on Privilege then submitted the  
following Report :

The Committee on Privilege, to which was referred the documents relating to the contested representation of St. John's Church, Chicago, beg leave to report the following to be the facts in the case :

A meeting of the vestry of said Church was held on the 23rd of July, 1859. By the proceedings of this vestry meeting, a copy of which was in evidence before the committee, and by the statement of the Rector who presided at the meeting, it appears that Messrs. Bryan, Groesbeck, and Nichols, were, on motion, elected delegates to this Convention. Subsequently, on a second and different motion, Mr. C. H. Jordan was chosen a delegate.

When informed, however, that three delegates only could be chosen, according to the Constitution, the congregation, at a parish meeting elected Messrs. Bryan, Nichols, and Jordan delegates, on the supposition that the former election by the vestry was null, because four persons had been chosen instead of three.

The Committee, after consultation with superior legal talent in the Convention, are unanimously of the opinion that the first election by the vestry, of three persons duly qualified, was not invalidated by the subsequent election, on a different motion, of a fourth person.

Had the whole four been elected by the vestry on one motion and at the same time, the election of all would then have been uncanonical and therefore void, and the congregation, having concurrent jurisdiction with the vestry in the premises, (Sec. 3, Art. 4, Const.) could properly and legally have chosen delegates.

But the three having been first elected, the election was a finished act then and there, and the after addition of a fourth name was simply a surplusage, and could in no wise effect its legality.

There is evidence before the Committee that the vestry never reconsidered their action—it therefore stands. The power of election was exhausted. The Committee unanimously recommend to the Convention the passage of the following resolutions :

*Resolved*, That Messrs. F. A. Bryan, A. Groesbeck, and J. A. Nichols, are hereby declared to be regularly and canonically elected delegates to this Convention from St. John's Church, Chicago, and the Secretary is hereby directed to enrol their names as such.

*Resolved*, That Mr. C. H. Jordan be invited to an honorary seat in this body.

ROBERT H. CLARKSON, *Chairman*.

September 15th, 1859.

And, on motion, the resolutions recommended therein were adopted.

The Bishop then proceeded to deliver his Annual Address to the Convention.

After which, it was, on motion,

*Resolved*, That the Convention take a recess until 3 o'clock, P. M.

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THREE O'CLOCK, P. M.

The Convention re-assembled.

The Bishop announced that complimentary tickets of admission to "The Seventh National Exhibition of the United States Agricultural Society," had been tendered to the Clerical members of the Convention.

Whereupon it was

*Resolved*, That the thanks of this Convention be returned to that Society for their courtesy.

The committee on Privilege then made the following Report :

The Committee on Privilege, to which was referred the application of St. Jude's Church, Peoria, for admission into the Convention, beg leave to report, That St. Jude's Church was organized October 27th, 1834, and was one of the Parishes represented in the Primary Convention of 1833. It does not appear by representation of clergyman or laymen, or by parochial report, in 1836, nor at any subsequent time. It was assessed, by name, for Diocesan purposes, the sum of five dollars, in 1838, which assessment was never paid, and it disappears wholly from Convention record, from that time. Its name is never mentioned again.

Ten years subsequently a Missionary went upon that vacant ground and organized the present St. Paul's Parish, Peoria.

The Committee cannot discover, by an examination of the Convention Journals, that it has ever exercised its functions as a Parish for twenty-four years last past. If not formally abandoned as a corporation at, or prior to the organization of St. Paul's Parish, to which

opinion the Committee incline, it certainly has long since lost its privileges and rights by "non user."

There is no evidence that there is any property belonging to the corporation, and the Committee have failed to see the necessity of disturbing, at this time, its long sleep of nearly a quarter of a century.

These facts, joined with the settled conviction of the Committee, that very great caution should be exercised in regard to the resuscitation of Parishes essentially defunct, without the canonical process of re-organization, have prevailed in inducing the Committee unanimously to recommend to the Convention the passage of the following resolution :

*Resolved*, That the application of St. Jude's Church for admission into the Convention be not granted.

ROBERT H. CLARKSON,  
CLINTON LOCKE,  
ANTRIM CAMPBELL,  
HENRY ASBURY.

Whereupon it was

*Resolved*, That the application for admission into union with this Convention, of *St. Jude's Church, Peoria*, be not granted.

The following Reports were then made by the Standing Committee of the Diocese :

The Standing Committee of the Diocese of Illinois would respectfully report to this Convention, that on the 17th of September, A. D. 1858, they signed the canonical testimonials of the Rev. John Wesley Osborne, Deacon, recommending him to the Bishop for ordination as Priest.

Also, On the 6th of January, A. D. 1859, they signed the canonical testimonials of the Rev. W. M. A. Brodnax, Deacon, recommending him to the Bishop, for ordination as Priest.

Also, On the 2nd of March, A. D. 1859, they received the diploma of the Rev. Henry Adams, Deacon, (*vide* § 3, canon V,) and recommended him to the Bishop as a "candidate for Priest's Orders."

Also, On the 6th day of September, A. D. 1859, they approved the testimonials of Mr. O. C. Dake, and signed the canonical certificate recommending him to the Bishop as a candidate for Deacon's Orders.

Also, On the 13th of September, A. D. 1859, they approved the testimonials of the Rev. John Wilkinson, Deacon, and signed the canonical testimonial recommending him to the Bishop, to be ordained Priest.

HENRY N. STRONG, *Sec.*

The Standing Committee of the Diocese of Illinois, acting with the Bishop, as the Board of Missions for the same, would respectfully report to this Convention,

That they entered upon their duties, encouraged by the almost

unanimously self-imposed obligation of their brethren, to supply them with their alms for carrying out the Missionary operations of the Church in Illinois; and that in good faith they appointed missionaries, and promised them, in the name of the Church, their meagre stipends. Also, that under the approval of the Convention, they appointed the Rev. Edmund B. Tuttle, their agent to "solicit contributions from parishes and individuals, in all parts of the Diocese, in behalf of Diocesan Missions, and to procure, when possible, subscriptions in the form of annual pledges." Also, that during this Conventional year, they have appropriated from the "Fund for Aged and Infirm Clergymen," the sum of \$60 to the Rev. Orrin Miller; and \$50 to the Rev. Chas. Dresser, D.D. Also, that June 7th, they modified the resolution determining the per centage of Rev. E. B. Tuttle's agency, so as to allow him \$600 per annum—\$300 to be paid him as agent of the Board, and \$300 for Missionary work, under the direction of the Bishop.

HENRY N. STRONG, *Sec.*

The Trustees of the Protestant Episcopal Church in the Diocese of Illinois, then made the following Report :

The undersigned, in behalf of the Board of Trustees of the funds for the support of the Episcopate, would respectfully report, that—

Acting under the instructions of the Convention they notified each parish which had been delinquent in its assessments for January, April and July, of the Conventional year 1857-8, and also by a circular sent subsequently, advised them of the amount due for the year 1858-9.

How far the requisitions of the Canon have been complied with, the account of the Treasurer will show, which is herewith submitted, together with the assessments.

A meeting of the Board was held in Peoria, December 15th, 1858.

On motion, the following preambles and resolutions were adopted :

WHEREAS, The Convention of the Diocese, at its recent meeting, directed the Trustees of the Diocese to write at once to the Rectors or Wardens of those parishes which have not fully paid their assessments for the Episcopate Fund, and earnestly request their attention to the subject. AND WHEREAS, In consequence of a change in the time of holding the Convention, only three quarterly assessments had become due; therefore,

*Resolved*, That the Treasurer of this Board be instructed to call upon those parishes which have not paid the quarterly assessments for January, April and July of the Conventional year 1857-8, for the amount in which they may be delinquent.

WHEREAS, By Canon XIII of the Diocese, it is made "the duty of each parish to pay in *regular quarterly payments*, for the support of

the Episcopate, a sum equal to one dollar for every communicant in the parish," therefore,

*Resolved*, That the several parishes be earnestly requested to meet their assessment in *regular quarterly payments*, on the first days of January, April, July and October; and that the Treasurer of this Board be instructed to notify each parish, by a circular addressed to the Rector or Minister in charge, or the Wardens where there is no Minister, of the amount of its quarterly payment for the Conventional year 1858-9.

*Resolved*, That the Treasurer of this Board be instructed to prepare a list of all parishes which shall be delinquent in the payment of their assessment for the support of the Episcopate for the Conventional year 1858-9, and send the same to the Treasurer of the Convention ten days before the annual meeting of that body.

SAMUEL CHASE, *President of the Board*.

It was then, on motion,

*Resolved*, That so much of the Bishop's Address as refers to Parishes whose connection with the Diocese ought to be suspended or dissolved, be referred to a committee of three to determine what action ought to be taken in the premises.

The Bishop then appointed the following as such committee :

Rev. R. H. Clarkson, D.D.,

Hon. S. H. Treat,

H. S. Austin.

A Report was then presented and read by the committee appointed "to provide a residence for the Bishop of the Diocese."

The House then proceeded in the order of business, to the election of the Standing Committee of the Diocese.

Pending the counting of the votes on the ballot for the Standing Committee, the Convention proceeded to ballot for delegates to the General Convention.

The Rev. Henry B. Whipple, D.D., Bishop elect for the Diocese of Minnesota, asked leave of the Convention to withdraw his name from the list of

Trustees of the General Theological Seminary for the Diocese of Illinois, recommended by the last Convention, and that the Rev. R. H. Clarkson, D.D., be elected instead—

Which was on motion granted, and the Rev. Dr. Clarkson elected.

From the Report of the Inspectors of the Elections, it appeared that on the first ballot for Standing Committee of the Diocese, there were elected by concurrent vote of both orders, the Rev. John O. Barton and the Rev. Clinton Locke.

As the result of a second ballot for the remaining members of the Standing Committee, there were declared elected by a concurrent vote of both orders, the Rev. L. P. Clover, Dr. A. Groesbeck, Dr. John Brinkerhoff and John H. Kinzie, Esq., thus making complete the Standing Committee, as follows:

Rev. John O. Barton,	Dr. A. Groesbeck,
“ Clinton Locke,	Dr. John Brinkerhoff,
“ L. P. Clover,	John H. Kinzie.

It was then, on motion,

*Resolved*, That the next Annual Convention of this Diocese be held in St. John's Church, Quincy.

On the first ballot for Delegates to the General Convention, the reports of the Inspectors of Elections, showed that by a concurrent vote of both orders, there were elected—

Rev. Samuel Chase, D.D.,	Hon. L. B. Otis,
“ Robert H. Clarkson, D.D.,	Antrim Campbell,
“ T. N. Morrison,	R. B. Servant.

thus leaving one of each order to be elected.

Ballot being unanimously dispensed with, the House then elected, *viva voce*, the following as supplementary Delegates to the General Convention, viz :



Rev. Henry N. Strong, D.D.,	Frederick Stahl,
“ E. B. Tuttle,	C. R. Larrabee,
“ C. P. Clarke,	S. Corning Judd,
“ Henry Stanley,	Geo. P. Lee.

On the second ballot for Delegates to the General Convention, the reports of the Inspectors of Elections showed as elected by concurrent vote of both orders,

Rev. T. N. Benedict,	Seth C. Sherman,
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thus making complete the number of Deputies to General Convention, as follows:

Rev. Samuel Chase, D.D.,	Hon. L. B. Otis,
“ Robert H. Clarkson, D.D.,	Antrim Campbell,
“ T. N. Morrison,	R. B. Servant,
“ T. N. Benedict,	Seth C. Sherman.

On motion,

*Resolved*, That ballot be dispensed with in the election of Trustees of the Protestant Episcopal Church in the Diocese of Illinois, and that the former board be elected with the substitution of Rev. C. P. Clarke for the Rev. Charles Dresser, D.D.

The committee appointed to provide a residence for the Bishop, then asked to be discharged from all further duty, whereupon it was, on motion,

*Resolved*, That the consideration of this petition be postponed until to-morrow.

The Rev. Mr. Clarkson then gave the notice required by Canon XXI, of “a proposed Canon on Itinerant Missions,” and moved its reference to the Committee on Legislation. The Canon was as follows:

*Section 1.* In order to carry the ministrations and services of our Church and the Gospel of our Lord to the sparsely settled and spiritually destitute portions of Illinois, it is hereby enacted that the Diocese be divided into three Itinerant Missionary districts, to be called, respectively, *The Northern Missionary District, the Central Missionary District, and the Southern Missionary District.*

*Sec. 2.* The metes and bounds of the three Missionary districts shall be as follows: The Northern district shall be composed of that portion of the State of Illinois lying north of and including the counties of Rock Island, Henry, Bureau, La Salle, Grundy and Will. The Southern District shall be composed of that portion of the State of Illinois, lying south of and including the counties of Pike, Scott, Morgan, Sangamon, Macon, Moultrie, Coles and Edgar. The Central District shall be composed of that portion of the State of Illinois not comprehended in the foregoing divisions.

*Sec. 3.* The Bishop of the Diocese, by and with the advice and consent of the Missionary Committee, shall appoint a Presbyter of the Church, as Missionary for each of these districts, to be styled respectively, the Missionary Presbyter of the North, the Missionary Presbyter of the Centre, and Missionary Presbyter of the South.

*Sec. 4.* It shall be the duty of "The Missionary Presbyter," to take especial care of the Episcopals within the bounds of his district who are not connected with and included in any regularly supplied parochial organization—to travel statedly through his district, preaching the Gospel, seeking the scattered members of our communion, instructing congregations in the use of the Prayer Book, distributing Bibles, Prayer Books and Tracts, and administering the sacraments of the Church. He shall appoint and hold such services, in such places and at such times, within the district, as in his discretion, and with the advice of the Bishop, he may deem proper. He shall prepare and submit to the Bishop, a monthly report of his operations, and may publish the same if he deem it expedient. He shall prepare and submit to every annual Convention, a complete report of his missionary work in the preceding year. He shall constantly keep on hand a list, as accurate as possible, of the individuals, families and communicants of the Church within the limits of his district, who are not included in the existing parishes.

*Sec. 5.* On every occasion of public service, the Missionary Presbyter shall cause to be taken up a collection, one-half the proceeds of which he shall retain towards defraying his travelling expenses, and the other half he shall remit to the Treasurer of Diocesan Missions.

*Sec. 6.* The salaries of "the Missionary Presbyters" shall be \$700 per annum, and one half of each collection taken up at their services shall be allowed them for travelling expenses.

*Sec. 7.* The organized Parishes within each Missionary district are hereby recommended to take up a collection on Whitsunday in every year, for the purpose of purchasing Bibles, Prayer Books and Tracts, for the use of "the Missionary Presbyters" of their respective districts.

*Sec. 8.* Nothing in this Canon shall be so construed as to give "the Missionary Presbyter" any right to prevent the organization of Parishes, or the preaching of the Gospel within his district. Nor shall

the district assigned to him be considered as a "parochial cure" according to the terms of Canon IX of 1853.

Mr. Henry Asbury also gave a like notice of "a Canon on Missions," which, on motion, was referred to same Committee, and is as follows :

*Section 1.* In order to organize a permanent Missionary work throughout the Diocese, it is hereby *ordained and enacted*, That the Bishop, with the advice and assistance of the Standing Committee, shall, as soon as practical, lay off the Diocese into not less than six nor more than twelve Missionary districts, to be numbered and named by the Bishop and Standing Committee, and such districts may from time to time, as necessity may demand, be increased in number, or changed at the end of any conventional year.

*Sec. 2.* The Bishop shall appoint for each district, some one of the Presbyters resident and settled in such district, being Rector of some organized self-supporting Church and Parish, to be the "Presiding Presbyter" in such district, and to hold such office for four years, and until his successor shall be appointed. Appointments shall be made from time to time, by the Bishop, as terms of office shall expire, or vacancies otherwise occur. Such "Presiding Presbyter" so Rector of a self-supporting Parish, shall receive no salary in such office as "Presiding Presbyter," but shall rely for support upon his parish, in the same manner as if he did not hold such office—*provided*, his necessary travelling expenses shall be paid out of the Missionary Fund.

*Sec. 3.* It shall be the *mission* of the Presiding Presbyter, always acting under the advice of the Bishop, as the Gospel provides, to superintend the missionary work within his district, and to make report thereof to the Bishop at each annual Convention of the Diocese.

*Sec. 4.* If, upon the appointment of any Rector of a self-supporting Parish, to be *Presiding Presbyter*, he shall not be able to accept said office, by reason that his parishioners object thereto ; or if, for any reason whatever, he may decline such office, and no other Rector of a self-supporting Parish in the district shall be found to accept said office, then the Bishop may appoint any Presbyter, of the Church lawfully settled in the Diocese, to be the Presiding Presbyter of such district, who shall have the same jurisdiction as such Presiding Presbyter of a self-supporting Parish would have.

*Sec. 5.* In order that itinerant missionaries of the Church may be employed and encouraged in their work, it shall be lawful for the Parish in which the Presiding Presbyter is settled, to consent to any practical arrangement for so attaching all the itinerant missionaries of the district to the central Parish over which the Presiding Presbyter is Rector, that such itinerants may, in some sort, consider said Parish as their home. And the Presiding Presbyter may, whenever it is found expe-

dient to do so, travel throughout said district with one or more of the missionaries, and may, with the consent of the vestry, leave in the central or mother Church, some one of the missionaries to officiate in his place during his absence.

*Sec. 6.* So soon as it may be found convenient after the appointment of said Presiding Presbyters, the Bishop, the Standing Committee, and said Presiding Presbyters, shall meet at some fit place to be appointed by the Bishop in the Diocese, and organize themselves into a Board of Missions for the Diocese; of which Board the Bishop shall be, *ex officio*, President. And such body, thus composed, shall thereafter be the Board of Missions in the Diocese of Illinois.

They shall have power to make all needful rules for their own government, and for the carrying on the missionary work of the Diocese. They shall have power to make all appointments of the Missionaries in the Diocese, to fix their salaries, and to make known to the people, by circulars or through their agents, the condition of missions and their wants throughout the Diocese; and from time to time to adopt all suitable means and regulations within their discretion, to the end that the missionary work of the Diocese may be effectually carried on. *Provided*, no Missionary shall be appointed by the Board unless he shall first have been nominated by the Bishop.

They shall have power to provide for convocation in each Missionary district, to make uniform rules and regulations for conducting the same, and to define the powers of such convocation. *Provided*, That neither said Presiding Presbyters nor convocation shall have any ecclesiastical jurisdiction over Rectors of organized Parishes or their vestrymen.

On motion,

*Resolved*, That this Convention appropriate from the Treasury the sum of fifty dollars each, to defray the expenses of the clerical deputies to the General Convention.

And, on motion,

*Resolved*, that the Rector of each Parish be requested to take up a collection during the month of October, for such purpose.

*Resolved*, That when this Convention adjourn, it adjourn to meet at 9 o'clock to-morrow morning, in this place.

The Convention then adjourned.

## THIRD DAY.

NINE O'CLOCK, A. M.

The Convention was opened with Divine service. The Rev. V. Spalding, and C. P. Clarke, read Morning Prayer, the Bishop saying the Litany.

The minutes of preceding day were read, corrected and approved. The Treasurer presented and read his report, which was referred to the Committee on Finance.

The Committee on so much of the Bishop's Address as referred to Defunct Parishes, made the following Report :

The Special Committee to whom was referred so much of the Bishop's Address as refers to Defunct Parishes, beg leave to report—

That they have taken the matter into consideration, and are unanimously of the opinion that the recommendation of the Bishop in the premises should be concurred in by the Convention.

The Committee have had before them a manuscript list of parishes kept by the former secretary, with the date of their organization, and admission into union with the Convention, and other historical statistics. They conceive such a document to be of permanent value to the Diocese, and they recommend that it be continued and perfected by the present Secretary, and published in the Journal.

The following resolution therefore is recommended to be passed by the Convention :

*Resolved*, That the connection of the following parishes with the Convention be and is hereby dissolved, to wit : St. Andrew's, Beardstown ; Christ, Palestine Grove ; Christ, Erindale ; Trinity, Mt. Sterling ; and that the connection of the following parishes be suspended—Christ, Rushville ; St. Andrew's, Edwardsville.

ROBERT H. CLARKSON,	}	<i>Committee.</i>
S. H. TREAT,		
H. S. AUSTIN,		

The Committee on Legislation, to whom were referred the Canons on Missions, then presented the following Report, which, on motion, was adopted:

The Committee have had under consideration the two Canons upon Itinerant Missions, referred to them, but owing to the importance of the

subject, as well as the lateness of the hour, are not prepared to report, and recommend that the Canons be printed in the Journal, and referred to the next Convention.

SAMUEL CHASE,

*Chairman of Committee on Legislation.*

On motion, it was

*Ordered*, That the Secretary cause to be printed 750 copies of the Journal, and send two copies to each of the members of the Convention, and one copy to every ten communicants in each parish, and the usual copies to the Bishops, Secretaries of Convention, and periodicals of the Church ; and that he cause to be printed 1,000 extra copies of the Bishop's Address, in separate pamphlet form, and that every clergyman in the Diocese be requested to read the same in his pulpit.

The next business in order, was the election on the part of this Convention, of three Trustees, under the provision of "An Act to amend the Charter of Jubilee College," passed by the General Assembly of the State of Illinois, and approved February 23, 1859, a copy of which is contained in the Bishop's Address. On motion, ballot was dispensed with, and the following were unanimously elected such Trustees :

Rev. R. H. Clarkson, D.D.,  
 " L. P. Clover,  
 Henry S. Austin.

On motion,

*Resolved*, That Rev. Dr. Chase, with the Secretary, be a Committee to prepare, with the advice and approbation of the Bishop, the report of the state of the Church, to be presented to the General Convention.

On motion,

*Resolved*, That the report of the Committee on the subject of procuring a residence for the Bishop, with the accompanying documents, together with any statement or explanation the Bishop may think proper to make, be published with the Journal of this Convention.

The following is the Report of said Committee :

The Committee appointed at the last Diocesan Convention, "to provide for a residence for the Bishop," beg leave to report, That on the 16th November last the Chairman of said Committee addressed to the Bishop the following communication :

CHICAGO, November 16th, 1857.

RT. REV. HENRY J. WHITEHOUSE, Bishop of Illinois—

*Rt. Rev. and Dear Sir:* The Committee appointed by the late Diocesan Convention, "to provide a suitable residence for the Bishop," beg leave respectfully to inform you that after due consideration, they have selected a house on Wabash Avenue, north of Twelfth Street, as the one most likely to suit your views and accord with your convenience.

It is the tenement formerly owned by Mr. Gill. The house is 26 $\frac{2}{3}$  feet front—three stories and a basement high; has a stone front, and is one of a block of three houses. The lot is about 165 feet deep to an alley. There is a brick stable, with room for three horses and carriages, together with a sleeping room for a coachman.

The house contains two parlors and a library on the floor, and eight sleeping apartments—has gas and water throughout, and is in complete order.

We have the refusal of this building for a few days, and we only await your decision as to its eligibility, and also in regard to the time when you will take possession, in order to close an arrangement with the landlord.

An early reply will oblige the Committee.

With great respect,

JOHN H. KINZIE, *Chairman.*

The Bishop in company with the Chairman visited the house in question, and upon examination it proved to have some features likely to render it unhealthy as a residence. A suggestion was made in regard to some other house which might be obtained, any proposition respecting which the Bishop expressed himself willing to take under consideration—at the same time he signified the impossibility of his deciding upon the subject for many months to come. In view of the difficulty of engaging any house then vacant under a contingency, the Committee decided to take no further steps in the matter.

All of which is respectfully submitted. JOHN H. KINZIE.

*Chicago, September 10, 1858.*

The Committee to whom was assigned by the Diocesan Convention of 1857, the duty of procuring a residence for the Bishop, beg leave to represent—

That a Report prepared by the Committee was transmitted by the hands of the Rev. Dr. Clarkson to the Convention of 1858. The Bishop on reading over the Report, when about to be offered, remarked to Dr. Clarkson that "there were inaccuracies in its statement." For this reason, (there being no member of the committee present in Convention to amend it,) the Report was not called up.

The Committee not being aware of any inaccuracies in said Report, in justice to themselves, and that they may not appear to have been delinquent in a duty assigned to them, respectfully request that the Re-

port, as then offered, (a copy of which is hereby submitted,) may now be placed upon the Journals of the Convention.

The Committee further report, that subsequent to the Convention of 1858, (in April, 1859,) a consultation was held by them with the Bishop, upon the subject of the steps to be, at that time, taken towards procuring a residence for him. The Bishop suggested to them the propriety of engaging a house of moderate dimensions, at a rent of about \$600, stating it to be not his intention to bring his family to the Diocese at present. An appeal was made by the Committee to churches of Chicago, to carry out the resolutions of the Convention of 1857.

Their action and its success, will appear from the following letter addressed to the Rt. Rev. Bishop of the Diocese :

CHICAGO, May 13, 1859.

RT. REV. HENRY J. WHITEHOUSE, D.D.

*Dear Sir:* The undersigned Committee appointed by the Diocesan Convention to take measures for procuring a residence for the Bishop, respectfully represent, That, through the vestries of the several churches of the city, they have made application to the Churchmen of Chicago, to sustain them in their efforts to procure a residence for the Bishop, under the plan suggested by him, and approved by such of the Committee as were then present, with the following results, being the amount assessed to each respectively :

“ St. James’ Church,”	\$150 00
“ Holy Communion,”	80 00
“ Church of the Atonement,”	80 00
“ St. John’s,”	60 00
	<hr/>
Total,	\$370 00

From “ Grace Church,” the Committee have had no response, but understood that the matter was laid upon the table. “ Trinity Church ” expressed itself willing to pay its quota, (\$150,) at any time when the Bishop removes with his family to this city.

In this exigency the Committee await any advice that the Bishop may think proper to give in the premises. They believe it to be their duty to state to the Bishop, that a want of cordiality in responding to their appeal, has been generally manifested, for the reason that the proposed plan does not contemplate the present removal of the Bishop’s family to the Diocese.

We are, with great respect,

Very truly your friends,

(Signed,)

JOHN H. KINZIE,  
REUBEN TAYLER,  
J. GROESBECK,  
J. W. CHICKERING,  
ALBERT E. NEELY.



No further instructions or suggestions from the Bishop having been received, the Committee rested here, and they now ask to be discharged from the duty imposed upon them. All of which is respectfully submitted.

JNO. H. KINZIE, REUBEN TAYLER, A. GROESBECK, ALBERT E. NEELY,	}	Committee.
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Chicago, September 14th, 1859.

On motion,

*Resolved*, That the consideration of the petition, to be discharged, of the committee "on procuring a residence for the Bishop," be now taken up.

By permission, the Report of the Treasurer of the Diocese was here presented, the reading dispensed with, and, on motion, was referred to the committee on Finance.

*Resolved*, That the Bishop be respectfully requested to give to the Convention now, if agreeable to him, expression of his intentions regarding the question of his residence in the Diocese.

In compliance with which the Bishop communicated, at length, to the Convention, his views on the subject.

The committee on Finance made their Report as follows :

The Committee on Finance beg to report the account of the Treasurer of the Episcopate Fund, correct; also the report of the Treasurer of the Fund for Aged and Indigent Clergymen, there being a balance in hand of the latter fund, of \$15.63.

The Committee also report the account of the Treasurer of the Fund for Diocesan Missions as correct, \$1,855.61 having been received; paid out, \$1,792.51; leaving a balance on hand of \$63.10.

Also, the account of the Treasurer of the Contingent Fund of the Convention, as correct. The whole amount received, \$434.29; \$462, amount paid out; leaving a deficiency of \$28.59.

JOHN BENSON, *Chairman*.

On motion,

*Resolved*, That the House take a recess until 3 o'clock.

THREE O'CLOCK, P. M.

The Convention re-assembled.

The Bishop, in a few appropriate remarks, announced the death of the Rev. Chas. Mayo, which had been just communicated to him.

On motion,

*Resolved*, That the Committee appointed to provide a residence for the Bishop, be discharged from further duty.

Which was unanimously decided in the negative. John H. Kinzie then requested to be excused from serving on that committee, which, on motion, was not granted.

On motion,

*Resolved*, That this Convention hereby expresses its unqualified confidence in, and love for the Bishop of the Diocese; and that we earnestly desire to make a residence in the Diocese agreeable to him.

*Resolved*, That the whole subject of the residence of the Bishop, and the removal of the Bishop into the Diocese, be referred to a Committee who shall take the matter into consideration, and confer with the Bishop, and report to the Convention at the opening of the evening session, what steps, if any, are necessary to be taken in the premises.

*Resolved*, That the Committee consist of the following persons, to wit :

Rev. Dr. Chase,	Judge Treat,
“ T. N. Benedict,	Judge Otis,
“ T. N. Morrison,	R. B. Servant,
“ Anson Clarke,	Samuel H. Kerfoot,
“ N. H. Schenck,	John H. Kinzie.

Rev. N. H. Schenck requested to be excused, from acting with the Committee, which was, by the Convention, granted.

*Resolved*, unanimously, That the thanks of this Convention be tendered to the citizens of Chicago for the hospitality extended to the members of this Convention.

*Resolved*, That so much of the Bishop's Address as relates to the State Penitentiary be referred to a committee of three laymen, who shall report to the next Convention of this Diocese, some plan to be

presented to the next session of the State Legislature, relative to the religious instruction of the inmates of the Penitentiary, and the furnishing of the chapel thereof.

Whereupon the Bishop appointed as such Committee—

S. H. Kerfoot,  
Hon. S. H. Treat,  
“ L. B. Otis.

Mr. C. R. Larrabee having declined as one of the Supplementary Delegates to the General Convention, Mr. James Grant Wilson was elected in his stead.

*Resolved*, That this Convention take a recess until 8 o'clock, this evening.

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FRIDAY NIGHT, SEPTEMBER 16, 1859. }  
*Evening Session.* }

Convention assembled at 8 o'clock, P. M.

The Committee to whom was referred the whole matter of the Bishop's residence, presented the following Report:

The Committee to whom was referred the matter touching the removal of the Bishop into the Diocese, with instructions to confer with him, report, That they have had the matter under consideration, and in their interview with the Bishop, which was full, free and cordial, and in answer to inquiries as to the obstacles to his removal, received from him the assurance that these would be obviated within the space of two years from the present time; and, also, the pledge that at or before the expiration of that period, he would take up his residence with his family within the bounds of the Diocese.

The Committee differing in opinion whether any or what action should be taken thereon, simply report the facts to the Convention.

SAMUEL CHASE,  
*Chairman of the Committee.*

The following preamble and resolution were then offered:

WHEREAS, The Bishop of the Diocese has signified his intention to remove with his family, within the limits of his jurisdiction, within the space of two years, therefore—

*Resolved*, That, though this signification of the Bishop's intentions does not give satisfaction to this Convention, we receive his assurances and pledges as more satisfactory than the possible contingency of resignation.

Which, on motion, was laid on the table.

Leave of absence, for the rest of the session, was then granted to the Rev. L. P. Clover.

The following preamble and resolutions were then offered :

WHEREAS, Certain questions have arisen and still exist in this Diocese, touching the residence and maintenance of the Bishop—questions involving mutual duties ; AND WHEREAS, The Convention did in 1857 by Canon and resolution, determine that the salary of the Bishop should be \$2,000 per annum, together with a suitable residence, and furthermore provided, so far as the Convention, in its corporate or conventional capacity, can do, for the collection and payment of the same, and under its action, raised and paid over for the year 1857-8, the sum of \$1,357.88, and for the year 1858-9 the further sum of \$1,066.30 ; AND WHEREAS, In view of the aforesaid questions, our Bishop did, in 1855, tender to the House of Bishops his resignation of jurisdiction in the Diocese ; AND WHEREAS, The House of Bishops did decline to accept the same, and furthermore, in the estimation of this body, did, so far as they could in right and courtesy, remove from the consideration of this Convention, the question of residence, therefore—

*Resolved*, That while this Convention regrets that from any cause whatever, they have as yet been unable to meet their obligations in the matter of salary, and residence of the Bishop, it still recognizes and avows its bounden duty in that relation, and hereby expresses the belief that should our Bishop take up his residence within the Diocese, such obligations would be fully met and answered.

*Resolved*, That the whole matter now under discussion, touching the residence of the Bishop, be respectfully referred to the House of Bishops, and that they at their next meeting in Convention, be requested to take such action as in their wisdom and judgment will promote the peace and quiet of this Diocese, and the satisfaction of the Church generally.

After the second reading, the foregoing preamble and resolutions were carried.

It was then, on motion,

*Resolved*, That the reading of the minutes be dispensed with, and that they be prepared by the Bishop and Secretary for publication.

*Resolved*, That after the usual suitable religious exercises, the Convention adjourn *sine die*.

The *Gloria in Excelsis* was sung, and after appropriate Collects and the Benediction by the Bishop, the Convention adjourned *sine die*.

HENRY J. WHITEHOUSE,

*Bishop of the Diocese of Illinois.*

SAMUEL D. PULFORD,

*Secretary of Convention.*

# OFFICERS OF THE DIOCESE AND CONVENTION.

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BISHOP OF THE DIOCESE AND *ex officio* PRESIDENT OF THE CONVENTION.

RT. REV. HENRY J. WHITEHOUSE, D. D.

SECRETARY OF THE CONVENTION.

REV. SAMUEL D. PULFORD, DIXON.

ASSISTANT SECRETARY OF THE CONVENTION.

REV. JOHN O. BARTON, CHICAGO.

TREASURER OF THE CONVENTION.

REV. T. N. MORRISON, JACKSONVILLE.

TREASURER OF THE MISSIONARY FUND.

REV. T. N. MORRISON, JACKSONVILLE.

STANDING COMMITTEE.

REV. CLINTON LOCKE, PRES., Chicago,	REV. JOHN O. BARTON, Sec., Chicago,
“ L. P. CLOVER,	DR. JOHN BRINKERHOFF,
DR. A. GROESBECK,	JOHN H. KINZIE, Esq.

TRUSTEES OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF ILLINOIS.

REV. SAMUEL CHASE, D.D.,	HENRY S. AUSTIN,
“ CHARLES P. CLARKE,	RICHARD F. SEABURY.
MATTHEW GRISWOLD, TREASURER, Peoria.	

DEPUTIES TO THE GENERAL CONVENTION.

REV. SAMUEL CHASE, D.D.,	HON. L. B. OTIS,
“ ROBERT H. CLARKSON, D.D.,	ANTRIM CAMPBELL,
“ T. N. MORRISON,	R. B. SERVANT,
“ T. N. BENEDICT,	SETH C. SHERMAN.

SUPPLEMENTARY DEPUTIES TO GENERAL CONVENTION.

REV. H. N. STRONG, D.D.,	FREDERICK STAHL,
“ E. B. TUTTLE,	S. CORNING JUDD,
“ C. P. CLARKE,	JAMES GRANT WILSON,
“ HENRY STANLEY,	GEORGE P. LEE.

TRUSTEES OF JUBILEE COLLEGE, ON PART OF THE CONVENTION.

REV. R. H. CLARKSON, D.D.,	REV. LEWIS P. CLOVER,
HENRY S. AUSTIN.	

FOR TRUSTEES OF GENERAL THEOLOGICAL SEMINARY.

REV. T. N. BENEDICT,	REV. N. H. BISHOP,
“ E. B. TUTTLE,	C. R. LARRABEE,
“ R. H. CLARKSON, D.D.,	ANTRIM CAMPBELL,
“ HENRY STANLEY,	JUDGE L. B. OTIS.

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APPENDIX.

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# A LIST OF THE PARISHES OF THIS DIOCESE,

*Showing the time of their Application, Admission, Dissolution or otherwise, up to the present time.*

LOCALITY.	STYLE.	Reported to Convent'n	Admitted into union with Con.	By what authority admitted.	REMARKS.
Jacksonville.....	Trinity .....	1835	1835	Canon 5, 1835	
Peoria .....	St. Jude's .....	"	"	" "	Declared non-existent by Convention of 1859.
Rushville.....	Christ.....	"	"	" "	Suspended 1859, by Art. 14, Const. 1857.
Beardstown .....	Grace, (changed to St. Andrew's, 1847.	"	"	" "	Dissolved 1859, by Art. 14, Const. 1857.
Chicago.....	St. James'.....	"	"	" "	
Galena.....	Grace.....	"	"	" "	
Joliet.....	Christ.....	1836	1837	" "	
Springfield.....	St. Paul's.....	"	1836	" "	
Alton.....	St. Paul's.....	"	1837	" "	
Quincy.....	St. John's.....	1837	"	" "	
Tremont.....	Christ.....	"	"	" "	
Marine, (including Collinsville and Edwardsville)...	Trinity .....	"	"	" "	
Upper Kickapoo ..	Christ.....	1838	1838	" "	Style changed to Christ Ch., Robin's Nest, '41.
Lower Kickapoo ..	St. John's .....	"	"	" "	Style changed to Lime-stone Prairie, 1848.
Ottawa.....	Christ .....	"	"	" "	
Geneva and St. Charles .....	St. Paul's.....	1839	1839	Canon 4, 1838	
Mendon.....	Zion.....	"	"	" "	
Dixonville, (Dixon)	St. Luke's.....	"	"	" "	
Palestine Grove...	Christ.....	1841	1841	" "	Dissolved 1859, Art. 14, Const. 1857.
Lockport.....	St. John's.....	"	"	" "	
Albion.....	St. John's .....	1842	1857	" "	
Chester.....	St. Mark's.....	1843	1843	" "	
Farmington .....	Calvary.....	"	"	" "	
Batavia.....	St. Paul's.....	1845	"	" "	
Edwardsville.....	St. Andrew's.....	"	1845	" "	Suspended 1859, Art. 14, Const. 1857.
Chicago.....	Trinity .....	"	"	" "	
Carrollton.....	Trinity .....	"	"	" "	
Cornishville, (Algonquin).....	St. John's .....	"	1850	Canon 5, 1847	Reorganized '50, ch'ng'd to St. John's, Algonq.
Little Fort, (Waukegan).....	Christ .....	1846	1859	" "	
Pittsfield.....	St. Stephen's. ....	"	1847	Canon 4, 1838	
Warsaw.....	St. Paul's.....	"	"	" "	
Erindale.....	Christ .....	1847	"	" "	Dissolved 1859, Art. 14, Const. 1857.
Vergennes.....	Zion.....	"	"	" "	Re-organized 1850.
Metamora .....	Christ .....	"	"	" "	
Peru.....	St. Paul's.....	"	"	" "	
Grand Detour .....	St. Peter's.....	"	"	" "	
Knoxville.....	St. John's.....	"	"	" "	
Peoria.....	St. Paul's.....	1848	1848	Canon 5, 1847	
Waverly .....	Christ .....	"	"	" "	
Sterling.....	Grace .....	"	"	" "	
Aurora.....	St. John's .....	"	"	" "	
Mount Sterling... ..	Trinity.....	1849	1850	" "	Dissolved 1859, Art. 14, Const. 1857.

LOCALITY.	STYLE.	Reported to Convent'n	Admitted into union with Con.	By what authority admitted.	REMARKS.
Aurora.....	Trinity.....	1849	1850	Canon 5, 1847	
Carlinville.....	St. Paul's.....	"	"	" "	
Chesterfield.....	St. Peter's.....	"	"	" "	
Chicago.....	Atonement.....	1850	"	" "	
Metamora.....	Christ.....	"	"	" "	
Oswego.....	St. John's.....	"	"	" "	
Chicago.....	St. Ansgarius.....	"	"	" "	
Freeport.....	Zion.....	1851	1851	" "	
Naperville.....	St. John's.....	"	"	" "	
Pekin.....	St. Paul's.....	"	"	" "	
Chicago.....	Grace.....	"	"	" "	
Morris.....	St. Thomas'.....	"	1852	" "	
Providence.....	Zion.....	"	"	" "	
St. Charles.....	St. Eric.....	1852	"	" "	
Kickapoo.....	St. Luke's.....	"	"	" "	
La Salle.....	St. Mark's.....	1853	1853	" "	
Bloomington.....	St. Matthew's.....	"	"	" "	
Rockford.....	Emmanuel.....	"	"	" "	
Rock Island.....	Trinity.....	1854	1855	" "	Papers defective.
Vandalia.....	Grace.....	"	1854	" "	
Brimfield.....	Zion.....	"	"	" "	
Tiskilwa.....	St. Jude's.....	"	"	" "	
Geneva.....	St. Mark's.....	"	1855	" "	Papers withdrawn.
Oswego.....	St. John's.....	"	"	" "	Admitted in 1850.
Geneva.....	St. Mark's.....	1855	"	" "	
Batavia.....	Calvary.....	"	"	" "	
Rock Island Co..	Trinity.....	"	"	" "	
Moline.....	Grace.....	"	"	" "	
Decatur.....	St. John's.....	"	"	" "	
Wyoming.....	St. Luke's.....	"	"	" "	
Lee Centre.....	St. Paul's.....	"	"	" "	
Arcadia.....	Messiah.....	"	"	" "	Papers defective.
Sycamore.....	St. Peter's.....	"	"	" "	
Chicago.....	St. John's.....	1856	1856	" "	
Chicago.....	Christ.....	"	"	" "	
Princeton.....	Redeemer.....	"	"	" "	
Cambridge.....	St. Matthew's.....	"	"	" "	
Warren.....	St. Paul's.....	"	"	" "	
Kewanee.....	St. John's.....	"	"	" "	
Manhattan.....	St. Paul's.....	1857	1857	" "	
Geneseo.....	Trinity.....	"	"	" "	
Chicago.....	Holy Communion	"	"	" "	
Belvidere.....	Trinity.....	"	"	" "	
Albion.....	St. John's.....	1842	"	" "	By vote of Con. admit'd
Chicago.....	Ascension.....	1858	1858	Canons of '57	
Wilmington.....	Redeemer.....	"	"	" "	
Polo.....	Trinity.....	"	"	" "	Papers defective.
Amboy.....	St. Thomas'.....	1859	1859	" "	
Centralia.....	St. John's.....	"	"	" "	
Hyde Park.....	St. Paul's.....	"	"	" "	
Lacon.....	St. John's.....	"	"	" "	
Lewistown.....	St. James'.....	"	"	" "	
Polo.....	Trinity.....	1858	"	" "	
Salem.....	St. Thomas'.....	1859	"	" "	
Woodstock.....	St. John's.....	"	"	" "	
Onarga.....	Trinity.....	"	"	" "	Papers defective and withdrawn.

## TREASURER'S REPORT.

T. N. MORRISON, *Treasurer of Contingent Fund, in Account with Convention, 1859.*

		Dr.	Cr.
1858.	To Balance .....	\$14	69
	“ Cash from the following parishes:		
July 13	St. Mark's, Chester.....	5	55
Sept. 9	St. John's, Kewanee .....	1	50
	St. Matthew's, Cambridge.....	4	00
	Calvary, Farmington.....	5	25
	Trinity, Geneseo .....	2	00
15	Trinity, Jacksonville.....	9	60
	Christ Church, Limestone.....	3	30
	Holy Communion, Chicago....	4	50
	St. Luke's, Dixon.....	6	15
	Trinity, Belvidere.....	3	00
	St. Peter's, Sycamore .....	8	87
	St. James', Chicago .....	42	00
	Christ Church, Waukegan ...	5	55
	St. Paul's, Manhattan.....	1	95
	Grace Church, Galena .....	15	60
	Trinity, Rock Island.....	14	10
	St. John's, Decatur .....	4	50
	St. Ansgarius, Chicago .....	15	00
	St. John's, Quincy .....	19	50
	St. Matthew's, Bloomington...	10	00
	Trinity, Chicago .....	33	75
	St. Paul's, Peoria .....	19	50
	Christ Church, Robin's Nest...	12	90
	Trinity Church, Aurora.....	8	65
	Christ Church, Joliet.....	7	00
	St. John's, Lockport .....	3	63
	St. John's, Chicago .....	14	60
	Christ Church, Metamora.....	4	50
	St. Peter's, Chesterfield .....	2	50
	St. Paul's, Carlinville.....	2	50
	Grace, Chicago .....	24	50
25	St. Paul's, Springfield .....	15	50
	<i>Carried forward.....</i>	\$346	14

## TREASURER'S REPORT—Continued.

		Dr.	Cr.
	<i>Brought Forward</i> .....	\$346 14	
1858.			
Sept. 30	St. Paul's, Peru .....	4 00	
Oct. 5	St. Paul's, Warsaw.....	6 15	
1859.			
Aug. 26	St. Paul's, Peru .....	2 00	
29	Christ Church, Waverly .....	2 00	
	St. Jude's, Tiskilwa .....	2 00	
Sept. 13	Grace Church, Chicago.....	24 00	
	Zion, Providence.....	2 00	
	Christ Church, Chicago.....	2 40	
	St. Andrew's, Farm Ridge.. .	5 85	
	St. John's, Lockport.....	6 90	
	Christ Church, Ottawa .....	14 25	
	St. Luke's, Wyoming .....	2 75	
	Emmanuel, Rockford.....	14 05	
15	Zion, Freeport.....	4 35	
	St. Thomas', Morris .....	4 25	
	St. John's, Naperville.....	1 20	
	Balance .....	28 57	
1858.			
Sept. 18	By Balance on Journal .....		\$151 00
30	" Bill of Secretary, 1858.....		7 00
	" Postage on Journal and Bishop's Address .....		6 15
Oct. 21	" Cash on Journal, 1859 .....		187 00
1859.			
July 1	" Two Blank Books for Accounts.		1 50
19	" Bill of Circular .....		1 25
Aug. 18	" Bill of Secretary, 1859.....		6 00
	" Postage, Stationery and Exchange		2 89
Sept. 14	" Bill of Standing Committee....		4 00
16	" Bill of Secretary .....		1 50
	" Cash on Journal of 1858 .....		94 57
		\$462 86	\$462 86

T. N. MORRISON, *Treasurer.*

SEPTEMBER, 1859.

## TREASURER'S REPORT.

T. N. MORRISON, *Treasurer of Diocesan Missions, in Account with Convention.*

	Dr.	Cr.
To Cash from the following parishes :		
St. Luke's Church, Dixon .....	\$48 94	
Christ Church, Robin's Nest. ....	57 00	
St. Mark's, Chester.....	51 00	
Calvary, Farmington.....	52 73	
Trinity, Aurora.....	24 00	
St. John's, Kewanee.....	15 64	
Trinity, Jacksonville.....	67 50	
St. John's, Decatur.....	14 38	
Trinity, Belvidere.....	9 63	
St. Paul's, Warsaw.....	16 90	
Holy Communion, Chicago.....	53 06	
Grace, Galena .....	73 13	
Christ Church, Ottawa .....	26 02	
Christ Church, Joliet .....	39 35	
St. Paul's, Carlinville.....	30 15	
St. Paul's, Peoria .....	100 55	
St. John's, Quincy .....	100 05	
Grace Church, Chicago .....	113 98	
Emmanuel, Rockford.....	13 25	
St. Luke's, Wyoming .....	12 00	
Trinity, Geneseo .....	4 00	
St. Peter's, Sycamore.....	5 00	
Christ Church, Waukegan.....	12 83	
St. Paul's, Manhattan.....	8 72	
St. James', Chicago ....	473 00	
Church of the Redeemer, Elgin .....	4 50	
Zion Church, Freeport .....	9 56	
St. John's, Albion .....	15 00	
St. Paul's, Springfield.....	61 25	
Trinity, Chicago .....	57 61	
St. Paul's, Peru.....	16 00	
Church of the Redeemer, Wilmington..	7 28	
<i>Carried forward</i> .....	\$1,594 01	

## TREASURER'S REPORT—Continued.

	DR.	CR.
<i>Brought forward</i> .....	\$1,594 01	
St. John's, Lacon .....	3 75	
St. Mark's, Geneva .....	4 00	
St. Peter's, Chesterfield .....	4 60	
Church of the Atonement, Chicago....	83 00	
St. Ansgarius, Chicago .....	2 15	
Church of the Ascension, Chicago ....	5 25	
St. Andrew's, Farm Ridge.....	2 00	
St. John's, Naperville.....	3 00	
St. James', Lewiston . . . . .	6 00	
Christ Church, Waverly .....	5 25	
St. John's, Chicago... ..	4 00	
A. Campbell, Esq., Springfield. ....	50 00	
Mrs. R. B. H., Griggsville.....	2 00	
Bishop Whitehouse .....	25 00	
Henry J. Chase, Esq.....	10 00	
Collection at Convention.....	34 00	
St. Paul's, Lee Center .....	3 86	
Trinity, Rock Island.....	13 15	
St. Paul's, Pekin.....	3 55	
Calvary, Farmington.....	7 60	
By Cash to Rev. S. Goodale.....		\$180 75
“ “ A. J. Warner .....		180 70
“ “ John Benson .....		156 38
“ “ Wm. L. Bostwick.....		137 76
“ “ J. H. Waterbury.....		229 80
“ “ G. E. Peters .....		78 13
“ “ D. W. C. Loop .....		63 25
“ “ Charles B. Stout .....		25 00
“ “ James A. Woodward .....		80 00
“ “ Charles Todd.....		50 85
“ “ E. B. Tuttle.....		514 00
“ “ Henry T. Hiester.....		75 00
“ “ John Benson .....		7 60
Contingent Ex. of Fund.....		16 25
Balance on hand .....		63 10
	\$1,855 61	\$1,855 61

T. N. MORRISON, *Treasurer.*

## TREASURER'S REPORT.

MATTHEW GRISWOLD, *Treasurer* "Episcopate Fund," in  
Account to September 14th, 1859.

	Dr.	Cr.
To received Cash as follows, of		
St. John's, Albion.....	\$37 00	
Trinity, Aurora.....	8 00	
Holy Communion, Chicago.....	79 00	
St. James', ".....	125 00	
Atonement, ".....	60 00	
St. John's, " on old dues.....	40 00	
Ascension, ".....	6 00	
St. Paul's, Carlinville.....	6 00	
St. Mark's, Chester.....	37 00	
St. Luke's, Dixon.....	21 00	
St. John's, Decatur.....	16 60	
Calvary, Farmington.....	43 00	
St. Andrew's, Farm Ridge.....	30 00	
Zion Church, Freeport.....	29 00	
St. Peter's, Grand Detour.....	11 50	
Christ Church, Joliet.....	46 00	
St. Paul's, Kewanee.....	21 00	
Christ Church, Limestone.....	20 00	
" Ottawa, on old dues...	36 00	
" " on this year..	68 00	
St. Paul's, Pekin.....	8 00	
St. Paul's, Peoria.....	45 00	
St. Stephen's, Pittsfield.....	10 00	
St. Paul's, Peru.....	30 00	
Church of Redeemer, Princeton.....	11 50	
Zion Church, Providence.....	20 00	
Christ Church, Robin's Nest.....	43 00	
Trinity, Rock Island.....	30 00	
St. Paul's, Springfield.....	36 15	
St. Jude's, Tiskilwa.....	15 00	
St. Paul's, Warsaw.....	46 55	
Redeemer, Wilmington.....	20 00	
<i>Carried forward</i> .....	\$1,055 30	

## TREASURER'S REPORT—Continued.

		Dr.	Cr.
<i>Brought forward</i> .....		\$1,055 30	
To	Cash received from		
	Missionary Station, Centralia.....	11 00	
	St. Peter's, Chesterfield.....	4 00	
1858.	By paid Rt. Rev. Bp. Whitehouse :		
Sept. 20	At Pekin.....		\$8 00
22	" Ottawa.....		36 00
1859.	" Peoria.....		125 00
Jan'y 8	" ".....		108 00
June 10	" Chicago.....		652 97
Sept. 15	" ".....		125 00
	Paid Bill Printing, &c., for Board of Trustees.....		12 00
Sept. 16	Balance in hands of Treasurer...		3 33
		\$1,070 30	\$1070 30

MATTHEW GRISWOLD, *Treas.*

PEORIA, SEPT. 16, 1858.



## TREASURER'S REPORT.

MATTHEW GRISWOLD, *Treasurer of Fund for "Aged and Indigent Clergymen."*

		Dr.	Cr.
1858.			
Sept. 17	To Cash on hand last report . . . . .	\$10 94	
30	“ of Christ Church, Ottawa . .	7 67	
Nov. 26	“ of St. Paul's, Peoria . . . . .	20 00	
29	“ of Trinity, Belvidere . . . . .	1 60	
29	“ of Calvary, Farmington . . .	8 80	
Dec. 4	“ of Trinity, Aurora . . . . .	5 00	
15	“ of Christ, Robin's Nest . . .	3 50	
21	“ of Grace, Galena . . . . .	8 00	
27	“ of Holy Communion, Chi- cago . . . . .	11 12	
28	“ of Grace, Galena, (2nd,) . .	2 00	
1859.			
Jan. 25	“ of St. James', Chicago . . . .	40 00	
June 25	“ of St. Paul's, Springfield . .	77 10	
Sept. 9	“ of Atonement, Chicago . . .	7 00	
1858.			
Dec. 25	By sent Rev. Orrin Miller, of Bonus Prairie . . . . .		\$50 00
	“ sent to Rev. O. Miller by Dr. S. Chase . . . . .		10 00
1859.			
June 6	“ sent Rev. C. Dresser, Springfield		50 00
29	“ “ “ “ “ “		77 10
Sept. 5	“ Balance on hand . . . . .		15 63
		\$202 73	\$202 73

MATTHEW GRISWOLD, *Treas.*

PEORIA, SEPT. 5, 1859.

## LIST OF DELINQUENT PARISHES.

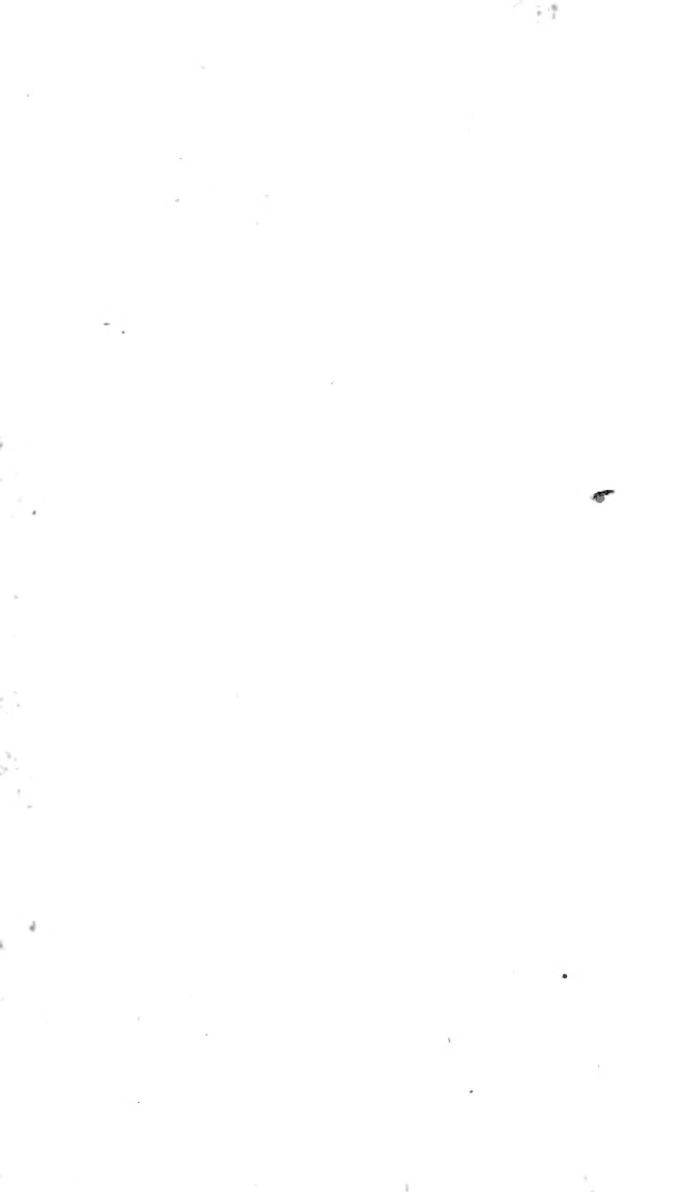
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The following parishes are delinquent in assessment for contingent expenses for conventional year 1858-9 :

Albion.....	St. John's .....	\$ 5 55
Alton .....	St. Paul's.....	13 20
Batavia .....	Calvary .....	1 88
Brimfield.....	Zion .....	1 62
Pekin .....	St. Paul's.....	3 00
Pre-emption ... ..	Grace .....	8 75

THEODORE N. MORRISON,

*Treasurer of the Diocese.*



## LIST OF DELINQUENT PARISHES.

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Alton .....	St. Paul's.....	13 20
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Pekin .....	St. Paul's.....	3 00
Pre-emption ... ..	Grace .....	8 75

THEODORE N. MORRISON,

*Treasurer of the Diocese.*





## PAROCHIAL AND CLERICAL REPORTS,

FOR THE YEAR ENDING SEPTEMBER, 1859.

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*Albion, St. John's, . . . . Rev. Benjamin Hutchins.*

Number of families, 30 ; number of souls, 100.

Baptisms—infant, 9. Confirmed, 6. Marriages, 1 ; burials, 8. Communicants—added anew, 11 ; removed into the parish, 2 ; present number, 50.

Catechists and Sunday school teachers, 7 ; Sunday scholars, 82.

The holy communion—number of times celebrated in public, 12.

Contributions—fund for the support of the episcopate, \$20 ; fund for the contingent expenses of the Convention, \$5.55 ; foreign missions, \$5 ; domestic, \$5 ; diocesan, \$10 ; offerings at communion, \$74.38 ; other contributions for church purposes, \$21.80 ; total, \$141.73.

This parish and its Rector continue still isolated from sympathy with sister churches, and brother ministers, and so we sadly miss “the communion of saints” unless we go to “the church triumphant,” to which some of us have been called.

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*Algonquin, St. John's, . . . . Rev. Julius H. Waterbury,*

LATE MISSIONARY.

Number of families, 13 ; number of souls, 54.

Baptisms—adult, 1 ; infant, 2 ; total, 3. Confirmed, 1. Burials, 2 infants. Communicants—added anew, 1 ; present number, 7.

Celebration of divine service—in the evening, once in four weeks by the Missionary.

Contributions—offerings at communion, \$4.65.

The number of families comprises all where one or both heads of the family have been baptized into the Church, or are in favor of the Church, and the number of souls comprise all the members of said families, both baptized and unbaptized. An effort has been made to raise a subscription to build a house of worship. A good lot for building a church upon, and one twentieth part of the cost of the church built thereon, have been pledged by Dr. Thomas Plumbleigh, of Algonquin ; but, on account of the season being far advanced and the un-

favorable state of the crops, the Vestry have thought it expedient to defer building a church until another season, and have engaged the services of the Rev. J. A. Eseh, of Elgin, to officiate in this parish one fourth part of the time.

The parish was organized A. D. 1844, by Dr. Andrew Cornish and others; enjoyed the ministrations of the Rev. Washington Philo, deacon, one fourth of the time, for one year, and lay reading established in the mean time; contained six male and two female communicants. In 1846, by the decease of Dr. A. Cornish and the removal of others, the communicants were reduced in number to three males and two females. In 1850, some members residing in the neighborhood of Dundee and Elgin, attached themselves to the parish, and the parish organization was revived and lay reading again established every Lord's day. The same year the parish was visited by the Rt. Rev. Philander Chase, and the organization approved of by him, and the parish was represented in the Diocesan Convention, during two years. Subsequently the parish was indebted to the Rev. J. H. Cornish and the Rev. A. H. Cornish, whose liberality provided for the parish the quarterly ministrations of the Church, the Rev. D. Chase, of Chicago, and the Rev. Mr. Morrison, of Aurora, officiating. In 1852, this parish, in conjunction with Elgin, called the Rev. J. McKeown, who officiated for one year, the liberality of the Rev. Messrs J. H. and A. H. Cornish, of South Carolina, again helping to sustain him; the number of communicants was seven males and seven females. After the resignation of the Rev. J. McKeown, which took place on the 12th day of July, 1853, the number of communicants was reduced by removals and other causes, to three males and three females; the parish from that time to the ending of the conventional year in 1858 enjoying only occasional ministrations by clergymen of the Church, during which time there have been eight infants baptized, one marriage celebrated, two persons belonging to the parish confirmed in Elgin, one buried, and the sacrament of the Lord's Supper administered five times in public and once in private; highest number of communicants, nine, and lowest number, five. Being deprived of the supervision and ministrations of a pastor, the parish has greatly suffered; the baptized and confirmed members are grown careless and indifferent, or, joining the ranks of *schism*, the baptized lambs are straying from the right path and becoming as they grow older more and more unwilling to take upon themselves the yoke of Christ and ratify their baptismal vows in the holy rite of confirmation. The once devout communicant has no longing for the spiritual eating and drinking at the table of the Lord, and we have gone astray like sheep without a shepherd. May the blessing of the great Shepherd of the sheep accompany the labors of our present pastor for our good, that the weak may be strengthened, the lame healed, and those who are turned out of the way restored, that there may be one fold and one shepherd.

DANIEL C. WANSER, *Junior Warden.*

PETER ARVEDSON, *Clerk of the Vestry.*



*Alton, St. Paul's, . . . . . Rev. C. A. Bruce.*

Number of families, 50 ; number of souls, 250.

Baptisms—infant, 1. Marriages, 5 ; burials, 2. Communicants—removed into the parish, 3 ; removed away from the parish, 2 ; present number, 60.

Catechists and Sunday school teachers, 10 ; children taught the catechism openly in the church, 70 ; number of times, 24.

Celebration of divine service—whole number of times on Sundays, 42 ; holy days, 11 ; other days, 33 ; total, 86.

The holy communion—number of times celebrated in public, 7.

Contributions—offerings at communion, \$44.70 ; parish purposes, \$100 ; other contributions for church purposes, \$50 ; total, \$194.70.

I entered upon the rectorship of this parish on the First of April.

*Amboy, St. Thomas', . . . . . Rev. W. M. A. Brodnax.*

Number of families, 14 ; number of souls, 40.

Baptisms—infant, 11. Confirmed, 4. Communicants—added anew, 4 ; removed away from parish, 1 ; present number, 15.

Catechists and Sunday school teachers, 2 ; members of other classes for religious instruction, 10 ; Sunday scholars, 16 ; total number of young persons instructed, 26.

Celebration of divine service—whole number times on Sundays, 23.

The holy communion—number of times celebrated in public, 2.

Contributions—offerings at communion, \$4.33.

I have had charge of this parish since the first Sunday in April. There had never been a church organization before that time.

*Aurora, Trinity, . . . . . Rev. V. Spalding.*

Number of families, 37 ; number of adult persons, 120.

Baptisms—infant, 15. Confirmed, 6. Marriages, 1 ; burials, 4. Communicants—added anew, 17 ; removed into the parish, 10 ; removed away from the parish, 15 ; present number, 37.

Catechists, 3 ; children taught the catechism openly in the church, 15 ; number of times, 50.

Celebration of divine service—whole number of times on Sundays, 74 ; holy days, 7 ; other days, 24 ; total, 105.

The holy communion—number of times celebrated in public, 12.

Contributions—offerings at communion, and at other services, viz : at Thanksgiving, for aged and infirm clergymen, \$5 ; for diocesan missions, \$6 ; at communion, for diocesan missions, \$18 ; for domestic

missions, \$7 ; fund for the support of the episcopate, \$8 ; fund for the contingent expenses of the convention, \$10.65 ; instruction books for catechumens, \$7 ; for parish purposes, \$15.49 ; total, \$77.14.

The number of communicants above reported, and the increase of that number since my last report, (notwithstanding the loss by removals,) may give a false impression of the strength of this parish, unless I add these further facts, that only four or five out of that number are persons of any considerable pecuniary ability to support the burthen of church expenses ; that nearly all of them are women, rich only in "good desires ;" and that the interest felt by the community at large in the old-fashioned religion which the Church teaches, is by no means on the *increase*, but is rather diminishing, so far as attendance upon church indicates. The people in general spend the Lord's day "in nothing else but to hear some *new thing*." The idea that the *religion* and *church* of Jesus Christ must derive their origin from Him and his apostles, meets with very little acceptance here, as yet,—though I am trying to familiarize the public ear with it, as well as with the duties inculcated by that religion and church. Possibly I may succeed in this endeavor if I live long enough. I shall certainly not *desist* from it (so long as I *do* live,) in order to catch the popular breeze in my sails, by falling in with any of the prevailing "*novelties*," whether they be wafted from Rome or Geneva. The state of things in this church, on the whole, is strongly suggestive of that description of the way of salvation given us by our Lord—"straight is the gate and narrow is the way that leadeth unto life, and *few there be that find it*."

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*Belvidere, Trinity, . . . Rev. Edmund B. Tuttle.*

Baptisms—adult, 1 ; infant, 13 ; total, 14. Confirmed, 4. Marriages, 1 ; burials, 2.

Children taught the catechism openly in the church, 40 ; number of times, 6.

Celebration of divine service—whole number of times on Sundays, 24 ; holy days, Christmas ; total, 25.

The holy communion—monthly ; number of times celebrated in public, 6 ; in private, 2.

Contributions—parish purposes, \$21.89 ; other contributions for church purposes, \$50 ; total, \$71.89.

I resigned the above charge, to act as agent for Diocesan Missions, after one and a half years' labor amidst many difficulties. The church edifice was completed during my pastorate, and many "living stones" added to the visible temple of the Lord, the subjects of many prayers and tears. May they enter the temple above ! The parish paid my salary of \$600 per annum ; besides, I would acknowledge the kind-

ness of the villagers in a donation during my first year, of \$150 ; also of the English people, (gathered into a congregation by myself,) of \$50, during the last six months of my connection.

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*Belvidere, Trinity, . . . . Rev. J. H. Waterbury.*

Number of families, 60 ; number of souls, 250.

Baptisms—adult, 2 ; infant, 9 ; total, 11. Confirmed, 2. Marriages, 1 ; burials, 2. Communicants—added anew, 9 ; removed away from the parish, 6 ; present number, 49.

Catechists and Sunday school teachers, 8 ; children taught the catechism openly in the church, 50 ; number of times—every Sunday.

Celebration of divine service—whole number of times on Sundays, 40 ; holy days, 6 ; other days, 5 ; total, 51.

The holy communion—number of times celebrated in public, 5.

Contributions—fund for the contingent expenses of the convention, \$2.10 ; diocesan missions, \$2.40 ; offerings at communion, \$13.03 ; parish purposes, \$25 ; other contributions for church purposes, \$150 ; total, \$192.53.

I entered upon the charge of this parish April 1st, though continuing the supervision of the other stations committed to my care. This parish is heartily united in sustaining the services of the Church. The Benevolent Association recently organized, is making vigorous and successful efforts to relieve the mortgage against the building.

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*Bloomington, St. Matthew's, . . . . Rev. Edward H. Harlow.*

Number of families, 40 ; number of souls, 250.

Baptisms—infant, 6. Confirmed, 4. Marriages, 3 ; burials, 7. Communicants—added anew, 8 ; removed into the parish, 4 ; removed away from the parish, 7 ; present number, 40.

Catechists and Sunday school teachers, 8 ; children taught the catechism openly in church, 46.

Celebration of divine service—number of times on Sunday, 2 ; total, 116.

The holy communion—number of times celebrated in public, 12.

Contributions—fund for the contingent expenses of the convention, \$8 ; offerings at communion, \$70 ; parish purposes, \$35 ; total, \$113.

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*Cairo, &c., . . . . Rev. William L. Bostwick.*

CAIRO.—Congregation from 10 to 100 ; average, 40. Communicants, 12. Communion, 2. Offerings, \$6.40 ; domestic missions,

\$3; paid the missionary, \$125. Services held in the Methodist church on the 2nd and 4th Sundays in the month; whole number of times, 15.

Stormy weather and temporary ill-health have prevented me from holding several services on Sundays, as well as week' days.

PULASKI.—Congregation, 20 to 25. Baptisms—infant, 1. Services held in I. C. Freight House, whenever a 5th Sunday in the month occurs; whole number of times, 4. "The day of small things must not be despised."

ANNA.—The Railroad station of Jonesboro', and one mile distant. Congregation, 10 to 45; average, 25. Services held in the school house every Thursday night; whole number of times, 12.

JONESBORO'.—Congregation, 12 to 75; average, 35. Communicants, 5; including those at the station, 10. Holy communion, 1. Offerings, \$4.38; amount paid the missionary, \$55, and at Anna, \$15. Services held in the Methodist church on the 1st Sunday in the month, and every Tuesday night; whole number of times, 22.

DEQUOIN.—Third Sunday in May held two services in the Presbyterian church, by polite request of its pastor, he giving up his pulpit, and uniting with the congregation, about 100 persons being present. Responses well sustained, and chants sung. A few Church families in this place have united themselves for the present with this congregation, and seem indisposed to make any effort as yet to secure the regular services of our own Church.

VANDALIA.—Spent the 3rd Sundays of July and August here. Average congregation, 40. Held two services in the seminary, and one by special invitation in the Presbyterian church. Persevering efforts may yet plant the Church in this place, though it is but little known by the people now.

MOUND CITY, above Cairo, on the Ohio.—One burial; delivered an address on the occasion. So far as I could learn, there is but one Church family in this place of more than 1,000 inhabitants.

Most of the stations above named have more than 1,000 inhabitants, and there are other towns and villages intermediate, whose aggregate population is large, and others still, not on the line of the railroad, all of which ought to be visited and share in regular missionary labor.

Along my line of labor, some 140 miles in length, I have distributed 70 prayer books and 10,000 pages of tracts, kindly given me by the various church tract and book societies in New York, and trust they will be as seed scattered, to yield fruit hereafter.

The Church is but little known in the entire southern half of Illinois; including all on the line of the Great Western Railroad, and south thereof, we have but ten clergymen! "What are they among so many?" Have we any right to hope for a miraculous increase? "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

*Carlinville, St. Paul's, . . . Rev. D. W. Dresser.*

Number of families, 10 ; number of souls, 40.

Baptisms—1. Confirmed, 3. Marriages, 1 ; burials, 3. Communicants—added anew, 2 ; removed into the parish, 1 ; removed away from the parish, 1 ; present number, 8.

Celebration of divine service—whole number times on Sundays, 44 ; holy days, 5 ; other days, 1 ; total, 50.

The holy communion—number of times celebrated in public, 4 ; in private, 1 ; total, 5.

Contributions—fund for the support of the episcopate, \$6 ; fund for the contingent expenses of the convention, \$1.50 ; diocesan missions, \$29.75 ; offerings at communion, \$5.75 ; parish purposes, \$150 ; total, \$193.

*Centralia, St. John's, . . . Rev. John Wesley Osborne.*

Number of families, 7 ; number of souls, 42.

Baptisms—adult, 1 ; infant, 9 ; total, 10. Confirmed, 1. Burials, 1. Communicants—added anew, 2 ; removed into the parish, 3 ; present number, 12.

Catechists and Sunday school teachers, 7 ; children taught the catechism openly in the church, 34 ; number of times, 52 ; members of other classes for religious instruction, 18 ; Sunday scholars, 38 ; total number of young persons instructed, 80.

Celebration of divine service—whole number times on Sundays, 78 ; on holy days, 1 ; other days, 1 ; total, 80.

The holy communion—number of times celebrated in public, 6.

Contributions—fund for the support of the episcopate, \$11 ; offerings at communion, \$5.90 ; parish purposes, \$200 ; other contributions for Sunday school, \$60.95 ; total, \$277.85.

Volumes in the Sunday school library, 350.

*Chester, St. Mark's, . . . Rev. Wm. Mitchell, M.D.*

Number of families, 30 ; number of souls, 120.

Baptisms—adult, 3 ; infant, 24 ; total, 27. Confirmed, 7. Marriages, 3 ; burials, 4. Communicants—added anew, 7 ; removed away from parish, 6 ; present number, 38.

Catechists and Sunday school teachers, 6 ; children taught the catechism openly in the church, 15 ; number of times, 6 ; Sunday scholars, 40.

Celebration of divine service—every Sunday, 10½ A. M., Fridays in Lent, and the last Friday in every month.

Contributions—fund for the support of the episcopate, \$37; fund for the contingent expenses of the convention, \$9.50; diocesan missions, \$51; offerings at communion, \$101.90; other contributions for church purposes, \$300; total, \$536.70.

In reviewing our field, labors and results, we may justly say of the parish—though weak, thus far God has helped us and made us strong even in our weakness.

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*Chesterfield, St. Peter's, . . . Rev. D. W. Dresser.*

Number of families, 18; number of souls, 95.

Confirmed, 4. Burials, 2. Communicants—present number, 4.

Celebration of divine service—whole number times on Sundays, 46.

The holy communion—number of times celebrated in public, 4.

Contributions—fund for the support of the episcopate, \$4; fund for the contingent expenses of the convention, \$1; domestic missions, \$5.50; diocesan do., \$4.60; parish purposes, \$824; total, \$839.10.

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*Chicago, Ascension, . . . . . Vacant.*

Number of families, 33; number of souls, 104.

Baptisms—adult, 2; infant, 11; total, 13. Confirmed, 5. Marriages, 5; burials, 16. Communicants—present number, 26.

Catechists and Sunday school teachers, 8; catechumens, 70.

Celebration of divine service—whole number of times on Sundays, 101; holy days, 3; total, 104.

The holy communion—number of times celebrated in public, 9.

Contributions—fund for the support of the episcopate, \$6.42; fund for the contingent expenses of the convention, \$7.50; foreign missions, \$10; diocesan do., \$5.25; offerings at communion, \$35.64; parish purposes, \$162.11; Chicago Bible Society, \$4.47; total, \$230.39.

The church has been without a rector since June 26th—since which time the pulpit has been supplied by several of the residing and other clergy. The services have been well attended. There is a large field for usefulness here.

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*Chicago, Atonement, . . . . . Rev. J. O. Barton.*

Number of families, 100; number of souls, 460.

Baptisms—infant, 35. Confirmed, 12. Marriages, 10; burials, 8. Communicants—added anew, 20; removed into the parish, 38; removed from the parish, 18; present number, 120.

Sunday school teachers, 14 ; number of scholars, 110—children catechised every Sunday.

Celebration of divine service—number of times on Sundays, 102 ; holy days, 30 ; other days, 90 ; total, 222.

Holy communion—number of times celebrated in public, 14.

Contributions—fund for support of the episcopate, \$60 ; fund for expenses of the convention, \$20 ; diocesan missions, \$83 ; aged and infirm clergy, \$7 ; offerings at communion and for the poor, \$100 ; Racine College, \$15 ; for parish purposes, \$2,572.85 ; total, \$2,857.85.

This church was formally opened as “*a Free Church*” on 1st July last. It is now supported by the voluntary contributions of the congregation at the offertory. The church is filled with an interesting congregation at every service. The receipts at the offertory are beyond our most sanguine expectation. “*The rich and the poor meet together,*” and we earnestly pray that the richest blessings of “our Father” may be ours.

*Chicago, Christ, . . . . . Vacant.*

Number of families, 20 ; number of souls, 100.

Communicants—present number, 7.

Catechists and Sunday school teachers, 7 ; catechumens, 50.

The holy communion—number of times celebrated in public, 1.

Parish vacant. Have built a chapel during the year, capable of seating about 200, which is nearly paid for. Parish in a more prosperous state than at any former period, and constant additions are being made by removals into it.

*Chicago, Grace, . . . . . Rev. Clinton Locke.*

Baptisms—adult, 2 ; infant, 7 ; total, 9. Marriages, 7 ; burials, 2. Communicants—present number, 81.

Catechists and Sunday school teachers, 10 ; children taught the catechism openly in the church, 60.

Celebration of divine service—whole number of times on Sundays, 110 ; holy days, the great festivals and fasts ; other days, Wednesdays and Fridays in Lent.

The holy communion—number of times celebrated in public, 12.

Contributions—fund for contingent expenses of the convention, \$37 ; parish purposes, \$3,800 ; total, \$3,837.

The present rector assumed the charge of the parish only a month since. His report, therefore, is necessarily imperfect.

*Chicago, Holy Communion, . Rev. H. B. Whipple, D.D.*

Number of families, 80 ; number of souls, 400.

Baptisms—adult, 7 ; infant, 18 ; total, 25. Confirmed, 22. Marriages, 5 ; burials, 10. Communicants—added anew, 40 ; removed into the parish and reclaimed, 23 ; removed away from the parish, 19 ; died, 3 ; present number, 120.

Catechists and Sunday school teachers, 13 ; children taught the catechism openly in the church, 75 ; number of times, 40.

Celebration of divine service—whole number times on Sundays, 104 ; holy days and Lent, 120 ; other days, 70 ; total, 294.

The holy communion—number of times celebrated in public, 24 ; in private, 10 ; total, 34.

Contributions—fund for the support of the episcopate, \$79 ; fund for the contingent expenses of the convention, \$19.75 ; foreign missions, \$12.50 ; domestic do., \$12.50 ; diocesan do., \$53.06 ; aged and infirm clergy, \$11.12 ; Nashotah, \$49.14 ; offerings at communion, and for poor, \$346.41 ; parish purposes, \$2,400 ; church edifice and furniture, &c., \$5,228.81 ; total, \$8,212.29.

This Free Church, which was commenced about two years and a half ago, has been signally blessed in all of its work, and we look back on the past with grateful joy, and look onward to the future with faith and hope. In the providence of God the Rector of the parish has been called to another field of labor. In leaving a parish which has been very near his heart, he desires to return his thanks to those noble Christian men who have so earnestly labored with him for Christ and His church. From the day he came to a new and untried field, not a word or deed has marred our union. Every trial has been met with cheerfulness and every difficulty removed by earnest faith—we have tried to walk in the ways of the church, and they have been ways of pleasantness and paths of peace. To the Bishop, and the clergy of Chicago, our thanks are due for their cordial co-operation and hearty God-speed in our missionary work.

During the past summer the Rector has held one service on every Lord's day, at the residence of S. H. Kerfoot, near Lake View, and for a few months he officiated for the Swedish portion of the congregation of St. Ansgarius' Church.

*Chicago, St. James', . Rev. Robert H. Clarkson, D.D.*

Number of families, 270 ; number of souls, 1,550.

Baptisms—adult, 7 ; infant, 61 ; total, 68. Confirmed, 24. Communicants—total present number, 307. Marriages, 30 ; burials, 27  
Sunday school teachers, 48 ; scholars, 360.



Celebration of divine service—Sundays, 102 ; holy days, 24 ; other days, 60 ; total, 186.

The holy communion—in public, 14 ; in private, 8 ; total, 22.

Contributions—fund for the support of the episcopate, \$125 ; contingent expenses of convention, \$75 ; diocesan missions, \$473 ; domestic do., (including every thing to western churches) \$635 ; communion alms, \$340.70 ; infirm and aged clergy ; \$40 ; Sunday school purposes, \$85 ; parochial purposes, \$21,110 ; other church purposes, \$270.50 ; theological education, and Nashotah, \$460.10 ; total, \$23,634.30.

*Chicago, St. John's, . . . . . Rev. H. N. Bishop.*

Number of families, from 100 to 125 ; number of souls, about 500.

Baptisms—adult, 5 ; infant, 29 ; total, 34. Confirmed, 21. Marriages, 7 ; burials, 20. Communicants—added anew, 21 ; removed into the parish, 4 ; removed away from parish, 8 ; died, 1 ; stricken from the list for non-attendance at communion, 5 ; present number, 91.

Catechists and Sunday school teachers, about 25 ; catechumens, in all, 400 ; number of times taught, 10 ; members of the bible class, 15 ; total number of young persons instructed, 415.

Celebration of divine service—twice every Sunday, and also on the greater festivals ; whole number of times on Sundays, 101 ; other days, about 75 ; total, 176.

The holy communion—number of times celebrated in public, 12.

Contributions—fund for the support of the episcopate, \$13.50 ; fund for the contingent expenses of the convention, \$22.50 ; parish purposes, \$2,727.80 ; total, \$2,763.80.

Additional facts and remarks throwing light upon the state of the parish. Contributions—for American Bible Society, \$22.50 ; paid Rev. C. B. Stout, \$25 ; Rev. H. H. Morrell, \$25 ; American Sunday School Union, \$9.63 ; American Tract Society, \$25 ; Diocese of Iowa, \$78.63 ; Pastoral Aid Society, \$82 ; total, \$3,034.56.

The rector of St. John's Church also reports his missionary labors during the past year, which have been confined chiefly to two points : 1st, Crawfordsville, a small settlement on the prairie, five miles south-west of the city, where he has held services on Sunday afternoons, once in two weeks. The attendance here has been encouraging, and the people have given substantial evidence of gratitude for the services rendered. At Crawfordsville a flourishing Sunday school is maintained.

The other place of missionary duty has been Woodstock, about 50 miles on the North-western railroad, where also, for most of the year, he has officiated on every alternate Tuesday. Here a church has been organized, and provision made for the support of a clergyman, so soon as one can be obtained. There is good prospect at Woodstock, of the permanent establishment of our Church.

*Chicago, St. Ansgarius', . . . . Rev. E. B. Tuttle.*

Baptisms—infant, 5. Confirmed, 3. Marriages, 1; burials, 4.

Catechists and Sunday school teachers, 5; Sunday scholars, 30.

Celebration of divine service—every Sunday.

The holy communion—number of times celebrated in public, 1; in private, 1.

Contributions—fund for diocesan missions, \$2.15.

The church of St. Ansgarius, so far as the Scandinavians are concerned, may be said to have come to an end. The genius of our Church, so far as it is in conformity with our political relations, seems not favorable to missions among foreign populations in our country. So long as the young are growing up and becoming naturalized, the natural tendency would be directly to such a state of things as now exists in this mission,—unless supplies continued to come in from abroad, which has not been the case. A city mission seems to be the only feasible plan of operation to save the property to the church.

*Chicago, Trinity, . . . . Rev. Noah Hunt Schenck.*

Number of families, 245; number of souls, estimated 1,400.

Baptisms—adult, 5; infant, 26; total, 31. Confirmed, 22. Marriages, 24; burials, 11. Communicants—added anew, 41; removed into the parish, 36; removed away from the parish, 14; died, 5; present number, 284.

Catechists and Sunday school teachers, 33; children taught the catechism openly in the church, 40; number of times, monthly; members of other classes for religious instruction, 15; Sunday scholars, 285; total number of young persons instructed, 340.

Celebration of divine service—whole number times on Sundays, 104; holy days, 5; other days, 38; total, 147.

The holy communion—number of times celebrated in public, 12; in private, 1; total, 13.

Contributions—fund for the contingent expenses of the convention, \$65; foreign missions, \$579.03; diocesan do., \$49.61; offerings at communion, \$294.10; parish purposes, \$10,109.58; total, \$11,097.32.

Additional facts and remarks throwing light upon the state of the parish. Contributions—"Pastoral Aid Society" for missions in Illinois, \$829.32; Chicago Bible Society, \$188.50; Evangelical Knowledge Society, \$50; Trinity Church city missions, \$684.63; Episcopal College in Iowa, \$500; Trinity Church Sunday schools, 309.77; Church of the Ascension, \$328; Christ Church, \$268; City Missionary and Tract Society, \$246.50; missionaries in Iowa, \$220; missionary in Kansas, \$25; missionary in Wisconsin, \$5; contributed by ladies' society for church purposes, \$300; American Sunday School Union, say, \$50; total, \$15,102.04.

*Rev. Wm. M. A. Brodnax, Assistant Minister,*

REPORTS FROM SEPTEMBER 1st, 1858, to APRIL 1st, 1859. During the above period I discharged the usual duties of an assistant minister—visited, and aided with the alms of the church, the poor; sought out children for the parish and the mission Sunday schools; read the usual services, and the burial service, when requested by the rector. I frequently preached in vacant parishes, and sometimes where there was no church, and I presided at the organization of Trinity parish, Onarga. The rest of my report for the ecclesiastical year, may be found in connection with St. Thomas' Church, Amboy, and St. Paul's Church, Lee Centre.

*Decatur, St. John's, . . Rev. Edward P. Wright, A.M.*

Number of families and parts of families, 32; number of souls, 123.

Baptisms—infant, 3. Confirmed, 1. Marriages, 1. Communicants—added anew, 1; removed into the parish, 2; present number, 29.

Catechists and Sunday school teachers, 10; children taught the catechism openly in the church, 51; numbers of times—monthly; members of other classes for religious instruction, 14; total number of young persons instructed, 65.

Celebration of divine service—whole number of times on Sundays, 25; holy days, 1; other days, 11; total, 37.

The holy communion—number of times celebrated in public, 3.

Contributions—fund for the support of the episcopate, \$9.60; fund for the contingent expenses of the Convention, \$7; for diocesan missions, \$4.38; offerings at communion, \$10.84; for Sunday school books, \$7.75; other contributions for church purposes, \$120; total, \$149.57.

This report embraces the statistics of the parish from the Fifth Sunday after Easter, to the Twelfth Sunday after Trinity. For the previous part of the Conventional year, reference must be made to the report of the former rector, the Rev. W. L. Bostwick.

An effort this summer to furnish the church with open walnut sittings has been crowned with success. When painted, and this we hope to have done at no distant day, a more beautiful structure for the cost, could not well be. It is a standing monument to the taste and diligence of my much esteemed and truly zealous predecessor.

To the N. Y. Bible and Common Prayer Book Society, we are indebted for a donation of 40 prayer books; to the P. E. Tract Society, for 2,400 pages of useful tracts; to the Female P. B. Society of Phila., for three dozen prayer books; and to the Episcopal F. Tract Society of Phila., for 100 tracts.

Through the efforts of the rector's wife, a neat white marble font, costing \$25, has been procured and placed in the chancel of the church.

Before closing, I desire to bear affectionate testimony to the hospitality and kindness of every member of the congregation, ever since I came a stranger among them. The Lord recompense them abundantly.

In addition to the regular duties at St. John's, Decatur, I have held service fortnightly at Clinton, DeWitt county, and at Bement, Piatt county. At both these places there are several Church families, and the attendance upon the services has been excellent. The prayer books acknowledged above, I have found very valuable for my missionary work.

Had I two Deacons, I could find them full employment. I am the only clergyman in *five counties*. What a wide field for the Church!

Number of families, 20 ; number of souls, 100.

Baptisms—adult, 1 ; infant, 5 ; total, 6. Marriages, 1 ; burials, 1. Communicants—died, 1 ; removed from the parish, 8 ; present number, 24.

Sunday school teachers, 8 ; scholars, 48 ; bible class, 10 ; total, 58.

Celebration of divine service—number of times on Sundays, 60 ; holy days, 3 ; other days, 3 ; out of the parish, 5 ; total, 71.

Holy communion in public, 9 times.

Contributions—fund for the support of the episcopate, \$7 ; foreign missions, \$4 ; domestic, \$3 ; diocesan, \$10 ; Sunday school purposes, \$12 ; incidental expenses, \$5 ; towards church edifice, (including \$200, proceeds of Ladies' Fair,) \$700 ; total, \$741.

I desire also to record here the following donations towards my Free Church enterprise, from kind friends abroad, other than those acknowledged in my report last year, viz : Rev. F. T. Russell, \$10 ; Rev. J. Scarborough, \$10 ; Rev. J. L. Clark, D.D., \$5 ; Rev. A. C. Cox, D.D., \$25 ; Christ Church Missionary Association, Hartford, \$20 ; two Ladies of Hartford, \$6 ; Ladies' S. Society, St. John's Church, Hartford, \$15 ; Miss L. Lockwood, Del., \$10 ; total, 101. This sum was applied towards the church edifice, lamps, and the foundation of a parish library, comprising 40 volumes.

The church edifice was first opened for religious services, Oct. 17, and the weekly offertory and free seat system was that maintained until the time of my resignation, viz : April 25th, 1859.

Want of unity in the parish on the subject of free seats—not want of faith in the system itself—compelled me to abandon a greatly cherished project, and a charge hitherto deeply interesting to me. At the time of leaving it, the entire expense incurred for the lot and church was some \$2,750, \$650 of which remained a debt, and for the cancelling of this, were subscriptions and cash in the hands of the treasurer, to the amount of \$150. Probably \$1,000 more will be required to carry out the architect's design and finish the building.

REV. W. L. BOSTWICK, *Rector*.

*Dixon, St. Luke's, . . . . . Vacant.*

Number of families, 30 ; number of souls, 100.

Baptisms—adult, 13 ; infant, 21 ; total, 34. Confirmed, 26. Marriages, 4 ; burials, 5. Communicants—added anew, 25 ; removed into the parish, 6 ; removed from the parish, 18 ; present number, 34.

Sunday school teachers, 8 ; Sunday school children, 43 ; catechised openly in church, 12.

Celebration of divine service—number of times on Sundays, 98 ; holy days, 5 ; other days, 80 ; total, 183.

Holy communion—number of times celebrated in public, 6 ; in private, 1 ; total, 7.

Contributions—fund for the support of the episcopate, \$21 ; for the contingent expenses of the convention, \$5.25 ; foreign missions, \$7.28 ; domestic, 13.10 ; diocesan, \$31.45 ; through Rev. E. B. Tuttle, \$17 ; offerings at communion, \$14.40 ; Episcopal Tract Society, \$3.19 ; S. S. of the parish, \$4.75 ; total, \$117.42.

JAMES K. EDSSELL, *Warden.*

My connection with this parish was dissolved August 31st, 1859.

JOHN WILKINSON, *Deacon.*

*Elgin, Marengo, &c., . . . . . Rev. J. H. Waterbury.*

In making out my report as Missionary, I have only to state that I have baptized at Algonquin two infants, administered the communion to 6 persons, buried a child, and preached there once a month. At Elgin I have baptized one adult and five infants, married one couple, buried five, presented one for confirmation, administered the communion anew to nine, catechised 30 children publicly nine times, celebrated divine service on Sunday, 70 times, on holy and other days 19 times. The contributions for missions and parish purposes amount to \$352.70. I resigned in August, and the Rev. J. F. Esch, my assistant, assumed the care of the same.

At Marengo I have preached every Friday, baptized ten adults and eleven infants—twenty-one in all ; presented 13 for confirmation ; administered the holy communion five times to twenty—one anew, suspended two—whole number, 25 ; celebrated divine service 55 times, on holy and other days. Contributions—for foreign missions, \$2 ; domestic missions, \$2 ; diocesan missions, \$2 ; offerings at communion, \$9.83 ; other contributions, \$1,500 ; total, \$1,515.83.

This parish has not as yet enjoyed Sunday services. A parsonage on a well shaded and ample lot has been purchased, and when the church on the same lot is completed, which we hope will be this Fall, the property will be worth near \$5,000.

Since my connection with the Diocese, I assisted for six weeks the Rev. Mr. Waterbury in his various parishes. August 24th, I received a call from the vestry of the church at Elgin and Algonquin, which I accepted, and entered upon my duties as rector of the respective churches August 27th. The second Sunday after my arrival in Elgin, I re-opened the Sunday school with five children. The Sunday school was in a flourishing condition under the former rector, but by his removal out of the parish it broke up entirely, none of the members continuing it during the rector's absence.

Being only three weeks in the parish, I can say little of its future prospects. But the strong prejudice against the Church, the poverty of her members, and not having a house of worship, make her success doubtful. And yet there is no reason to despair. The attachment to the Church of a few of her members is remarkable, and makes up for the lax principles and irregular church attendance of others. One of the ladies in town presented the church, since the rector's arrival, with a beautiful copy of the Book of Common Prayer. Another lady in the country, like a ministering angel, distributes Church tracts and books wherever she can, and shows by her whole walk and conversation, that true devotion and piety are no strangers in our Church.

The vestry of the church at Elgin prefers not to be represented at Convention, on account of their inability to pay the expenses resulting from such a connection.

I have been informed by the vestry, that the number of families connected with the parish amounts to 14, the number of souls, 46.

J. F. ESCH, *Missionary*.

*Farm Ridge, St. Andrew's, . . . Rev. Henry T. Heister.*

Number of families, 25 ; number of souls, about 125.

Baptisms—infant, 8. Confirmed, 2. Communicants—added anew, 3 ; removed into the parish, 3 ; removed away from the parish, 2 ; present number, 41.

Catechists and Sunday school teachers, 7 ; children taught the catechism openly in the church, monthly ; Sunday scholars, 30.

Celebration of divine service—whole number times on Sundays, 46 ; holy days 5 ; other days, 4 ; total, 55.

The holy communion—number of times celebrated in public, 8.

Contributions—fund for the support of the episcopate, \$30 ; fund for the contingent expenses of the convention, \$5.85 ; diocesan missions, \$2 ; offerings at communion, \$22.51 ; parish purposes, \$500 ; other contributions for church purposes, \$4.13 ; total, \$563.49.

The above report includes only the last nine months past, during which time I have had charge of the parish. In addition to the services in the parish church, included in the report, I have officiated a

number of times in various school houses in the neighborhood, to good congregations ; once, lately, in the village of Tonica, where there are a few Episcopal families.

The expenses attending the erection of a neat and commodious parsonage, during the past summer, together with the partial failure of the crops—this being altogether a rural parish—has rendered it impossible to contribute so largely to the general purposes of the Church as could have been desired.

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*Farmington, Calvary, . . . . Rev. John Benson.*

Number of families, 19 ; number of souls, 72.

Baptisms—adult, 2 ; infant, 10 ; total, 12. Confirmed, 7. Marriages, 1 ; burials, 4. Communicants—added anew, 9 ; removed into the parish, 1 ; removed away from the parish, 5 ; present number, 40.

Catechists and Sunday school teachers, 6 ; children taught the catechism openly in the church, 15 ; number of times, 5 ; total number of young persons instructed, 30.

Celebration of divine service—whole number of times on Sundays, 57 ; holy days, 11 ; other days, 9 ; total, 78.

The holy communion—number of times celebrated in public, 11 ; in private, 1 ; total, 12.

Contributions—fund for the support of the episcopate, \$35 ; fund for the contingent expenses of the convention, \$10 ; foreign missions, \$14.19 ; domestic missions, \$7 ; diocesan missions, \$60.33 ; aged and infirm clergymen, \$8.80 ; offerings at communion, \$29.87 ; parish purposes, \$300 ; total, \$465.21.

The addition to the number of communicants, although very gratifying, adds nothing to the strength of the parish pecuniarily, and is scarcely a proper basis for assessment. In addition to the services reported above, and in the report for Lewistown, the rector has officiated ten times ; baptized fifteen children, and administered the holy communion twice in Christ Church, Limestone Prairie. He has also officiated seven times in other places.

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*Freeport, Zion, . . . . Rev. Richard L. Chittenden.*

Number of families, 46 ; number of souls, 175.

Baptisms—adult, 7 ; infant, 6 ; total, 13. Confirmed, 12. Marriages, 2 ; burials, 7. Communicants—added anew, 8 ; removed into the parish, 2 ; removed away from the parish, 4 ; present number, 34.

Catechists and Sunday school teachers, 9 ; children caught the catechism openly in the church, 45 ; number of times, 8 ; total number of young persons instructed, 60.

Celebration of divine service—whole number times on Sundays, 96 ; holy days, 3 ; other days, about 50 ; total, 149.

The holy communion—number of times celebrated in public, 11.

Contributions—fund for the support of the episcopate, \$29 ; fund for the contingent expenses of the convention, \$4.36 ; foreign missions, including five dollars from Sunday school, \$9.50 ; diocesan missions, \$9.56 ; offerings at communion, and other church collections not included above, \$16.87 ; parish purposes, \$480.55 ; other contributions for church purposes, \$54.87 ; Pastoral Aid Society, \$10 ; total, \$615.76.

Over fifty dollars of the sum mentioned were the proceeds of a popular lecture which the Rev. N. H. Schenck, of Chicago, kindly consented to deliver in February last, in Freeport, for the benefit of our church. Gas has also been introduced into the church edifice by the liberality of a few members of the congregation. During Lent, frequent public services and other meetings of a devotional nature were held, which proved interesting and of spiritual profit.

*Galena, Grace, . . . . Rev. Hugh Miller Thompson.*

Number of families, 50 ; number of souls, 200.

Baptisms—adult, 2 ; infant, 23 ; total, 25. Confirmed, 14. Marriages, 4 ; burials, 4. Communicants—added anew, 13 ; removed into the parish, 2 ; removed away from the parish, 2 ; present number, 80, as near as can be discovered.

Catechists and Sunday school teachers, 13 ; children taught the catechism openly in the church, about 70 ; number of times, 52.

Celebration of divine service—whole number times on Sundays, 56 ; holy days, 12 ; other days, 24 ; total, about 92.

The holy communion—number of times celebrated in public, 9 ; in private, 1 ; total, 10.

Contributions—fund for the contingent expenses of the convention, \$20 ; domestic missions, \$44.17 ; diocesan do., 72.50 ; aged and in-clergy men, \$10 ; offerings at communion, \$83.25 ; parish purposes, about \$600 ; other contributions for church purposes, for Nashotah, \$35.35 ; total, \$865.27.

The parish has been vacant since Easter, and has had services only occasionally, until the first of the present month. The rector now in charge is able to give only an approximation to the real state of the parish, having been in it only a week. There may be some slight errors, on this account, in the report.

*Geneseo, Trinity, . . . . . Rev. Samuel Goodale.*

Number of families, 20 ; number of souls, 70.

Baptisms—infant, 3. Confirmed, 4. Marriages, 1 ; burials, 2.



Communicants—added anew, 1 ; removed into the parish, 2 ; removed away from the parish, 2 ; died, 1 ; present number, 12.

Catechists and Sunday school teachers, 2 ; children taught the catechism openly in the church, 17.

Celebration of divine service—whole number of times on Sundays, 100 ; holy days, 2 ; other days, 10 ; total, 112.

The holy communion—number of times celebrated in public, 11 ; in private, 1 ; total, 12.

Contributions—fund for the contingent expenses of the convention, \$3 ; domestic missions, \$3 ; diocesan missions, \$5 ; offerings at communion, \$8 ; parish purposes, \$100 ; total, \$119.

The friends of this church have remained firm and united under some peculiar discouragements, which perhaps I ought to record. The past year has developed here a systematic anti-christian religious movement, begun with a forethought and carried forward with a zeal, and at a pecuniary sacrifice, worthy a better cause, and not ordinarily to be expected in a village like this. It has been under the auspices of a kind of *Spiritual-Infidelity*, and has had here its stated lecturers and its organ of publication.

While I rejoice to say that nothing has been taken from the parish, I am sorry to add, that it has *burnt up* material which I had hoped to see incorporated, by the grace of God, into our Church.

I think I see great importance in sustaining our Church here under the present peculiar circumstances—an importance greater than I can express in a public report.

Circumstances compelled us to vacate the Seminary Hall, where we had been accustomed to worship, when we at once hired and fitted up a hall for our own exclusive use.

I need hardly say that it has been extremely difficult to raise funds to sustain the parish. We have no men of capital, and very few persons of faith enough to contribute liberally of the little they have, to advance the cause and kingdom of Christ.

I continued to officiate occasionally in the vicinity of Cambridge till last fall, when I deemed it expedient to confine my services to Geneseo. Our Church families in that quarter sometimes visit here, and will, I doubt not, stand firm in their Christian profession. Nothing, I think, can be expected from Cambridge, as a parish, for some time to come. If the church in Geneseo can be sustained by the combined energy and means of all the Churchmen in this vicinity, it is all that can be expected at present.

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*Geneva, St. Mark's, . . . . . Rev. V. Spalding,*  
MISSIONARY.

Number of families, 12 ; number of adult persons, 40.

Baptisms—infant, 1. Communicants—present number, 12.

Celebration of divine service—whole number of times on Sundays, 9.

The holy communion—number of times celebrated in public, 1.

Contributions—diocesan missions, \$4 ; offerings at communion for Nashotah, \$2 ; total, \$6.

My ministrations in this parish commenced just before our last Diocesan Convention, and continued until the state of the roads, in November, made it impracticable to meet my appointments any longer. Up to that time I had Sunday afternoon services here, once in two weeks, in alternation with Naperville. My service at the latter place, *this* season, on *every* Sunday afternoon, has, of course, prevented me from keeping up services at Geneva, as the places are too far apart for a *third* service in *either*. There are a few devoted members of the Church here, whose destitution of the heaven-appointed means of grace occasions me much anxiety. But I have no way to remedy it, as I cannot divide myself into more than two parts of a Sunday, to any beneficial purpose, and week-day services are considered a sinful waste of time in this country. All I can do for them is to encourage their attendance, as often as possible, at my Sunday morning services, in *Aurora*, where I sometimes have the pleasure of seeing them.

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*Grand Detour, St. Peter's, . . . Rev. John Wilkinson.*

Number of families, 14.

Baptisms—adult, 1 ; infant, 1 ; total, 2. Confirmed, 4. Communicants—added anew, 3 ; removed away from parish, 4 ; present number, 18.

Catechists and Sunday school teachers, 8 ; children taught the catechism openly in the church, 80 ; number of times, 5.

Celebration of divine service—whole number times on Sundays, 40 ; other days, 2 ; total, 42.

Contributions—fund for the support of the episcopate, \$10.50 ; fund for the contingent expenses of the convention, \$4.75 ; foreign missions, \$5 ; other contributions for church purposes, \$79.31 ; total, \$99.56.

By the advice of the Bishop, I have held a Sunday evening service in the church at Grand Detour, since October, 1858, and have done such other pastoral work as my prior engagement at Dixon permitted. The services have been well attended by a miscellaneous congregation, but the number of those attached to the Church is very limited.

The service has been given in the hope of keeping alive the existing interest in the Church and her services, rather than of accomplishing any immediate results. The amount of labor bestowed has been very small, and, as the report shows, the working of the parish is very imperfect. An effort is now making to unite with the parish at Dixon in securing the services of a minister, when it is hoped that this deficiency will be remedied.

The services closed with my resignation of the parish at Dixon, August 31st, 1859.

*Jacksonville, Trinity, . . . . Rev. T. N. Morrison.*

Number of families, 35 ; number of souls, 200.

Baptisms—adult, 1 ; infant, 12 ; total, 13. Confirmed, 9. Marriages, 6 ; burials, 3. Communicants—added anew, 11 ; removed into the parish, 4 ; removed away from the parish, 9 ; present number, 70.

Catechists and Sunday school teachers, 6 ; Sunday scholars, 35.

Celebration of divine service—whole number of times on Sundays, 104 ; holy days, 3 ; other days, 20 ; total, 127.

The holy communion—number of times celebrated in public, 13.

Contributions—fund for the contingent expenses of the convention, \$17.50 ; foreign missions, \$23 ; diocesan, \$67.50 ; offerings at communion, \$16 ; parish purposes, \$200 ; total, \$324.

*Joliet, Christ, . . . . Rev. John Wilkinson.*

Number of families, 40.

Baptisms—adult, 4 ; infant, 24 ; total, 28. Confirmed, 9. Marriages, 10 ; burials, 5. Communicants—present number, 51.

Catechists and Sunday school teachers, 8 ; total number of young persons instructed, 41.

Celebration of divine service—whole number of times on Sundays, 92 ; other days, 44 ; total, 136.

The holy communion—number of times celebrated in public, 14.

Contributions—fund for the support of the episcopate, \$46 ; fund for the contingent expenses of the convention, \$11.50 ; diocesan missions, \$32.80 ; parish purposes, \$132.38 ; total, \$222.68.

I report the state of the parish so far as I can learn it from the Register, having been in charge only two weeks.

The late rector would state in regard to the services held during the past year, that there have been two full ones every Sunday up to the first of August, every day in Lent, and the Fridays in Advent. The holy communion has been administered fourteen times—1st Sunday in every month, Christmas, and the Thursday night in Passion Week.

CLINTON LOCKE.

*Kewanee, St. John's, . . . . Vacant.*

Number of families, 27 ; number of souls, 71.

Baptisms—adult, 2 ; infant, 9 ; total, 11. Confirmed, 5. Marriages, 2 ; burials, 2. Communicants—added anew, 5 ; removed into the parish, 8 ; removed away from the parish, 2 ; present number, 32.

Catechists and Sunday school teachers, 7 ; children taught the catechism openly in the church, once a month ; Sunday scholars, 42.

Celebration of divine service—whole number of times on Sundays, 84.

The holy communion—number of times celebrated in public, 8.

Contributions—fund for the support of the episcopate, \$21 ; fund for the contingent expenses of the convention, \$8 ; diocesan missions, \$15.06 ; offerings at communion, \$20.59 ; other contributions for church purposes, \$12 ; total, \$76.65.

The Rev. G. E. Peters resigned the rectorship of this parish on Thursday of Easter Week, and since then we have had "Lay service" once on each Lord's day.

R. P. PARRISH, *Senior Warden.*

*Kickapoo, St. Luke's,*

*Rev. John R. West.*

Number of families, 6 ; number of souls, 40.

Baptisms—infant, 2. Confirmed, 1. Communicants, 15.

Catechists and Sunday school teachers, 3 ; total number of young persons instructed, 15.

Celebration of divine service—whole number of times on Sundays, 24.

St. Luke's, Kickapoo, was opened last December for fortnightly services. They have been held regularly up to the present time. During the school session, duties at Jubilee College prevented the minister devoting that time and attention to the parish that he would wish. Since then, by the permission of Dr. Chase, weekly services have been held ; the sermon fortnightly as usual ; and Sunday school alternate weeks, immediately after evening prayer. This arrangement seems to give satisfaction, and would, it is thought, work well. Parochial acts, for which a deacon is not competent, are performed at Jubilee College.

*Lee Centre, St. Paul's,*

*Rev. W. M. A. Brodnax.*

Number of families, 9 ; number of souls, 43.

Baptisms—adult, 2 ; infant, 1 ; total, 3. Confirmed, 12. Marriages, 1. Communicants—added anew, 12 ; removed into the parish, 3 ; present number, 18.

Catechists and Sunday school teachers, 2 ; members of classes for religious instruction, 8 ; Sunday scholars, 12 ; total number of young persons instructed, 20.

Celebration of divine service—whole number times on Sundays, 24.

The holy communion—number of times celebrated in public, 5.

Contributions—diocesan missions, \$3.86 ; offerings at communion, \$1.63 ; total, \$5.49.

I have had charge of this parish since the first Sunday in April. For the rest of my services for the ecclesiastical year, see Trinity, Chicago, and St. Thomas', Amboy.

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*Lewistown, St. James', . . . . . Rev. John Benson.*

Number of families, 7 ; number of souls, 42.

Baptisms—adult, 9 ; infant, 4 ; total, 13. Confirmed, 11. Communicants—added anew, 11 ; transferred from Farmington, 4 ; present number, 16.

Catechists and Sunday school teachers, 6 ; whole number of young persons instructed, 30.

Celebration of divine service—whole number of times on Sundays, 19 ; other days, 10 ; total, 29.

The holy communion—number of times celebrated in public, 1.

Contributions—diocesan missions, \$6 ; other contributions for church purposes, \$320 ; total, \$326.

This parish, but lately organized, exhibits signs of vigor. It is in contemplation to erect a neat Gothic church during the ensuing year, steps having been taken toward so desirable an end, and a site obtained. The Bishop visited Lewistown in May previous to the parish organization, and confirmed 11. Some more candidates are now ready for the same rite.

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*Limestone, Christ, . . . . . Vacant.*

This parish being still vacant, the Warden would respectfully report. The church has been kept open for divine service on every Sunday during the past year. The Rev. John Benson officiated ten times on Sundays and other days. The remainder of the time there has been lay reading, which has been regularly attended by the greater part of the members.

Communicants, 20. Baptisms, 15. Confirmed, 8. Burials, 3. Sunday school scholars, 30.

Contributions—Bishop's fund, \$20 ; convention expenses, \$5.

JAMES CLARK, *Warden.*

*Lacon, St. John's, . . . . . Rev. C. P. Clarke.*

Number of families, 17 ; number of souls, 85.

Baptisms—adult, 1 ; infant, 16 ; total, 17. Confirmed, 10. Marriages, 1. Communicants—added anew, 4 ; removed into the parish, 1 ; removed away from the parish, 2 ; present number, 15.

Catechists and Sunday school teachers, 4 ; total number of young persons instructed, 30.

Celebration of divine service—twice on each Sunday.

The holy communion—number of times celebrated in public, 9.

Contributions—foreign missions, \$3 ; domestic, \$3 ; diocesan, \$3.75 ; offerings at communion, \$20.27 ; parish purposes, \$700 ; total, \$730.02.

The present incumbent of St. John's Church resigned the rectorship of Christ Church, Ottawa, Oct. 1st, 1858. The following are his official acts in that parish during its vacancy : Baptisms—adult, 2 ; infant, 4 ; total, 6. Marriages, 3 ; burials, 4.

On the resignation of Christ Church, he immediately commenced preaching at Utica, where, on the 14th of October, he assisted in organizing a parish by the name of St. George's Church, of which he was at once called to take the pastoral charge. This he continued till January 19th, 1859, when he resigned in favor of Rev. Mr. Woodward. Baptized in St. George's parish, one infant.

In the mean time he had engaged to supply St. Jude's Church, Tiskilwa, and the Church of the Redeemer, Princeton, on each alternate Lord's Day, and Zion Church, Providence, on a week day evening. This was continued till April 17th. Official acts in St. Jude's : baptized two children, and administered the holy communion once. During the winter he officiated several Sundays at St. Thomas' Church, Morris, once at Chicago, and one Sunday at Galena.

Sunday, April 10th, he officiated at Lacon, Marshal county, where on the following day he assisted in organizing a parish, under the style and title of St. John's Church, Lacon.

In compliance with a unanimous call from the vestry, he took charge of this parish on Easter day. This infant church is now composed of but fifteen communicants, five of whom reside so far from town as to render it impossible for them to attend stately on the means of grace, at our regular service.

The ground here is essentially missionary. We have no permanent place of worship. At present our service is held in the Court House, but how long this favor will be continued is quite uncertain. To meet these necessities, the vestry resolved, some two months since, to undertake the erection of a church edifice ; and with a liberality not often surpassed in the West, they subscribed a thousand dollars for this purpose, believing that our citizens would do as much, if from no higher motive, for the improvement and ornament of the town. A plan and specifications have been procured and adopted, an eligible site pur-

chased and graded, an excellent foundation laid, and all thus far, (except the plan,) has been paid for, at an expense of six hundred dollars. But, alas! the failure of the crops in this section has disheartened our friends without, in so much that the anticipated subscriptions will not amount to a quarter of what was expected. Under these circumstances we are compelled to suspend operations for the present. As we had hoped to open our new church before Christmas, this is to us a sore disappointment. But though mortified and cast down in spirit, we are not in despair. The cause is God's cause; the church is His; the means of its erection are at His disposal, and *by His favoring providence, the church will be built.* It ought to be known that the church is to be free. This is the unanimous voice of the vestry. Our policy is to incur no onerous debt, but do as fast as we can, *and do it well.*

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*Rev. De Witt C. Loop, late Minister,*

Reports for six months of the year 1858-9.—

Number of souls, 40.

Baptisms—infant, 14. Marriages, 1. Communicants—added anew, 3; received, 1; present number, 12.

Catechists and Sunday school teachers, 5; Sunday school scholars, 40; number of times catechised, 2.

Celebration of divine service—whole number of times in public, 54.

The holy communion—number of times celebrated in public, 6; in private, 2.

Contributions—for foreign missions, \$3; domestic, \$3; diocesan, \$3.75; parish purposes, \$147.97; total, proper contributions, besides salary, \$157.72.

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*Lockport, St. John's, . . . . Rev. Samuel Cowell.*

Number of families, 30; number of souls, 94.

Baptisms—adult, 3; infant, 9; total, 12. Confirmed, 3. Marriages, 4. Burials, 9.

Communicants—added anew, 3; removed into the parish, 10; removed away from the parish, 1; died, 2; present number, 33.

Catechists and Sunday school teachers, 5; number of young persons instructed, 22.

Celebration of divine service—whole number of times on Sundays, 129; holy days, 4; other days, 8; total, 141.

The holy communion—number of times celebrated, in public, 9; in private, 2; total, 11.

Contributions—for contingent expenses of the convention, \$3.45; diocesan missions, \$15.55; offerings at communion, \$17.56; parish purposes, \$8.86; total, \$43.42.

In addition to the above contributions the parish has expended about \$100 upon the parsonage. A church member likewise has contributed \$100 to the Pastoral Aid Society.

I am happy to say that the spirit of peace and Christian love is more prevalent throughout the parish, and that God's Holy Spirit has evidently been with us during the past conventional year.

In March last, I received from the Governor the appointment of Chaplain to the State Penitentiary at Joliet, and have consequently officiated there every Sunday since. I hold service at 3 P. M. There are at present about four hundred convicts at the prison, but when the buildings are completed, the remaining convicts at Alton will be removed here. I have introduced the Prayer Book in our public religious services, and am happy to say the responses among the men are hearty and cheering. The singing is also excellent. There is much need, however, at present, of more prayer books, and also tracts for religious instruction. Several of the convicts have given satisfactory evidence of a spiritual change, three of whom were publicly baptized a short time ago. They are included in the above report. That the Lord may abundantly bless the labors of any and all his ministers in this dark place, must be the prayer of all good men; and that the holy services of our Church may be ever celebrated within the walls, as one chaplain succeeds another, must also be our own fervent hope and desire. Experience abundantly testifies to the adaptation of our excellent Liturgy to all classes and descriptions of men.

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*Manhattan, St. Paul's, . . . Rev. Charles B. Stout.*

Number of families, 18 to 20; number of souls, 70 to 80.

Baptisms—adult, 1; infant, 1; total, 2. Confirmed, 1. Communicants—added anew, 2; removed away from parish, 3; present number, 18.

Catechists and Sunday school teachers, 5; catechumens, 15.

Celebration of divine service—whole number times on Sundays, 45; other days, 1; total, 46.

The holy communion—number of times celebrated in public, 5.

Contributions—domestic missions, \$3.30; diocesan do., \$8; offerings at communion, \$9.70; other contributions for church purposes, (salary) \$150; total, \$171.

We have lost, by removals, two families and three communicants. The parish is not as prosperous in pecuniary ability as it was when organized, two years and a half ago.

The Rector has collected and paid over towards the extinguishment of indebtedness on the church, three hundred dollars, chiefly from Eastern friends.



*Moline, Grace, . . . . . Rev. George Sayres.*

Baptisms—infant, 3. Communicants, 7.

Services have been held every Sunday afternoon for the greater part of the year, in the Baptist house of worship, which is hired for the purpose. These were conducted at first, for six months, by the Rev. Mr. Stanley, of Rock Island, three miles west, and have been continued until now, for three months, by the present pastor. The holy communion has been celebrated five times. An efficient choir is employed, by which the music and chants are well performed. A surplice, music books, and many prayer books, have been purchased. A constantly increasing interest in the ways and doctrines of the Church is becoming manifest, checked only by the indifference of some of its professed friends and members.

*Morris, St. Thomas', . . . . . Vacant.*

Baptisms—adult, 6 ; infant, 21 ; total, 17. Confirmed, 8. Marriages, 2 ; burials, 2. Communicants—added anew, 4 ; removed away from parish, 9 ; present number, 18.

Catechists and Sunday school teachers, 6 ; Sunday scholars, 26.

The holy communion—number of times celebrated in private, 4.

I have no data upon which to fill the remaining blanks.

A. BENNETT, *Senior Warden.*

*Naperville, St. John's, . . . . . Rev. V. Spalding,*

MISSIONARY.

Number of families, 12 ; number of souls, 60.

Baptisms—infant, 1. Communicants—removed away from parish, 2 ; present number, 7.

Celebration of divine service—whole number times on Sundays, 26 ; other days, 1 ; total, 27.

The holy communion—number of times celebrated in public, 3.

Contributions—offerings at communion, fund for contingent expenses of the convention, \$3.20, for this and past years ; diocesan missions, \$3 ; other church purposes, \$3 ; total, \$9.20.

This parish is nine miles east from Aurora, where I reside, and is accessible only by a common wagon road, quite good in summer, but nearly impassable at frequent times during about five months in the year. At the solicitation of two earnest minded ladies, I commenced holding services here a year ago last August, once in two weeks, on

Sunday afternoons, and so continued until the state of the road, about the middle of November, forced me to give it up with great reluctance. For I found here a very interesting little flock, eager to receive the word, and showing an earnestness in *doing* as well as in *saying* good things, which I have seldom met with in larger parishes. On the first day of last May, the road having again become passable, I resumed services here on every Sunday afternoon, at the request of the wardens, and have continued the same, without much interruption, up to this time. We have no church edifice here, but have been kindly allowed the free use of the Baptist meeting house, which is sufficiently spacious and convenient for our purpose. The pains taken and the expense freely incurred, in this place, for the support of divine worship in the way that unites "primitive truth" with "apostolic order," afford ground for hope that here are some seeds fallen "on the good ground," some who "in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

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*Ottawa, Christ, . . . . . Rev. Thomas N. Benedict.*

Number of families, 75 ; number of souls, about 350.

Baptisms—adult, 2 ; infant, 19 ; total, 21. Confirmed, 2. Marriages, 3 ; burials, 2. Communicants—present number, 82.

Catechists and Sunday school teachers, 15 ; children taught the catechism openly in the Sunday school ; number of times, 20 ; members of other classes for religious instruction, 15 ; Sunday scholars, 95.

Celebration of divine service—whole number times on Sundays, 40 ; holy days, 6 ; other days, 15 ; total, 61.

The holy communion—number of times celebrated in public, 4 ; in private, 1 ; total, 5.

Contributions—fund for the support of the episcopate, \$68 ; fund for the contingent expenses of the convention, \$34.75 ; domestic missions, \$5 ; diocesan do., \$26.02 ; offerings at communion, \$45.06 ; parish purposes, exclusive of salary, \$519.21 ; other contributions for church purposes, \$30.97 ; total, \$769.01.

This report, except the item of contributions, embraces only the period since May 1st, when the present incumbent took charge of the parish.

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*Pekin, St. Paul's, . . . . . Rev. George Sayres,*

LATE RECTOR.

Number of families, 28.

Baptisms—adult, 2 ; infant, 5 ; total, 7. Confirmed, 2. Marriages,

1; burials, 3. Communicants—added anew, 2; removed into the parish, 2; removed away from parish, 4; present number, 28.

Catechists and Sunday school teachers, 6; Sunday scholars, 22.

Celebration of divine service—Sundays, 65; holy days, 10; other days, 2; total, 77.

The holy communion—in public, 7; in private, 1; total, 8.

Contributions—fund for the support of the episcopate, \$5; domestic missions, \$2.50; diocesan do., \$3.55; offerings at communion, \$11.78; parish purposes, \$39.20; contributions for Sunday school, \$12.15; total, \$74.18.

The above report extends only to about the 1st of July, when the late rector removed, to take charge of Moline and Pre-emption. Since then, nothing has been done, except that the Sunday school has been kept up, and a lay service held every Sunday afternoon. The Ladies' Aid Society still meets every fortnight.

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*Peoria, St. Paul's, . . . Rev. Henry N. Strong, D.D.*

Number of families, 100; number of souls, about 500.

Baptisms—adult, 6; infant, 15; total, 21. Confirmed, 11. Marriages, 7; burials, 14. Communicants—added anew, 11; removed into the parish, 5; removed away from the parish, 9; died, 1; present number, 138.

Catechists and Sunday school teachers, 15; number of young persons instructed, 120.

Celebration of divine service—whole number times on Sundays, 102; holy days, 36; total, 138.

The holy communion—number of times celebrated in public, 12.

Contributions—fund for the support of the episcopate, \$45; fund for the contingent expenses of the convention, \$13; foreign missions, \$20.20; domestic missions, \$20.20; diocesan missions, \$100.55; offerings at communion, \$83.65; parish purposes, \$148; other contributions for church purposes, \$50; total, \$480.60.

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*Peru, St. Paul's, . . . Rev. Abraham J. Warner.*

Number of families, 23; number of souls, 125.

Baptisms—infant, 3. Marriages, 2; burials, 2. Communicants—removed from parish, 1; present number, 25.

Catechists and Sunday school teachers, 4; children taught the catechism openly in church, 20; number of times, 50; total number of young persons instructed, 25.

Celebration of divine service—whole number times on Sundays, 80; holy days, 10; total, 90.

The holy communion—number of times celebrated in public, 12.

Contributions—fund for the support of the episcopate, \$18; fund for the contingent expenses of the convention, \$8.50; diocesan missions, \$2.05; offerings at communion, \$17.50; parish purposes, \$41.90; total, \$87.95.

An attempt has been made within the year to raise a sufficient sum for the erection of a church edifice. Twelve hundred dollars were subscribed, but with this it will not be possible to put up anything that will meet the wants of the parish. The greatest, and in all human probability, the only great obstacle to the growth of the Church here, has been the want of a place of worship sufficiently commodious for its use.

*Polo, Trinity, . . . . . Vacant.*

Number of families, 30; number of souls, 130.

Baptisms—adult, 1; infant, 4; total, 5. Confirmed, 3. Marriages, 1; burials, 3. Communicants—added anew, 4; removed into the parish, 2; removed away from parish, 1; died, 2; present number, 18.

Catechists and Sunday school teachers, 13; Sunday scholars, 68.

Celebration of divine service—whole number times on Sundays, 20; other days, 1; total, 21.

The holy communion—number of times celebrated in public, 2; in private, 1; total, 3.

Contributions—offerings at communion, \$7.50; parish purposes, \$230; total, \$237.50.

This parish was organized in July, 1858, but failing to make application to the Secretary, as prescribed by Article 13 of the Constitution, was not admitted into union with the Convention.

After its organization it was vacant until December, when the Rev. C. J. Todd assumed the rectorship. On account of his declining health, only occasional services were held until April, when he was removed from his earthly labors by death: since which time the parish has been vacant.

The Rev. S. T. Carpenter has accepted a call to the rectorship, and will, Divine Providence permitting, enter upon his duties immediately after the Convention.

The penny and larger offerings of the Sunday school scholars and teachers are received every Sunday, and have thus far (twelve months,) amounted to \$15.65. The school has received by donation in books from the Evangelical Knowledge Society, \$10; from a Sunday school at the East, \$10; also in cash, from a member of the Vestry, \$10; from individuals of the parish, \$10.79—in all, \$40.79.

Two lots, each 50 by 150 feet, have been given to the parish, on which to build a church and parsonage, valued at \$350.

An effort will soon be made to erect a church edifice.

J. R. PHELPS, *Senior Warden.*

*Pre-emption, Grace, . . . . Rev. George Sayres.*

Number of families, 100 ; number of souls, 400.

Baptisms, 12. Marriages, 2. Communicants, 30.

Celebration of divine service—whole number times on Sundays, 2 ; other days, 2 ; total, 4.

This parish has been left for more than a year without any ministerial services, except twice, when the Rev. Mr. Stanley, of Rock Island, officiated once at a baptism, and again at a wedding.

The new church is nearly completed, and is expected to be consecrated this fall, when it is hoped that a new era will commence in the history of this parish. The present Rector has held but two public services, at the latter of which he baptized ten infants, reported above. There are many more ready for baptism. The congregation are in great want of prayer books and tracts. They are nearly all Irish. Their church is paid for as built.

*Princeton, Redeemer, . . . Rev. George Charles Street.*

Number of families, 17 ; number of souls, 70.

Communicants—present number, 15.

Catechists and Sunday school teachers, 4 ; Sunday scholars, 16.

Celebration of divine service—whole number times on Sundays, 16.

Contributions—fund for the support of the episcopate, \$11.50 ; fund for the contingent expenses of the convention, \$4.50 ; domestic missions, \$1.75 ; parish purposes, \$157 ; total, \$174.75.

This parish, which is served in connection with St. Jude's, Tiskilwa, and Zion, Providence, enjoyed no public services after the resignation of the late rector, the Rev. F. B. Nash, on the 1st of August, 1857, until it was temporarily supplied during a part of last winter, by Rev. C. P. Clarke.

The present rector has been in charge but little more than two months, which will account for the meagreness of the above report. Divine service is celebrated here on the afternoon of every alternate Sunday. The prosperity of the parish is believed to be greatly hindered by the want of a church edifice, which the people have all the will, but, unhappily, not the means to supply.

*Providence, Zion, . . . Rev. George Charles Street.*

Number of families, 22 ; number of souls, 111.

Marriages, 1. Communicants—added anew, 1 ; removed into the parish, 1 ; present number, 35.

Celebration of divine service—whole number of times on Sundays, 6; other days, 2; total, 8.

The holy communion—number of times celebrated in public, 1.

Contributions—fund for the support of the episcopate, \$10; fund for the contingent expenses of the convention, \$2; domestic missions, 54 cents; offerings at communion, \$1.81; total, \$14.35.

This parish is so completely rural that the formation of a Sunday school is, at present, out of the question. The rector, however, is endeavoring to awaken the parents and friends of the children connected with the parish, to a sense of their duty in regard to religious instruction; and hopes, after a time, to establish upon the foundation thus laid, a system of public catechetical teaching.

Divine service is held in this parish, on the morning of every alternate Sunday.

*Quincy, St. John's, . . . Rev. Alexander Capron.*

Number of families, about 110; number of souls, about 500.

Baptisms—adult, 3; infant, 40; total, 43. Confirmed, 13. Marriages, 5; burials, 5. Communicants—added anew, 13; removed into the parish, 15; removed away from the parish, 4; died, 1; present number, 130.

Catechists and Sunday school teachers, 20; children taught the catechism openly in the church; number of times, 12; members of other classes for religious instruction, 30; bible class once a week.

Celebration of divine service—whole number times on Sundays, 104; on all holy days, and every day in Lent.

The holy communion—number of times celebrated in public, 12; in private, 3; total, 15.

Contributions—fund for the contingent expenses of the Convention, \$26.75; foreign missions, \$27; domestic, \$28.35; diocesan, \$69.97; offerings at communion, \$89.75; parish purposes, \$2,200; by the Sunday school, for Rev. J. L. Breck, Minnesota, \$10; Church Home, \$290; mission to the Jews in New York, \$7; total, \$2,811.82.

The present rector entered upon his duties in November, 1858, after an interval in the rectorship of some six months. The present statements concerning the parish, have reference to the past ten months. The present condition of the parish is prosperous. With commendable zeal, the parish rented a house for the purposes of providing a comfortable home and support for the indigent of the parish, soon after the present rector entered upon his duties, and in despite of the "hard times," have furnished a comfortable home for several widows and orphan children.

In addition to the regular duties of the parish, I have visited Mendon, and preached, when circumstances have not prevented, once a fortnight, during the summer.

*Robin's Nest, Christ, . . . Rev. Samuel Chase.*

Number of families, 24.

Baptisms—infant, 5. Confirmed, 2. Communicants—added anew, 2; removed into the parish, 9; removed away from parish, 21; died, 1; present number, 68.

Catechists and Sunday school teachers, 6; children taught the catechism openly in the church, 36; number of times, 40; Sunday scholars, 50; total number of young persons instructed, 86.

Celebration of divine service—every Sunday; holy days, festivals and fasts of the Church.

The holy communion—number of times celebrated in public, 14.

Contributions—fund for the support of the episcopate, \$43; fund for the contingent expenses of the convention, \$17; domestic missions, \$7; diocesan do., \$57.75; aged and infirm clergy, \$3.75; offerings at communion, \$31.43; parish purposes, \$410.50; other contributions for church purposes, \$23.13; total, \$620.53.

*Rock Island City, Trinity, . . . Rev. Henry Stanley.*

Number of families, 63; number of souls, 246.

Baptisms—adult, 1; infant, 17; total, 18. Confirmed, 2. Marriages, 9; burials, 3. Communicants—removed into the parish, 10; removed away from the parish, 18; present number, 25.

Catechists and Sunday school teachers, 6; children taught the catechism openly in church, 52; number of times, 45.

Celebration of divine service—whole number of times on Sundays, 100; holy days, 44; other days, 25; total, 169.

The holy communion—number of times celebrated in public, 12.

Contributions—fund for the support of the episcopate, \$30; fund for contingent expenses of the convention, \$7.50; diocesan missions, \$13.50; offerings at communion, \$60.54; parish purposes, \$300; total, \$411.54.

Owing to the severe pecuniary pressure, and the consequent cessation of business, one hundred and thirty persons connected with the congregation, including fifteen communicants, have removed from the city within the last six months.

In addition to the services reported above, I held a third service on Sunday afternoons, in the flourishing village of Moline, for six months ending with the 12th of June, when arrangements were made to procure the services of a resident missionary. The holy communion was administered three times. I have also baptized two children, and officiated at two marriages, in the vacant parish of Grace Church, Pre-emption.

*Rockford, Emmanuel, . . . Rev. A. Clark.*

Number of families, 70 ; number of souls, about 300.

Baptisms—infant, 46. Confirmed, 6. Marriages, 6 ; burials, 8. Communicants—added anew, 4 ; removed into the parish, 6 ; removed away from the parish, 15 ; present number, 85.

Catechists and Sunday school teachers, 12 ; children taught the catechism openly in the church, 75 ; number of times, 12 ; members of other classes for religious instruction, 15 ; total number of young persons instructed, 90.

Celebration of divine service—whole number times on Sundays, 102 ; holy days, 8 ; other days, 4 ; total, 114.

The holy communion—number of times celebrated in public, 12 ; in private, 1 ; total, 13.

Contributions—fund for the support of the episcopate, \$15 ; fund for the contingent expenses of the convention, \$21.25 ; foreign missions, \$15 ; diocesan do., \$13.25 ; offerings at communion, \$45.43 ; parish purposes, \$256 ; other contributions for church purposes, \$39 ; total, \$404.93.

*Salem, St. Thomas', . . . Rev. John Wesley Osborne.*

Number of families, 5 ; number of souls, 24.

Baptisms—adult, 1 ; infant, 6 ; total, 7. Communicants, 9.

Celebration of divine service—whole number times on Sundays, 3 ; other days, 12 ; total, 15.

The holy communion—number of times celebrated in public, 2.

Contributions—offerings at communion, \$9.05 ; parish purposes, \$28.25 ; total, \$37.30.

*Springfield, St. Paul's, . . . Rev. Lewis P. Clover.*

Number of families, 70 ; number of souls, 200.

Baptisms—adult, 1 ; infant, 19 ; total, 20. Confirmed, 10. Marriages, 8 ; burials, 16. Communicants—added anew, 25 ; removed into the parish, 12 ; removed away from the parish, 8 ; died, 4 ; present number, 126.

Catechists and Sunday school teachers, 13 ; children taught the catechism openly in the church, 90 ; number of times, 8.

Celebration of divine service—whole number of times on Sundays, 98 ; holy days, 3 ; other days, 16 ; total, 117.

The holy communion—number of times celebrated in public, 14.

Contributions—fund for the support of the episcopate, \$38 ; fund for the contingent expenses of the convention, \$27.55 ; for diocesan



missions, \$111.25; aged and infirm clergymen, \$77.10; offerings at communion, \$70.67; parish purposes, \$700; other contributions for church purposes, \$76.80; total, \$1,101.37.

It is to be regretted that there is as yet nothing to report definitely respecting the enlargement, so much needed, of our little church edifice, incipient steps for the accomplishment of which were reported as having been taken some two years since, under the rectorship of Rev. Joseph W. Pierson. This would seem to indicate that the parish is less prosperous now than it was then. Another year, it is hoped and believed, will show that such is not the case.

It is with pleasure the rector reports that through the liberality of a few of the leading members of the parish, the rectory has been enlarged and made more comfortable.

*Sycamore, St. Peter's, . . . . Rev. W. H. Roberts.*

Number of families, 34; number of souls, 125.

Baptisms—adult, 4; infant, 7; total, 11. Confirmed, 10. Marriages, 2. Communicants—added anew, 10; removed away from the parish, 1; present number, 39.

Sunday school teachers, 4; catechumens, 25—catechised openly in church, monthly.

Celebration of divine service—whole number of times on Sundays, 94; holy days, 23; other days, 20; total, 137.

The holy communion—number of times celebrated in public, 11.

Contributions—fund for the support of the episcopate, \$2; for the contingent expenses of the convention, \$9.75; domestic missions, \$14; diocesan, \$5; offerings at communion, \$23.02; for parish and church purposes, \$59; total, \$112.77.

The rector of St. Peter's is grateful for the abundant goodness with which God has seen fit to crown his labors. The past year in temporal things, has been one of great trial, and the sternest self-denial. But what was lacking of the usual comfort and ease of our people in worldly things, we trust has been made up in another way, by God's causing his goodness to pass before them in enlarging and strengthening His Holy Church. Although God may so control the elements of nature as to blight the harvest, and thus cut short our increase of the field, yet the children of God will experience a grateful satisfaction, if He continues to grant them his spiritual blessings. This we feel to be our case.

The church here is quietly doing its work—exerting its genial and salutary influence upon our population from month to month, turning neither to the right hand or the left, but striving to walk in those good old paths of holiness and peace.

The seats in our church are free, and we most earnestly thank God that here he has established a fold and a blessed home for all who choose to come.

*Tiskilwa, St. Jude's, . . . Rev. George Charles Street.*

Number of families, 11 ; number of souls, 47.

Baptisms—infant, 2. Burials, 1. Communicants—removed into the parish, 3 ; removed away from the parish, 1 ; present number, 17.

Celebration of divine service—whole number times on Sundays, 20.

The holy communion—number of times celebrated in public, 3.

Contributions—fund for the support of the episcopate, \$15 ; fund for the contingent expenses of the convention, \$2 ; domestic missions, \$2.38 ; offerings at communion, \$1.04 ; other contributions for church purposes, \$36.50 ; total, \$56.92.

This Parish, together with those of the Redeemer, Princeton, and Zion, Providence, has enjoyed no regular services since July, 1858, until within the last two or three months. The formation of a Sunday school will be impracticable for some time, but it is hoped that the few children belonging to the Church in this Parish may soon be systematically instructed in the principles of their faith.

The offerings at communion show a small amount in the report, owing to the necessity of placing them to the account of the Episcopate Fund, to which object they were principally devoted.

*Utica and La Salle, . . . Rev. James A. Woodward,*  
MISSIONARY.

Officiated in Christ Church, Ottawa, during the vacancy in the rectorship, seven Sundays, morning and evening, and also on Thanksgiving Day. Presented two candidates for confirmation, administered the holy communion twice, and attended one burial.

Appointed by the Domestic Committee missionary at Utica and La Salle from January 1st, and have since been serving in these stations.

ST. GEORGE'S CHURCH, UTICA.—Number of families, 30 ; number of souls, 120. Baptisms—infant, 1. Communicants—removed into the parish, 1 ; present number, 10. Catechists and Sunday school teachers, 8 ; catechumens, 33. Celebration of divine service every Sunday morning. The holy communion—number of times celebrated in public, 2.

LA SALLE.—We have here no regular church organization. Communicants removed, 1 ; present number, 6. Baptisms—children, 4. Confirmed, 2. Burials, 1. Celebration of divine service every Sunday afternoon.

*Waverly, Christ, . . . . . Vacant.*

Number of families, 7 ; number of souls, 35.

Burials, 1. Communicants—died, 1 ; present number, 6.

Celebration of divine service—whole number times on Sundays, 1 ; other days, 2 ; total, 3.

The holy communion celebrated in private, once.

Contributions—fund for the contingent expenses of the convention, \$3.75 ; foreign missions, \$5 ; domestic missions, \$5 ; diocesan missions, \$5 ; parish purposes, \$35 ; total, \$53.75.

For nearly two years this Parish has been destitute of any regular services, and in that time divine service has been celebrated on the Sabbath and on week days about five times each. The members of this Parish, though few in number, are ready to do, to the utmost of their ability, all they can for the support of a clergyman, for even any part of the time, could one be obtained.

S. G. M. ALLIS, *Warden.*

*Warsaw, St. Paul's, . . . . Rev. Edward McClure.*

Number of families, 35.

Baptisms—adult, 2 ; infant, 3 ; total, 5. Confirmed, 7. Marriages, 4 ; burials, 3. Communicants—added anew, 5 ; removed into the parish, 1 ; removed away from the parish, 7 ; present number, 36.

Catechists and Sunday school teachers, 8 ; catechumens, 15 ; Sunday scholars, 30 ; total number of young persons instructed, 45.

Celebration of divine service—whole number of times on Sundays, 92 ; holy days, 4 ; total, 96.

The holy communion—number of times celebrated in public, 10.

Contributions—fund for the support of the episcopate, \$46.55 ; fund for the contingent expenses of the convention, \$5.50 ; domestic missions, \$12.50 ; diocesan missions, \$11.40 ; offerings at communion, \$52.97 ; parish purposes, \$67.50 ; Sunday schools, \$28 ; other contributions for church purposes, \$65 ; total, \$289.32.

*West Urbana, St. Paul's, . . . . Rev. P. A. Johnson.*

Number of families, 13 ; number of souls, 40.

Baptisms—adult, 1 ; infant, 1. Marriages, 1. Communicants, 9. Sunday school teachers, 3 ; scholars, 9.

Celebration of divine service—whole number times on Sundays, 30.

The holy communion—number of times celebrated in public, 3.

Contributions—offerings at communion, \$7.81.

I entered upon my duties between this place and Rantoul, on 1st of January last. I have officiated at Rantoul fourteen times, the congregations averaging thirty. Administered the holy communion twice ; number of communicants, three. I have also officiated twice at Tolono, at Onarga, eight times, and at Loda, six times. At each of the latter places I have celebrated the holy communion, and at Loda baptized two children. These places lie along the Illinois Central Branch Railroad, within the distance of fifty miles, and the population varies from seventy-five to fifteen hundred each. In some, the services of our Church are welcomed with interest ; in others, they are much desired

and sought. The inability at these stations to meet even common necessary expenses, has withheld me from soliciting further contributions. The failure of some of them to meet their engagements with the missionary, must compel him soon to give up his work here.

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*Waukegan, Christ, . . . . . Rev. John McNamara.*

Number of families, 55 ; number of souls, 178.

Baptisms—infant, 6. Marriages, 2 ; burials, 9. Communicants—removed into the parish, 2 ; removed from the parish, 5 ; present number, 34.

Catechists and Sunday school teachers, 11 ; catechumens, 65.

Celebration of divine service—whole number of times on Sundays, 104.

The holy communion—number of times celebrated in public, 6 ; in private, 1 ; total, 7.

Contributions—fund for the contingent expenses of the convention, \$8.50 ; diocesan missions, \$12.83 ; offerings at communion, four months, \$9.27 ; parish purposes, \$38.50 ; other contributions for church purposes, \$29.51 ; total, \$98.61.

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*Wilmington, Redeemer, . . . . . Rev. Charles B. Stout.*

Number of families, about 23 ; number of souls, 80.

Baptisms—adult, 2 ; infant, 13 ; total, 15. Confirmed, 7. Marriages, 2 ; burials, 2. Communicants—added anew, 4 ; removed into the parish, 1 ; removed away from parish, 2 ; present number, 23.

Catechists and Sunday school teachers, 6 ; children taught the catechism openly in the church, constantly ; Sunday scholars, about 30.

Celebration of divine service—whole number of times on Sundays, 68 ; holy days, 4 ; other days, 13 ; total, 85.

The holy communion—number of times celebrated in public, 6.

Contributions—fund for the support of the episcopate, \$20 ; fund for the contingent expenses of the convention, \$5 ; domestic missions, \$4.35 ; diocesan do., \$8.92 ; offerings at communion, for missions, \$13.27 ; parish purposes, about \$100 ; other contributions for church purposes, salary, \$200 ; total, \$338.27.

The parish has a vested interest in the rector's house, designed for a parsonage, of one hundred and sixty-seven dollars. One hundred dollars of this amount was collected by him in New York, and sixty-seven dollars were part of the proceeds of a festival in the parish. From the avails of this, a handsome communion service has also been procured, and the incidental expenses of the parish in part borne.

Public services have been held on two occasions at Rockdale, and two at Starr's Grove. The rector has made a visit, also, to the village of Dwight, on the Alton and St. Louis Railroad, where a number of

Church people reside. He has been requested to give Sunday services there occasionally. More might be done for the extension of the Church in the region round about, if missionary aid could be given sufficient to warrant his incurring extra expenses.

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*Wyoming, St. Luke's, . . . . Rev. Philander Chase.*

Baptisms—infant, 4. Confirmed, 1. Burials, 1. Communicants—added anew, 1; present number, 17.

Catechists and Sunday school teachers, 5; Sunday scholars, 20.

Celebration of divine service—twice each Sunday since March; whole number of times on Sundays, 80; holy days, 2; total, 82.

The holy communion—number of times celebrated in public, 8.

Contributions—fund for the contingent expenses of the convention, \$3; diocesan missions, \$5; total, \$8.

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*Rev. Samuel D. Pulford, Jubilee College—*

My duties at Jubilee College have been much as heretofore. I have read services or preached, as occasion offered or required, and regularly superintended the Sunday School of the parish.

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*Rev. Henry Adams, Deacon—*

The following is an account of my ministerial work during the conventional year, commencing September, 1858, and ending September, 1859. I have preached in thirteen different congregations, and principally in the congregation of Christ Church, South Chicago, and with an aggregate of about eighty preaching services. I have also assisted in the sacrament of the Lord's Supper six times, and baptized two persons, who were infants. I have also read service for other clergymen between twenty and thirty times.

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*S. Corning Judd, Lay Reader—*

Since my report of Sept. 13, 1858, I have performed services as Lay Reader, at this place, as follows:

Sept. 26, 1858, 17th Sunday after Trinity, read evening service, and sermon number three, entitled "Pride and its Punishment," from "Norton's Sermons."

February 27, 1859, Sexagesima, read evening service, and sermon number four, "Looking unto Jesus."

March 6, Quinquagesima, read evening service, and sermon number five, "St. Paul in Britain."

March 13, 1st Sunday in Lent, read evening service, and sermon number six, "Backsliding."

March 20, 2nd Sunday in Lent, read evening service, and sermon number eight, "Sin of Selfishness."

April 3, 4th Sunday in Lent, read evening service, and sermon number nine, "Loss and Gain."

April 24, Easter, read the morning service for the day, and in the afternoon read the evening service for the day, and sermon number ten, "Trustfulness."

May 1, 1st Sunday after Easter, read evening service, and sermon number eleven, "The Rich Fool."

May 8, 2nd Sunday after Easter, read evening service, and sermon number thirteen, "Not far from the Kingdom of God."

May 22, 4th Sunday after Easter, read evening service, and sermon number twelve, "Lion-like boldness of the Righteous."

May 29, 5th Sunday after Easter, read morning service, and sermon number twenty-five, "Going up to Jerusalem," as suitable to precede the coming of the Bishop, and confirmation, on the 31st. In the evening I read evening service, on which occasion the Rev. Mr. Benson preached.

June 5, 1st Sunday after Ascension, read evening service, and Norton's sermon, number seventeen, "The Christian's life-long Work after Confirmation."

June 12, Whitsunday, read evening service, and sermon number fourteen, "The Love of the Spirit—Whitsunday."

June 26, 1st Sunday after Trinity, read evening service, and sermon number nineteen, "Steadfastness in the midst of Dangers."

July 10, 3rd Sunday after Trinity, read morning service, and sermon number twenty-three, "Sickness."

July 31, 6th Sunday after Trinity, read evening service, and sermon number fifteen, "Special Providence."

Aug. 7, 7th Sunday after Trinity, read evening service, and sermon number twenty, "The Christian responsible for his influence over others."

Aug. 28, 10th Sunday after Trinity, read evening service, and sermon number twenty-four, "Sudden Death."

The attendance upon lay reading services has been good.

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### *B. G. Root, Lay Reader—*

During the past year I have read the Morning Service and a sermon at my own house forty-six times; at Centralia, once. I invariably hold service at my house on Sunday morning, unless I am absent from home. When I am absent, if either of my sons is at home, he conducts the service. The attendance is very small, rarely exceeding twenty in number, and frequently only just enough to claim the promise made to "two or three." Nevertheless, God has blessed me and mine in the use of the services of the Church. Surrounded with *dissent* in every form, and Romanism, and very rarely enjoying the services of a minister, my own children have all become communicants in the Church.

E I G H T H

ANNUAL ADDRESS OF THE BISHOP

O F T H E

DIOCESE OF ILLINOIS.

1859.

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PUBLISHED BY ORDER OF THE CONVENTION.

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## BISHOP'S ADDRESS.

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*Brethren of the Clergy and Laity:*

WE are convened in our annual assembly, constituting the Twenty-Second Convention of the Diocese of Illinois. In the familiar title of our body, we are reminded of privilege and responsibility; and in the recurrence of its session, of the advance by another year on our mortal way to the grave for our flesh, and to judgment for our souls. The term "Convention" has become so natural to us that we cease to remember that it represents a privilege which our American branch of the Church alone enjoys. It is the assembly of three Orders, in the Bishop, the Clergy, and the Laity—the first in his official right, the ministry as entitled by their work, and the laymen as the chosen representatives of the respective parishes which have sought and been admitted into union. In much of our current action we blend into one, and move as a popular assembly, with a general vote, and simple majority. But in elections and special questions provision is made for the fundamental distinction of Holy Orders, and the Lay representation. The meeting of such an assembly presents an occasion for a high and grateful form of Christian fellowship, where common duties, trials and blessings underlie the sympathy, and the feelings find vent and object in spiritual worship, communion, and work for the Church of Christ. To this our hearts should be attuned, and we endeavor to come up with as much of brotherly affection as possible; genial ourselves, as far as the burthen of life admits; and with hearty effort to diffuse happiness by our

Christian courtesy and watchful respect. The Psalms which once echoed among the hills and valleys of Palestine, as the feet of the people travelled Zionward—the gushing tones of David's yearning for religious fellowship, or lament for the deprivation of it—the burning love for Jerusalem, which prefers that the tongue should be dumb and the arm palsied rather than her weal and woe forgotten—these are guides to our aspirations, even as in the prayer of prayers we lift ourselves to the angels for the standard of obedience. We need not forget that their altar fire, as our own must be, was kindled with clouds of smoke, and many a gust of human passion to disturb and scatter it. The private and national history shows that they were men of like passions with ourselves, and that the practical result might be imperfect and discordant. But the grand ideal was to them “as a sun and shield.” The obligation and privilege of the annual festival grouped them closer around God, and merged the selfish littleness of the individual in the common honor as His chosen, and the jealous relation to His glory. We all feel the desire for more representative unity; and what a load would be taken from our hearts if all that name the name of Christ stood confessed in the “one Lord, one faith, one baptism.” But we now only reach the conception as an abstraction, and feel it most in our distinctive associations, as we appreciate the wide world by what our eye can sweep, or concentrate our philanthropy in family love. Diocesan relations are to us thus the epitome of the Church, and the Convention becomes earnest of its unity in doctrine and discipline, heart and work, as it gathers in one voluntary band under rule and law, to legislate for the jurisdiction, and arrange plans and means by which the executive may be guided and sustained.

The term shows how much of the popular element exists in our church government in this country, and how near the resemblance between the State and Federal administration, and our system of independent Dioceses with their respective conventions, and the General Convention with its two Houses in coördinate power and check on each other's action. We

esteem this a large privilege, that our Church is organized in its own legislative capacity ; that the Laity are equal participants ; that the exercise of the Episcopal prerogative is guided and defined as the banks do the perennial flow of the bright stream ; that we have agencies of our own corporate selection to administer our missionary and benevolent obligations ; that the whole association is voluntary in its component elements, and without alliance with the civil power. I glory in this free administration as I do in the principles of union and liberty in my country, with a loyal heart. And because thus conscious and loving, I have anxiety, and feel with awe that privilege may measure responsibility ; and that from the exaggeration of a real blessing may come a spirit which disturbs the vital harmony, and makes wreck of its practical benefits. It is no slight evidence of our danger that caution in this direction is so impatiently received, and conservatism is stigmatized as apathy or betrayal. The social tendency obviously is to seize and deify a single principle. We intensify it until it absorbs all correlatives, and drives off the other elements which must combine for its effective utility. We will have an atmosphere all oxygen, and life sustained by "bread alone." Hence liberty leads to practical lawlessness, and self-will would fain be law. Every restraint is taunted as effete, or false ; and the sober recurrence to pre-script authority or established order is denounced as tyranny, or jeered as a quaint figure from the "dark ages." There is nothing strange in this, whatever there may be of alarm or peril. Our constitutional virtues all run into vices, and the noblest qualities of character have their own inherent defects. It may excuse, however, an admonitory application to the ecclesiastical relations in which we are convened ; not to restrain liberty, but to energize it ; not to diminish the popular element, but to keep it as the real principle of life by that combination, even with the life-destroying, which prevents its flashing into one wide flame or congesting to insensibility. "My kingdom is not of this world." The Church does not originate in man's choice, but by the direct

appointment of Christ. It is formed and sustained by aggregation around Him, and the constant spreading from the central Life and Light. Its ministry is of divine, not human appointment; and while power in the State goes upwards from the people, in the Church it comes down from Christ. Its freedom is that wherewith Christ makes free, and its area of privilege to be "servants of righteousness." It has an irreversible constitution and inherent authority in accordance with which its polity must be directed and controlled. It has a faith symbolized in unalterable truths. It has sacraments, mysteries of omnipotent creation, like that of man himself. Its members collectively are the Body of Christ. Supernatural life is the offer and pledge of its means of grace, and the real being of all its true members. It is evident, then, that in the Church there is a limit placed to the conventional by these divine institutions; that they constitute a barrier against which we must neither fret nor force, and within which our duty and happiness dwell as in a secure resting place—a tranquil habitation. This reverence and sanctity of the Church of God ought to impart itself to our assembly, and subdue all personal feeling and conduct to the holiness of the Church. The spirit of freedom in the world is not identical with that of the people of God; the popular principles and time-serving expediency, and unchecked individuality which are honorably current there, may be incongruous to us, and become more than disturbing, even sinful and condemning.

But if we descend from the intrinsic spiritual restraints and interests of our Annual Convention, as a solemn meeting of the Church of God, in its diocesan independence, and regard it only as a voluntary compact of the churches and ministry, is there not a fundamental obligation that its decisions, lawfully made, shall be respected, its pledges sustained, its rules honored, and its official agencies sustained with an honest coöperation? It is voluntary—that is, an Episcopal congregation may be legally incorporate, pledge itself to all the doctrine, discipline and worship of the Church, be under

the ecclesiastical authority of the Diocese, and yet not ask admission into union with the Convention. A minister may be canonically of the Diocese, and not have the privilege of a seat; or he may abstain from the exercise of the privilege, even if he might claim it. So far it is voluntary. But is there not a claim deep in honor and truth, is there not pledge, moral and spiritual, that the minister and parish who exercise fully the franchise of membership, sway its proceedings with legitimate effort, vote for the pledges, officers and agencies, try earnestly to shape and mould all these to the individual conception—when these become the fixed and recorded acts of the body, then the individual opinion merges, and fealty to the Conventional compact demands that every congregation shall truthfully meet the obligation to which, whether in majority or minority, it has equally become a party. Less than this would be inconsistent with a popular society, much more with the bond of a permanent council of Christ's Church, and communion in offices of charity, which it is its main object to shape, control and cheer.

With this glance at our Convention in its essence and obligation, let us now, as the living, heed its annual return with praise to God for the permission to be here, and thoughtfully acknowledging His doings and presence. Providence for us, beloved, is Jesus the incarnate, crucified and risen. The administration of all is in His hands, and as He sits upon the Father's throne, expecting till His enemies be made His footstool, it is directed to the kingdom which at last He will restore triumphantly vindicated "in the beauty of holiness," and over which He will then reign "God all in all." The Church is ruled, disciplined and taught in the same tender, seeking anxiety which found eternal reality in the word and walk of the "Man of sorrows." "The will of God is even our sanctification," and whatever there may be of profound wisdom and complex power into which angels look, and "in the heavenlies" we may ponder, here it is simple and direct, "goodness leading to repentance,"—grace training for glory. The uses and qualities of each event, as in the objects of the

natural world, may be manifold, and we may reverentially look on "the wheel within wheel," and find coals of altar fire dropped upon our heart, hear the wings of the cherubim, and "the voice of the Almighty God when He speaketh." And as this may be in the stone as well as the star, in the ticking of the pulse as in the roll of the thunder, so may we, in the little events of our lives, have a clearer page because nearer to the eye, than in the broad "firmament of power" which covers the nations, or hangs cloudlike over our neighborhood.

We had full occasion to note the previous year as memorable, and trace the wonderful phases of manifested Providence, working to rebuke and reclaim, to instruct and sanctify our free agency, social and alone. We cannot appreciate the present in its unequivocal meaning, unless we group the whole, and let "the wind, the earthquake, and the fire," all chord in the still small voice of the cave of seclusion. First, there had been the full condition of social prosperity and providential gifts showered with profusion on all classes in the land. God gave, and abundantly, but God took not away. He left all the material resources and blessing, and let us alone to deal with them in the pride and rashness of our own will. The loud-ringing cry of enterprise, progress and greed, said, "Go to, let us build a tower whose top may reach unto heaven." The material was on every side, "brick for stone, and slime for mortar;" and God looked down without withdrawing His gifts, blighting the harvest or wrecking the commerce. "He confounded their language that they might not understand one another's speech," and everywhere trust, coöperation and power were suspended, general embarrassment clouded all hearts, and we were prostrate in the midst of "cursed blessings." It was to show us what we could do without God—a lesson of man's independence!

Then followed the impulsive seeking for Divine help; an awakening to religious sensibility and duty, while the voices of tens of thousands went up in prayer, and many a bewildered heart came to the sanctuary of the Lord, and under-

stood the end of these things. The Lord revealed himself as a present help in trouble, recalled society to trust in Him, and, from the disappointed and forlorn condition, evolved a sense of dependence, faith and duty. This was the lesson of man's refuge and strength in a covenant God.

But another great lesson of vital influence on national and individual character remained—God's sovereignty. We had been taught that we could not rightly use Divine blessings without help, and that something was necessary besides our own proud self-reliance and energy. We realized that God must help us, and for that we longed and sought. But it might be only as a friend in a crisis, an accessory to our native powers—a guide to restore our steps which had heedlessly wandered—a relief in a strange confusion, exceptional and isolate. Deeper the truth—clearer the fact—God and God alone! He works in us to will and to do, and from His good pleasure alone comes every gift; with all our effort of sagacity or labor there is a point soon reached where we stand powerless. Our dependence must be entire, the acknowledgment unreserved, and devout trust become the habit of our hearts. This is the teaching of nature as well as grace, and in the natural agencies we shall be directed to see and realize it. Every one declared that all depended upon our Western Harvests. The crops of the year, if abundant, were to retrieve credit, discharge indebtedness, stimulate industry, restore commerce, make railroads profitable, and bring again our confidence and ease. Our social prosperity depended on the crops, and if they failed, general bankruptcy was regarded as a necessary consequence. Under the pressure, labor was expended without stint, and miles on miles of unbroken prairie were furrowed for the seed of the sower. Extraordinary effort was put forth, and all done that man could do to secure this precious, abundant production.

All that man could do bravely finished; but how little that is! "It groweth he knows not how." It may rot in the wet ground, the winter kill the germ, or the hot drought wither

the blade; the "army of God," the palmer worm and caterpillar, may march over it in desolation; the frost blight even in a summer night; and the poor sower, ignorant and helpless, has not the direction of one solitary agency, or the slightest restraint of a malign influence. Even the atheism of natural causes trembles in this conscious impotency.

When God the Disposer touches in His pavilion the secret spring of these secondary causes, and instead of disaster lavishes on us abundance; when the work which man began with the exhausting of his whole strength, is taken at once from our feeble hand and carried to a glorious result of success and prosperity, shall not all devoutly recognize the Divine Sovereignty, and adore it as omnipotent love—hear a Father's voice soothing our anxiety, assuring us of constant watchfulness, and claiming the return of grateful service? There is nothing in this to shame and enfeeble us, but that which must wake us to more vigorous strength, because the conscious Self, which, if alone, might flaunt for a moment in defying impulse, and then sink helpless, or else cower down into a sobbing inertness, petulant and flaccid, becomes, under this high consciousness, interfused with the Divine Nature. God works in it—God works with it; and as nervous energy to muscular fibre, so does the right trust in God, a glad recognition of His personal agencies, a calm consciousness that all is in His hands of loving power, thrill through body and soul, adaptive to each mode of action or suffering; electric for light in darkness, for restoration of the paralyzed, transmitting messages back and forth between us and the unseen, and blending as a great element, broader than the natural atmosphere, in which we may "live and move and have our being."

In this Providential Sovereignty, God is re-asserting the revelation of His nature and relations, from which there is in our time so strong a tendency to depart. The denying or obscuring Personality in God, is the flagrant and pernicious error of much of our philosophic thinking, religious sentiment, and popular negation. It began with denying, in levity or rationalism, the personal existence of the devil and



evil spirits as permitted antagonists in the divine economy, and agents of wickedness in humanity. It advanced in metaphysical system; poetic sentiment, and crude religionism, until the conception of the personal God of the Bible etherialized into the abstract soul of nature, and as God vanishes into this essence, man rises to be a God for himself. Faith, instead of embracing the objects of revealed truth with unerring certainty, begins practically to deal with nothing but probabilities. The objective gradually merges in entire subjectivity, and the true basis of all inward piety and worship is overturned. The historic Christ yields to an ideal Christ, and then comes an ideal God. Truth is what the individual thinks or believes. The lofty conceptions of his intellect, his religious emotions, his proud resolves, constitute worship. The objective revelation from the infinite intelligence of facts and duty—the personal Deity, with his various attributes presented to us in their relative and limited form, exactly adaptive to our capacity, our want and our discipline—the Godhead visible in manhood—the church, with its real form and spiritual powers—the prescription of an acceptable service and obedience—the observation of Sacraments, Sabbath and Common Prayer,—all these are first slighted, and then abandoned. The purer minds, seduced into the transcendental, withdraw into the sanctuary of their own hearts, and there for a time sustain themselves in complacency, gracefully enjoying a religion beginning and ending in self, but which tends at last to fantastic mysticism, chafes itself into sceptical apathy, or perhaps chooses, as life wanes, submission to Romanism. The influence of such teaching over society, is working as unsuspected poison in its poetry, magazines, tales and popular lectures; it silently saps the confidence in absolute truth, slights God's works of old, destroys reverence for the past, belief in goodness, and deep regard for family restraints, makes bolder assertion of the sensual, until, when fully developed, it would leave us without fixed principles, without either the object or capacity of faith, without self restraint, and moral cohesion, the ready prey of

every error in opinion and viciousness of life, which can find an advocacy, bold, earnest and believing.

In place of these abstract mutilations of the Deity—this idolatry carved from fragments of humanity—how simple and noble, God, as revealed in the Bible—personal, living, acting, feeling, manifesting Himself as God in Christ, exactly as He means to be conceived of by us, as it is best for us to conceive of Him, even for the elevation of reason; through which we are practically enabled, with effort not beyond the “little child,” though it may be exhaustive to the highest intellect, to apprehend Him in relations, claims and sanctions, which all minister, through every power of our nature, to work in us that godlikeness for which, in this gospel remedy, we are apprehended. The representation is, we know, imperfect, but by that very condition, intelligible and adaptive, for “Personality, with all its limitations, though far from exhibiting the absolute nature of God, is yet truer, grander, more elevating, more religious, than those barren, vague, meaningless abstractions in which men babble about nothing under the name of the Infinite.”

To recall mind and heart to this simple intelligence, God works through our anxieties, wants and labor. He permeates our every care, and makes instinct each dutiful toil, and at intervals, as we neglect His authority and forget His presence, He meets us in our misguided way. He stands with sword in hand in the open field, and we see Him not. He meets us in the path of the vineyard, where there is a wall on the right hand and on the left, where we smart under the stroke, but own Him not; and at last he confronts us in the narrow place, where there is no way to turn to the right hand or the left. There he provides the fortuitous incident as the means of our escape, and inspires the accident with power to open the eye to see Him, to bow the heart in consciousness of sin, to draw forth the confession of rebellious mistrust, and turn back our steps to obedience and home.

Many may, like Balaam, acknowledge the present authority as it reveals itself in power resistless, yet restrained by

grace and favor. They may go on in their own way as before, with a distincter consciousness of moral responsibility, from the nervous sense of danger escaped, and the rebuking force of undeserved goodness. They may take up the resolution of deference to the declared will, and mean to speak and do what God commands. But, as in that gifted and lost man, the inward covetousness will overmaster the temporary emotion; and the occasion of a higher religious life, thus afforded in a clearer message and bolder stand, may be meanly frittered away in subterfuge and pitiful delay, and at last the soul perish among God's enemies, on a field of lust and shame, to which, with the forfeiture even of the "wages of unrighteousness," they have recklessly drifted.

But the claim and occasion to which the ministry, in its influence and the acceptable service of the people, must turn, is the personal, obedient, practical conviction that the God of Providence is seeking and saving the soul. Each one, as he looks over the relief afforded, the blessings outpoured, should challenge his own heart with the keen search, and elicit the prompt countersign—"What shall I render to the Lord for all His benefits? I will receive the cup of salvation and call upon the name of the Lord." Each soul that has not learned to love Jesus, the Saviour, should begin now, and that which loves, to love Him more. As God has displayed His favor in material gifts, in the rich bounty that is needful for the body, let the response be a manifested confession of Him. Let us be demonstrate in good works, in family worship; in the baptismal dedication of our little ones; in parental instruction in the Catechism; in the worthy reception of the Holy Communion; in devout observation of the Lord's day; in attendance on public worship; in the liberal support of the ministry; and love to them for their work's sake; in the systematic charity for missions, and alms, and the Church; in earnest and gentle effort for the well-being of neighbors; in the reconciliation of quarrels, if any exist; in the adjustment of litigated rights; in the example and advocacy of the disuse of spirituous liquors; in the rebuke

of profane language and other licentiousness; the punctual payment of debts, and proper scruple in contracting them; in generous and upright dealing, "serving God truly all the days of the life, and doing the duty in that state unto which it has pleased Him to call." "O Lord, truly I am thy servant. Thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving. I will pay my vows unto the Lord in the presence of all His people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord!"

As we narrow down our view from the spiritual characteristic of the year in which all are interested, to the detail peculiar to our own "household of faith," I am met by a funeral array more than usually impressive in the number and standing of the departed. In this solemn aspect it is a year without parallel, and many a servant of God has thus regarded its admonitory appeal, as the death of Fathers and Brethren came successively to his ear, bidding him work harder, watch more strictly, and hope on for coming rest in the Lord.

Three of our own Presbyters are included in the list. The Rev. ORRIN MILLER, a brother advanced in years, but more worn by protracted disease than by age. His feebleness during his ten years' residence in this Diocese has prevented much active duty, though as far as possible he availed himself of intervals of greater strength for missionary effort in his neighborhood. My first interview with him was a quarter century and more ago, when he stood near me, an active minister of the Methodist communion, as I was laying the corner stone of a church in Western New York. I met him here again at the opening of my Episcopate, and saw him last on his death bed. A kind, good man, who illustrated his Christian character in the harder form of patience in suffering, and seclusion from the cheering sense of activity and usefulness. Some can "only stand and wait."

Our second loss occurred through the decease, in Polo, where he had recently removed, of the Rev. CHARLES JARVIS TODD, who had fulfilled a long ministry—but which his vig-

orous frame gave earnest should be much longer—in several eastern Dioceses and in the West. I had intercourse with both these fellow-laborers, who have “finished their course,” when they felt that the call of the Master was to prepare to die; and the summons found them ready, in Christian manhood and faith, to pass through the grave and gate of death to what we may reverently trust has been to them, by the infinite grace of Jesus, “glory, and honor, and immortality.”

Since I have been at Convention, the intelligence has reached me of the decease, at his residence near Kickapoo, of the Rev. JOHN MAYO, a clergyman from England, for many years in connection with this Diocese, but who, from age and infirmities, has not held a parochial charge, and performed only occasional services.

We have also occasion to mingle our regrets with the Church at Alton in the loss of her Warden, CHARLES TRUMBULL, who sat as delegate in the last Annual Convention, representing there the congregation of which he was a valued and active member.

The closing of the career of generous toil and sacrifice in the Ministry and Episcopate of the venerable Missionary Bishop of the South-West, although not strictly within the year, ought not to be omitted in the record of the Church's sorrows. Bishop FREEMAN has been long a pioneer, and on the apparent “forlorn hope” of the Church's outposts as at present commissioned, has steadily endured and nobly struggled, doing all that could be done with the small resources at his disposal, and begun a work which will never be suspended.

In December, in ripe age, the Rt. Rev. HENRY USTICK ONDERDONK, D. D., went calmly home, after a life the influence of which will long be appreciated. His vigorous years spent in professional labor, first as a physician, and then as a clergyman and Bishop, bore a uniform stamp of intellect, energy and power. Eloquent in the pulpit, bold and courteous as a controversialist, discriminating in his views of dogmatic truth and opinion, with language always nervous and clear,

in social relations genial and generous, with tongue and pen he has done honorable service. It is an influence not easily summed if computed only in the Hymns of the Church. The cloud which hung and broke over later years developed traits of character which many have watched with pitying respect, and thousands have rejoiced in the action which restored him to his honorable standing as a Bishop in the Church of God.

The burst of eulogy which has been heard over the grave of the Bishop of New Jersey, is, I believe, only the prelude to the calm award of posterity. Personally acquainted with him from his diaconate, occasionally meeting on our paths of life, but knowing him best, as he has enabled all to know him, by his undoubted qualities of genius, intellect, learning, indomitable work, boldness, enthusiasm, tenderness, disinterested sympathy, gushing love for friends, his noble plans and mighty success in all that he attempted for the Church of Christ,—to me he stands indeed “the great-hearted shepherd”: and I thank God that whatever may have been the reality of his faults and wrong, if such were, I have never been brought to know or feel them as a painful drawback to my admiration of him as a splendid man whom death has now embalmed, and my heart entirely identifies with his own last words, “I die in the faith of the Son of God, and in the confidence of His one Catholic and Apostolic Church. I have no merits—no man has—but my trust is in the mercy of Jesus.” A man of height and breadth and depth—a man of “great joys and unutterable sorrows,” strong temptations and large victories.

There is another name which I feel at liberty to record as connected with a general institution of the Church to which some of us owe our training, and cherished in reverential love by every pupil who enjoyed in it the instruction of his meek wisdom, and the influence of his pure and holy life,—the Rev. BIRD WILSON, D.D., *late Emeritus Professor of Systematic Divinity in the General Theological Seminary*—a model of godly simplicity, clear intellect, modest greatness, lovely purity, and stainless piety.

In the course of my own official work I may say I have visited every parish and missionary station, the number of exceptions is so small, and that omission being dependent on the existing state of the place, rendering postponement more satisfactory. The pecuniary affairs of the West have made the record less than preceding years in the building of churches and parsonages, although progress in these has been made in several places which will be more demonstrative in the next year. No series of visitations has been more satisfactory to me personally, for the kindness with which I have been everywhere received, the large congregations attending the services, the number and character of those presented for Confirmation, the zeal and activity of the Clergy, the evidence all around of the firmer hold of the Church on public interest, and the enlarged opportunity for establishing congregations. The effort indeed is not to find where our services can be acceptably introduced, but in the judicious use of men and means; to make wise selection of the stronger points, and not multiply smaller organizations faster than we can hope to take adequate care of them and develop them into substantial parishes.

In the usual form I present a rapid sketch of these official services in order.

The Sunday following the adjournment of the last Convention was spent in Bloomington, where I preached, and on Tuesday, September 21, returned to Chicago. On Thursday and Friday, engaged at Peoria, meeting with the Missionary Board for the arrangement of the stations for the year.

*Sunday, Sept. 26th*, I visited St. Luke's Church, Dixon, where the Rev. John Wilkinson, Deacon, had been placed, and where he has continued to work, very satisfactorily, through the whole year. I preached twice, and confirmed *fifteen*.

My direct order of visitation did not, however, begin until December, when I entered upon a course on the line of the Illinois Central Railroad, accompanied by the Rev. Mr. Osborne, of whose faithful exertions in that direction I found many fruits. He met me at Cairo on Saturday, the 11th, and

continued with me, reading prayers and assisting, until the following Saturday.

At *Cairo* I preached three times, the Presbyterian church being opened for our use; administered the Communion in the morning, and baptized a child in the afternoon. There is no organization here, but many expressed interest in the establishment of an Episcopal Church. Some provision had been made by selecting lots, and obtaining material for building, but the ravages of the flood had, for the time, defeated the effort. Since my visit this neighborhood has been favored by the settlement at Jonesboro' of the Rev. Wm. Bostwick, who now officiates regularly at both places, and extends his zealous Missionary efforts to other promising points.

I passed to *Jonesboro'* Dec. 13th, preached, baptized an adult, and afterwards an infant.

On *Tuesday*, 14th, preached in a commodious room of the Depot House at Centralia, where I found an interesting congregation. One person was confirmed.

The next day, advanced to *West Urbana*, where the Church was organized, and the Vestry were prepared to unite with St. Paul's, Rantoul, in the call and settlement of a minister. The Rev. Philip A. Johnson, of Iowa, met me there, and has since remained. The service was held in the "Baptist Hall," and during it I baptized a child. The prospects of this place, and the new congregation, appeared to me encouraging. It is 129 miles from Chicago, and the centre of Champaign county. The population is about sixteen hundred. The old town and county seat is a mile and a half east.

*Rantoul* is thirteen miles north of *West Urbana*, and, as I have said, connects with it parochially. It is a smaller place. Our service was in the Station house, a small room, but owing to the zealous talent of a leading family there, we had excellent chanting and responses.

My next appointment was at *Onarga*, 28 miles nearer Chicago, another new organization. The service was held in the Methodist church. The congregation was large, and I con-



firmed *nine* persons. Mr. Osborne held service and preached in the evening of the same day. There is an earnest spirit here, and some intelligent and hearty Episcopalians. It is not quite strong enough to support a minister alone, and there is no place contiguous enough for a united charge. The rapid changes within and around may soon obviate this.

On *Sunday, Dec. 19th*, visited the Church of the Atonement, Chicago, and confirmed *twelve*. It being the occasion of the Missionary collection, I was favored with an opportunity of addressing the congregation on this subject, in addition to the usual services. The Church for which the evening appointment had been made, was not ready, and preferred a postponement.

In Trinity Church, Aurora, I preached and confirmed *six*, on *Tuesday, Dec. 22nd*, and in the evening again, on the east side of the river, at "Concert Hall," where the Rev. Mr. Spalding has been holding occasional services. Among the persons confirmed was a gentleman and his wife who came fourteen miles for the purpose. He has since attempted to act as Lay Reader in his own neighborhood at Plano, and Sandwich.

Mr. Spalding has preached also at *Naperville*, and on Wednesday I went there, fulfilling the same duty.

On *Friday evening, 24th*, I was a participant in the religious services at St. James' Church, Chicago, preparatory to the Nativity, and a gratified spectator of the Festival Tables, spread with such lavish bounty in the basement, where the next day so many hundreds of happy children, and not a small mingling of adults, were served to their hearts' content by the gentlemen and ladies of the congregation. It was a beautiful sight, and a right merry Christmas. Even then, a half was not consumed; and many a basket full went in the evening to make Sunday feast for poor households.

*Sunday, 26th*, in Grace Church, preached, and confirmed *six*, presented by the Rector, who, I am sorry to say, has since left us, tempted by a large and arduous place of Free Church labor in St. Louis. The place is now filled by the

Rev. Clinton Locke, who comes with but one drawback, the pain his resignation inflicts upon his attached flock in Joliet, where his exertions have been so nobly seconded, and highly appreciated.

*Dec. 28th*, preached, and confirmed *one*, in Elgin, Kane county, where the "Church of the Redeemer" had been organized by the Rev. Mr. Waterbury, and which he supplied regularly until his removal to Marengo.

On the *Festival of the Holy Innocents*, I preached in Trinity Church, Belvidere, and confirmed *four*. This was the third visitation in eleven months, a remark which applies equally to most of my winter's visitation. Rev. Mr. Tuttle has since become Missionary Agent, and the parish is under the charge of the Rev. Mr. Waterbury. There is a debt remaining, owing to the erection of the Church, which, while not a lien upon the property, is a burthen to the few liberal members who have assumed it, and which it is important should be relieved by economy as well as liberality.

At Rockford, on *Thursday, 30th*, the services were somewhat affected by a stormy day, but I confirmed *five*, making here an aggregate of thirty-six in eleven months, on three visitations. I had here my last interview with the Rev. Orrin Miller, since released from his bodily suffering. He was then lying in great weakness at the house of a relative, and we united in services proper for the chamber of the dying.

The last night of the old year I spent in Freeport, and confirmed *eight*. The Rev. Mr. Chittenden is active and esteemed.

In Grace Church, Galena, I spent *Sunday, Jan. 2nd, 1859*. In the morning preached, confirmed *fourteen*, and administered the Holy Communion. In the afternoon addressed the Sunday School assembled in the Church, and catechized the children, and in the evening preached again. This well ordered parish has recently called the Rev. Hugh Miller Thompson, from Wisconsin.

*Monday evening*, preached in the Congregational church at Peru.

*Wednesday evening*, preached in Trinity Church, Rock Island, confirmed *two*, and baptized three infants.

The next morning, the *Festival of the Epiphany*, at an early service, baptized an adult, and then went on to Geneseo, where Mr. Goodale continues his patient, self-denying efforts. I preached in the room used for worship, and confirmed *six*, and in the evening in the Congregational church. The weather was snowy and cold, but the services well attended, and the prospects cheering.

On *Friday*, at Joliet, the storm continuing, the church was so cold, from the violence of the wind and inability to keep fires, that the sermon was omitted. I confirmed *nine*, and addressed the candidates.

I spent *Sunday* in St. James' Church, Chicago, the Rector being sick; and in the afternoon baptized three adults, and in the evening, after sermon, confirmed *twelve*. The candidates were, by request, presented by Rev. Mr. Whipple.

On *Tuesday evening* I preached in Christ Church, Ottawa, meeting there four of the neighboring clergy, and confirmed *two*. The parish at the time was vacant.

On *Friday morning, Jan. 14th*, I held an ordination in the Church of the Atonement, Chicago, when the Rev. W. M. A. Brodnax, Deacon, was admitted to the Presbyterate. The candidate was presented by Rev. H. N. Bishop. Sermon was preached by Mr. Whipple. The Rector, Mr. Barton, with these two, united in the laying on of hands. The Rev. Messrs. Gassman and Wilkinson were present.

*Sunday, Jan. 16th*, held a visitation for the Church of the Holy Communion in the same hall which they occupied on the previous occasion. It was expected that the new Church would have been ready, but the unfavorable winter weather rendering the time uncertain, made the further delay of my services inexpedient. The number confirmed was *twelve*; and after service I went to see a dying woman, and at the request of the Rector, confirmed her.

On *Monday and Tuesday, 17th and 18th*, I was in Peoria, attending a meeting of the Missionary Board, at which, with

other business, it was determined to appoint an agent, and the place was filled by the unanimous selection of the Rev. Mr. Tuttle. I spent the next week in Chicago, and reached New York by the end of the month.

The opening of the next course of visitation was with Trinity Church, Chicago, on the *Sunday next before Easter, April 17th*. In this parish I confirmed *twenty-two*. In the evening of the same day I held a confirmation in the Church of the Ascension, at which *five* candidates were presented. The sermons on these occasions were preached by the respective Rectors, at my request, in consequence of indisposition. I, however, addressed the persons confirmed.

On *Tuesday, April 19th*, I officiated in the morning in St. Peter's Church, Sycamore, preached, and confirmed *nine*, and *one*, an invalid, in private. A service was held also in the evening, at which Rev. Mr. Tuttle preached.

My next appointment was at Polo, *Wednesday, April 20th*, to which I proceeded by way of Dixon. The young parish was then in charge of the Rev. Charles J. Todd, whom I there met for the last time. His health was failing rapidly, and the only part he was able to take in the services, was to present the candidates, *three* in number, *two* of them his own daughters. Worship was held in a large public room, and warm interest was expressed for the more secure establishment of an Episcopal congregation. For some time after Mr. Todd's death no successor was found to carry on the work, but Rev. Mr. Carpenter, from Michigan, has just assumed the charge.

At midnight I returned to Dixon, and on *Thursday*, after an early service in the Church there, I went to Grand Detour, preached, and confirmed *four*. The Rev. Mr. Wilkinson was my companion, who has been acting as minister here, reviving that which seemed ready to perish. It is hoped that the impulse thus given will induce the parish, though depressed and feeble, to make sufficient effort to continue regular ministrations.

*Good Friday, April 22nd*, was spent in Dixon. At the

morning service *eleven* were confirmed after the sermon. An address, as usual, was made to them, and the Holy Communion administered. The Rev. Mr. Brodnax, settled at Lee Centre, assisted in the services. In the afternoon, after prayers, I lectured, and on *Saturday morning, (Easter Even,)* I fulfilled the same duty. I found the condition of this parish very satisfactory, although a small debt on the building is not yet so arranged as to allow of its consecration. Mr. Wilkinson has fulfilled here and in the neighborhood, an industrious and efficient year of Diaconate, and commences his priesthood as Rector of Christ Church, Joliet.

On *Easter Day* I preached twice in St. Paul's Church, Kewanee, confirmed *five*, and administered the Holy Communion. The Rector, Mr. Peters, was on the eve of leaving, and has since accepted a call to Lewistown, Fulton county. His place has not been supplied.

My next appointment was at Quincy, but on the way I spent Monday at Galesburg, enjoying an interview with some zealous friends of the Church there, who are devising liberal things. In connection with Knoxville, it will form a parish well able to support a clergyman, and presenting, in its peculiar characteristics as the seat of large and vigorous colleges, a claim on the best ability and affections of a clergyman willing to enter upon the struggle of rearing the Episcopal Church among its established dissent, and preaching Christ to the youthful hundreds yet unclaimed.

The services at Quincy, where I met for the first time the Rector, a valued addition to the Diocese, were on *Tuesday evening, April 26th*, and on the occasion *thirteen* were confirmed. This city was a central point for me until Saturday, and my frequent intercourse with minister and people gave me pleasant assurance of their mutual satisfaction, and that the Lord's work was prospering in their hands.

On *Wednesday*, Rev. Mr. Capron accompanied me to Mendon, where I baptized five infants and preached. The Communion was administered to twenty-five persons, before which I made an address. There are few places under my charge

that deserve more credit than this isolated little Church, for faithfulness under great disadvantages, being unable to support a resident minister, or to form a connection with any neighboring place. By lay reading, and occasional services from Quincy, they have sustained themselves in numbers and fellowship. The Rector of St. John's, Quincy, promises them a monthly visit.

*Thursday, April 28th*, in St. Paul's Church, Warsaw, I found a large and attentive congregation, and here also met with a new laborer, the Rev. E. McClure, and the same hearty appreciation of their pastor on the part of his flock. I confirmed *seven*.

The next day returned to Quincy, and from there, on Saturday morning, went to Jacksonville.

The services here on the *first Sunday after Easter*, besides the two sermons, embraced the baptism of five infants, one of them the child of the Rector, and the confirmation of *nine* persons. The parish has, during the year, repaired and improved the church edifice.

I did not leave Jacksonville until *Tuesday morning, May 3rd*, when proceeding to Springfield, in St. Paul's Church I preached, and confirmed *eleven*—an evening service. The parish is in all respects united and thriving. I found here Rev. Dr. Dresser and family. His declining health obliging him to leave Jubilee College, he has returned to reside in his old parish—the place of years of honorable toil—where he is esteemed by all as a “good man,” and cherished in reverent love by those among whom he has gone “breaking the bread of life.”

The next visit, *Wednesday and Thursday, May 4th and 5th*, was to the charge of the Rev. D. Walker Dresser, who continues steadfast to the interests of Carlinville and Chesterfield, where the congregations under his patient efforts are attaining permanent strength. At the former place I preached in the evening, and confirmed *three*, and at Chesterfield the next day, *four*. Here they are building a small church, which will soon be ready for worship.

At Alton, *Friday, May 6th*, I found again a new Rector, the Rev. C. A. Bruce, transferred from Indiana, the son of an old ministerial friend in Western New York. He had just entered upon his duties, and after the long vacancy in the parish, did not feel warranted in presenting any candidates for confirmation. My duty embraced the usual service.

By way of St. Louis I passed to Chester for the *Sunday* engagement, preaching twice, administering the Communion, and in the afternoon confirming *seven*. The kind and happy spirit of this little flock always makes the ministration a delight.

By Tuesday morning I returned to St. Louis, and rode from there to Collinsville, on *Wednesday, May 11th*, preaching morning and evening, and administering the Communion. I baptized an infant, and confirmed *one*. This parish, orphaned by the decease of Dr. Darrow in 1854, has been unable to sustain a minister. It has been occasionally visited, and services held at long intervals, but with small effect in arresting the natural decline of its resources. It has a church building, and the population of the place is about fourteen hundred. A few zealous spirits mourn and hope, steadfast in love. When Belleville, a neighboring and prosperous town of ten thousand inhabitants, organizes an Episcopal Church, of which there is fair prospect, a union with this place may be effected. The work has been favorably begun there by the occasional services of the Rev. Mr. Holcomb, assistant to Dr. Schuyler, of St. Louis. Both these gentlemen were present at Collinsville.

By Friday afternoon I reached Albion, and spent there *Saturday* and *Sunday*, when I preached twice, and confirmed *six*.

On my return to Olney, a town on the O. & M. Railroad, on *Monday evening* I preached in the Moravian church, and baptized an infant.

*Wednesday, May 17th*, in the new church at Decatur, I performed divine service, preached, and confirmed *one*. It

is not yet finished, though with the temporary benches it is convenient for worship. It is from the plan of Mr. Upjohn, in his "Rural Architecture," and a praiseworthy offering of taste and liberality from the congregation. At the time, the Rectorship was vacant by the resignation of the Rev. Mr. Bostwick, who has left behind him this memorial, and a grateful sense of his zealous labor. Immediately afterwards the parish received as Rector, the Rev. Edward Purdon Wright, from New Hampshire.

*Thursday, May 19th*, preached in Bloomington, where the congregation still occupies an "upper room." It is well furnished and convenient, but the influence of the Church and its popular minister is impeded for want of a settled location and a proper building.

On *Saturday afternoon* I preached, and confirmed *seven*, in Wilmington. The commodious parsonage is finished, and the growing congregation is already straightened for room, and will be obliged to enlarge the building put up a year ago. Here, and at Manhattan, Rev. Mr. Stout is working with unabated success.

The *fourth Sunday after Easter* was occupied in Christ Church, Lockport, preaching morning and evening. *Two* were presented for confirmation, and another, a sick man, on Monday morning. I baptized the infant of the Rector.

The State Penitentiary is now located between this place and Joliet, and the Rev. Mr. Cowell has received the appointment of Chaplain to the Institution, where he preaches every Sunday afternoon. On this occasion I went and preached; and we introduced, for the first time, the Psalter and responsive parts of the Evening Service. The number of prisoners removed there at that time was about three hundred, and the responses, singing, and deep attention to the "word of exhortation," were encouraging tokens for good, even in the dreary associations of the house of bondage. Mr. Cowell enters into the work with a loving spirit, and from interesting letters received from him since, I learn that several prisoners have been baptized, giving encouraging evidence of



repentance. A large number of Prayer Books are required, and through the kindness of two or three young ladies in New York I have been able to supply them, and add tracts and papers, with some books as devotional guides. In a few months the number of convicts within these sad walls will be probably an average of six hundred, involving all classes, and including not a small proportion of educated men. The upper story is set apart for a chapel, in size about 125 by 60, a naked, unattractive room, with a plain flat ceiling. It is to be regretted that the place of worship has not been made more characteristic, and a simple ecclesiastical architecture been allowed to lend its association to the Liturgy, in its responses and sacred song, to render the Lord's day a brighter episode in the dull burthen of convict life. The name *Prison* has no promise; PENITENTIARY has. The first assumes only that those who cannot be at large with safety for property or life, have been taken and incarcerated. They may be men or beasts. All the name pledges is to keep the lawless from damaging society. But in "Penitentiary" there is promise and hope. The moral being is regarded. The criminal is a man with a soul, and while imprisoned, and his criminal career forcibly arrested, it is that he may repent. Thanks to the State that in the title of her great receptacle for convicted crime, she chords with the praying faith of the Church, "that the pains and punishments which these thy servants endure through their bodily confinement, may tend to setting free their souls from the chains of sin through Jesus Christ our Lord!"—(*Visitation of Prisoners.*)

It must not be hastily assumed that the Penitentiary is an unfavorable place for religious influence. So far as the subjects are concerned, it is favorable. The monotonous seclusion renders the inmates of a prison more easily impressed by influences to which, in the variety of our active life, we are insensible; and the nervous system, after long months of confinement, becomes morbidly susceptible. We know how in the sick room, after slow days of convalescence, trifles move and cheer us; the bunch of flowers—the visit of the

physician—the hour of the meal—little news from the outer life—how quickly our feelings gush, how the careless tone of health jars as harshness, and the tender thrills with double tenderness. It may seem absurd to associate such gentle traits with the reprobate ignorance, vicious bitterness, and blasted lives of the gang that files on in striped clothes, with shaven head and sallow cheek, their hands on each other's shoulders, beating the dull lock-step like an echo to their hearts. But human nature is there in its broad, deep current of resemblance. As the Christian brother enters into sympathy with it; discriminates the individual; sits with him alone in the narrow cell; talks with kindness, and insinuates moral hope, he finds the way singularly prepared by the physical subduing; and the angry shame, which at first gnashed the teeth in curses on others, withdraws in silence to the wounded conscience, and finds vent only in tears.

There has been of late years, an entire change in the treatment of the Insane, and the most wonderful success in restoring to sanity, or restraining the incurable, has followed from the moral system of surrounding them with healthful associations, and appealing to the intellect, taste, and social affections. The "mad houses," which used to be almost dens of demons, are now bright and cheerful homes. A small padded room is the severest coercion employed, and the most experienced guardians declare that in a little while no force whatever will be requisite.

The principle goes farther than the lunatic. Very different must it be in application, but still not without close relation to the rearing and discipline of the "Penitentiary." Never there can we dispense with the stout walls and grated loopholes, and the patrol on guard with loaded muskets. We have to deal with a terrible mass of all but brute force, instinct with the keenest will for combination and escape. Never, perhaps, can we safely dispense with prompt and severe penalty for disobedience or disorder. There need be no mawkish feeling relaxing the strong hand and keen vigilance. But the reformation of offenders, as already among

“Juvenile Delinquents,” may certainly be a more direct object, and the provision to effect it become more liberal and demonstrative. Even average failure in such an effort may be large success by spiritual arithmetic. The religious care of this awful household should not be left to the chance philanthropy of adjacent ministers. Adaptation to such work is a rare quality and gift. It should not be a mere appendage to the pastoral labors of one paid for it the pittance of five dollars a Sunday. But the chaplain should be carefully chosen; liberally supported; his whole time devoted to the work; and invested with an authority which would permit him to be anywhere like the warden himself, to converse quietly with individuals at work, in the cell, or in the hospital. Short leisure might be allowed for weekly bible class, where a few, seriously inclined to be taught, behaved themselves according to the privilege. But especially should the association of the Sabbath be a beautiful exception to the week. The chapel ornate; its windows dight with stained glass; the organ pealing through its roof; the minister in his vestments; provision made in the font and table for sacramental confession of Christ by the penitent and forgiven. The week may be silent and dreary, but on the Lord's day, as the chapel doors open, I would have the poor fellows feel the change beaming on them like the light of Heaven, and in the freedom of a responsive service, the “spiritual song” making melody at least for the ear, in the fervent prayers of the Liturgy, the reading of God's Book, united with earnest affectionate preaching of Christ, the refuge of sinners, I would have the Penitentiary recognize the responsible nature of the incarcerate, and make effort for his return to society, a wiser and better man. I appreciate the difficulty of action in this direction, and the aggregate obstacles to withstand a Christian will striving lawfully to attain it. I know how incredulous many are of the trustworthiness of a prison repentance, and I fear that unintentionally a harsher test and higher standard is applied to measure it. Let us remember how the churches and ministry, and ten thousand means of

grace, fail on the world's open area, and that there, at last, "the few" only will be saved. Let us remember how many sick rooms witness tears of sorrow, moaning prayers and firm resolves, which are forgotten in health, and bear no fruits in the outer world of business and pleasure, to which the release from death restores us. And are we to wonder and reproach if the same uncertainty may be found in the repentance of the convict's cell? Let us not forget how often our conscience has been to us a dreary place, where we have been driven and kept, and been released under deepest pledge of retrieval and reform—deferred, broken, scoffed. And, beloved, if this episode of glancing thought may have neither weight nor propriety to effect any practical change in prison discipline, it may serve for us as quickening comment on the daily prayer of the Church's millions, and deepen the sympathy of our Litany cry, "May it please Thee to show Thy pity on all prisoners and captives. *We beseech Thee to hear us, good Lord.*"

On *Tuesday, May 24th*, I performed my first service in the new Church of the Holy Communion, in Chicago, a building erected in excellent taste and business tact, by one who carries the best qualities of a working minister to the Episcopal charge of the Diocese of Minnesota. As the Church stands on leased ground it was not deemed proper to consecrate it, but it was opened at my request, with appropriate religious services, by the venerable Bishop of Wisconsin.

On the occasion of my own visit, ten clergymen were present. I confirmed *seven* candidates, and in addition, *two* presented by Rev. Mr. Tuttle, for the Church of St. Ansgarius, and *one* by the Rev. J. W. Clark for Grace Church.

On *May 27th*, I confirmed in private on two occasions, sick women, at the request of the Rector; making, in all, the number *twelve*.

On *Wednesday, May 25th*, I performed interesting duty at Marengo, in McHenry county, where the Rev. Mr. Waterbury resides, having at present charge of Trinity Church, Belvidere, and adjacent places. A short time before my official

visit, a few laymen at Marengo had arranged and carried out the purchase of a commodious parsonage, and ample ground adjoining for the site of a Church, the foundation of which was immediately laid, and the building itself is now well advanced towards completion. After prayers and sermon, in the Congregational church, where I confirmed *fifteen*, the whole audience proceeded to the place of the new edifice, where I had the privilege of laying the corner stone, assisted by the Rector and the Rev. Mr. Spalding, of Aurora.

The following morning we again met for divine worship, and Mr. Spalding preached.

After a couple of days spent in Chicago, I went on Saturday to Lacon, where I found another encouraging instance of the Church's advance. The Rev. De W. C. Loop had commenced here about six months before, but left, transferred to Western New York. The Rev. C. P. Clarke had just succeeded, and met an earnest and intelligent body of men ready to exert themselves in the new enterprise.

The services of *Sunday, May 29th*, morning and afternoon, held in the Court House, during which *ten* were confirmed, were highly encouraging; and in reasonable time St. John's Church will rank high in the Diocese.

The efforts and success of the Rev. Mr. Benson, at Lewis-town, in Fulton county, to which I next proceeded, surprised me even more than Lacon, the place being much smaller, and our strength there two years since limited to three or four individuals. But the winning assiduity of the Pastor, in only monthly visits, aided by the example and zeal of these few, had, by the grace of God, wrought cheering effects, and I found not only large congregations attending during the afternoon and evening, but *eleven* coming to confirmation, all prepared for the Lord's Table, and raising the number to sixteen communicants before the formal organization of the Parish. This has since been accomplished, and measures are taking to erect a house of worship at an early period.

*June 2nd.* Farmington, where I spent the *Festival of the Ascension*, the principal place of the same minister, "faith-

ful and beloved." This furnished *eight* for confirmation ; but the growth of Calvary Church is not as rapid, though it is united and true. On my way between these two places I stopped for an hour at Canton, and had the pleasure of calling on Mrs. Doddridge, a lady of four score and four years, of strong attachment to the Episcopal Church, though alone. She has been resident in Virginia and Ohio, and is piously awaiting her removal to a better home with apparently few of the infirmities of age.

From Farmington, on *Friday, June 3rd*, I went to Jubilee College, and met there Dr. Chase and family, for the first time since the severe afflictions of the past winter. The scarlet fever found its way into his household, from a slight and unsuspected case of it in the College, attacking violently all his children at home, and becoming the instrument in God's hands of bearing two away to Paradise. The Rev. Dr. Dresser became participant of the sorrow in the loss of a daughter, and Rev. Mr. Pulford was bereaved in like manner, of a little boy. Not an inmate of the College family took the infection, and the disease after thus selecting its victims, passed away as mysteriously as it came.

My first appointment for that neighborhood, was for Zion Church, Brimfield, on *Saturday morning*, accompanied by the Clergy from the College and a number of the Students. The morning was spent in the religious duties ; the Communion was administered, and the *two* young persons confirmed joined the sacred fellowship.

The morning of *Sunday after the Ascension* was devoted to the congregation at the College Chapel, where I preached, and confirmed *four*.

In the afternoon I passed to St. Luke's, Kickapoo, and found it crowded with attentive hearers, although the real congregation is a remnant, finding their religious home with the flock at Robin's Nest. I baptized *two* children.

At Limestone Prairie, in the evening, I again met the Rev. Mr. Benson, who had visited his attached friends in this Church, which he founded and trained for so many years, had

preached for them during the day, and made preparation for my own official visit on *Monday*. At that time Dr. Strong, from Peoria, joined us, and assisted in the services. *Seven* were confirmed, and the Holy Sacrament administered. The history of this little Parish is very interesting, and has been carefully recorded in the Register—an example which I should be glad to see followed with similar care and ability in all our parishes. Among the English contributors to its erection, appears the name of Queen Adelaide. They have for some time been indebted to a Lay Reader only for their services, but now Mr. Benson again assumes this rural charge, in conjunction with Farmington.

On *Tuesday evening, June 7th*, I preached, and confirmed *eleven*, in St. Paul's Church, Peoria. Several of the neighboring clergy were present. In the afternoon, at the request of the Rector, I baptized an infant.

On *Wednesday* I officiated in Pekin, where I baptized *two* adults, and after the sermon, confirmed them.

From this neighborhood I passed to Rock Island, and from there rode, on Friday, June 10th, to Preëmption. The congregation here—Grace Church, Rock Island county—is without a clergyman, and with no place of meeting for divine service, except the old school-house. The church building is under contract, and will probably soon be ready for use. The frame was raised, but had been prostrated a few days before my visit by a violent wind. The damage was not material in the prosecution of the work. As no arrangement had been made to assemble the people for public services, I spent the day in visiting some of the families. You are aware that this is entirely a Protestant Irish settlement.

*Whit-Sunday, June 12th*. Arriving in Utica, La Salle county, on Saturday, I held service there on this Festival, preaching in a school-house, small and inconvenient in itself, but where every effort had been made to arrange it appropriately. The Communion was administered to *twelve* persons, not all, however, of the parish. The church here is

under the charge of the Rev. Mr. Woodward, and owes its origin, as it must its large reliance for fostering care, to the enterprising proprietor of the Cement Works, and the owner, to a large extent, of the surrounding soil. Mr. C. is an Englishman, but has been for more than the quarter of a century, almost in pioneer life. Deprived of all religious advantages, and exposed to its peculiar temptations, he has found, by God's grace, the early catechetical instruction of his parish church in England, a life-long check, and the source of his present active interest in behalf of the same Catholic faith and discipline. God has given him with his stewardship, this especial trust, which he seems ready to fulfill in kindness and liberality. The music in charge of Mr. P., the son-in-law to Mr. C., was remarkable for its chaste execution and extent, in a parish so recently formed.

In the afternoon I preached to a large assembly in the Congregational church at La Salle, where Mr. Woodward officiates half the day. I baptized four children, and confirmed *two* persons. There seemed to be both spirit and material for Church progress.

My next appointment was at Farmridge. I went by way of Ottawa, where, on my return, I spent a night, and found the parish prospering in the hands of its new Rector, but well-known worker among us, Rev. T. N. Benedict. At Farmridge I baptized two infants, one that of the Rector, and confirmed *two*. Rev. Mr. Heister is giving himself in love to this small flock, and they seem disposed to second his efforts. There was the promise of an immediate erection of a Parsonage, which has since been fulfilled.

At Morris, on *Wednesday, June 15th*, I was met by the Rev. Mr. Tuttle, who had been spending some days very actively in the preparation of candidates. The Rev. Mr. Locke was also present, who, until a recent period, had officiated here in stated week services. I confirmed *eight*.

On the evening of *Thursday, June 16th*, I confirmed *fourteen*, in St. John's Church, Chicago,—the third office of this kind in twelve months, with an aggregate of *forty-five*.



In the latter part of the month I attended the Examinations, Commencement Exercises, and meeting of the Board of Trustees, of the General Theological Seminary; and during the weeks following, have frequently preached, administered the Holy Communion, and other services extra-diocesan, to which I have been called by the courtesy or necessity of others.

On *Sunday, September 11th*, I visited the parochial charge of the Rev. W. M. A. Brodnax, in Amboy and Lee Centre. The appointment made for these places in my regular course, was postponed by request, as at that time he had but recently assumed the charge. The work of five months has been crowned with encouraging success. The morning service was held at Lee Centre, which included the baptism by me of two adults and an infant; the confirmation of *sixteen*—four from Amboy, and the residue of the parish—and the Holy Communion. In the afternoon we returned to Amboy, where I preached in a Hall—the usual place of worship. The revived prospects of the little flock at Lee Centre, and the cheering spirit shown among the newly gathered Churchmen at Amboy, are the legitimate result of the industrious, true-hearted ministrations of the young pastor.

On *Monday evening* I preached, and confirmed *four*, in Zion Church, Freeport—a second visit.

On *Tuesday evening*, in St. James' Church, Chicago, *thirteen* were confirmed—one of them from Grace Church.

During the opening Convention solemnities of Wednesday, I admitted Rev. John Wilkinson to the Priesthood, and ordained him. The candidate was presented by his friend and former pastor, the Rev. John Benson, and he, with Rev. Drs. Chase and Whipple, united in the laying on of hands.

The following notice, omitted in its proper order, is here inserted :

On the Festival of *St. Michael and All Angels, Sept. 29th*, 1858, in St. John's Church, Chicago, I admitted JOHN WESLEY OSBORNE, Deacon, to the order of Priests, and ordained him—the Rev. Messrs. Bishop and Barton assisting.

From this record of my official acts in visitation, I pass to the other incidents of collateral interest, some detail of which it is proper to lay before the Church.

It is hardly too strong to say that what we call the *Missionary* work, is the index of the vigor of the Diocese. Its movement is the pulse in her arm, the beats of which tell of both strength and feeling. The Diocese may be so new and weak as to be itself dependent; but from its infantile condition, onward to its greatest progress, the honesty, zeal and concentration of the efforts to assist the weak parishes—to foster the new efforts, and by an itinerancy supply the scattered Episcopalians with the means of grace—ought to call out, more than any other object, combined liberality, and wise conventional and parochial action. In one respect there is encouragement this year. The serious arrears from the last, with which we began, have been paid in full; and the Treasurer reports that all the appropriations for which the Board became indebted, have been met. A pleasant and honorable result, even if the scope of our enterprise has been humble, and the number of Missionaries more restricted than we would fain send forth.

The whole amount expended is over eighteen hundred dollars. In some of the stations, in consequence of resignation, the stipend has only been required for a portion of the year. The places thus receiving aid, and their respective incumbents, are as follows:

*Belvidere*, Rev. E. B. Tuttle—succeeded by Rev. J. H. Waterbury.

*Cambridge* and *Geneseo*, Rev. Samuel Goodale.

*Decatur*, Rev. W. L. Bostwick—resigned.

*Elgin*, Rev. J. H. Waterbury—succeeded by Rev. J. F. Esch.

*Farmington* and *Lewistown*, Rev. John Benson.

*Farmridge*, Rev. J. A. Woodward—succeeded by Rev. H. F. Heister.

*Kewanee*, Rev. G. R. Peters—resigned.

In addition to these, the following have been sustained by

the appointment of the Domestic Committee, acting on my nominations :

*Chesterfield* and *Carlinville*, Rev. D. W. Dresser.

*Sycamore*, Rev. Warren Roberts.

*Dixon* and *Grand Detour*, Rev. John Wilkinson.

*Aurora*, and parts adjacent, Rev. V. Spalding.

*Manhattan* and *Wilmington*, Rev. C. B. Stout.

*Utica* and *La Salle*, Rev. J. A. Woodward.

*Providence* and *Tiskilwa*, Rev. George C. Street.

*Cairo*, *Jonesboro'*, &c., Rev. W. L. Bostwick.

*Pekin* and *Tremont*, Rev. George Sayres.

*Decatur*, Rev. E. P. Wright.

Without this benevolence, we should be unable to sustain the number of our working clergy, and I beg again to urge the claim that this imposes on us in honor and love, of making annual collections in all our parishes in behalf of the Domestic Committee. However small the returns, the recognition of the duty is a token of the parochial sympathy with the whole Church, and an earnest of resolute effort to advance to self-support.

There has occurred during the year, in this department of our work, an incident painful to me, and, I doubt not to a large majority of the clergy and laity of the Diocese—the establishment of an association for the same diocesan work, distinct altogether from the constituted authority of the Diocese, and the agencies of the Convention. The reasons assigned for this step, as I have gathered them, assume a state of previous action and feeling in this body and its Missionary Board, which has never existed; and a delinquency on the part of nine-tenths of the clergy, in the fidelity of their ministrations, which there is consciousness in all your hearts, however “trembling and afraid,” to assure you cannot exist. It introduces among us for the first time in the history of the Diocese, sharp party lines on points of religious opinion, which the Church has left free, and which every minister has hitherto held, taught and defended, as his conscience and judgment dictated, without hindrance or suspicion. My own inevitable

duty must lie with the constituted agencies of the Diocese ; and by this means an appearance of partizanship is cast upon myself, as well as upon them ; while my whole effort has been to avoid the slightest bias or partiality on such grounds. Clergymen have been equally welcomed and cordially encouraged, without any enquiry into their peculiar sentiments ; and on all points that the Church Catholic allowed a freedom of opinion, I have in examinations, and in the parishes, in my official and private intercourse, inflexibly forborne from making my personal opinions the test of the qualifications of others, and never allowed them to affect my sympathies in official relations.

In expressing my deep regret for the present organization, I have no reference whatever to the sentiments it professes to advocate, or consciousness whether they agree with or differ from my own. If it had espoused, as it might with equal propriety, the opposite views altogether, the evil influence, unjust suspicions, confusion of executive work, and discord in parishes, would have been the same. I regard it as wrong in principle, a violation of the Conventional compact, and if continued, certain to affect the peace of the Diocese, and introduce into the Convention and its administration, recognized parties, through which, strength will be wasted, the piety of the clergy impeached and damaged, and a reproach brought upon the whole cause of religious truth in our hands. There is not an honest and conscientious purpose which such an association can have, which might not be equally secured through the legitimate appointments of the Convention. Under these circumstances I am constrained to express my disapproval of the "Pastoral Aid Society," and as far as I have the right or influence, to beg that the Clergy and Laity of the Diocese will, on principle, discountenance every effort to introduce among them a partizan spirit, and the professed conduct of the Missionary work of the Church, in its full latitude, without relation to the Bishop, or the Convention, or the agencies by it lawfully appointed. In thus expressing my unqualified apprehension of the evil

consequences of such anomalous division of Missionary work, and my official disapproval of that Society, I render all respect to the motives and generous sympathies of those who have contributed to its support, or welcomed its prospect of usefulness. It is difficult to express a deep conviction of the injurious influence of any measure, or the mistaken form and direction of an association having avowedly so good an object, and enlisting persons whom I respect in its service, without appearing to impeach conscientious motive, trench upon individual will, and provoking attack and discussion entirely apart from the real issue. I am conscious of nothing behind what I have endeavored to express; and if wrong, it is no impulse of feeling, or misinformation of facts, but an error of my calm and sober judgment, which my duty, as the head of the Diocese, compels me to declare, with the earnest hope, that before it has eaten deeper into our harmony and fellowship in good works, the attempt to sustain two Missionary organizations may be abandoned, and the Convention administration, satisfactory to all, combine us with one heart and mind, to assist the weak, and occupy the "very much land yet to be possessed." I must reiterate, however, what I felt it my duty to declare to the Churches in a pastoral letter, and which is, in every sense, true, without possible impeachment. "I can assure you all, that never have funds been more conscientiously expended to meet the intention of the donors, and in directer relation to the right freedom of opinion in the Church, than have the Missionary funds of the Diocese of Illinois, so far as my term of office has afforded me opportunity of knowing, and required my action or sanction. It would be impossible, I think, to find a single case justly liable to suspicion, nor an error which is not entirely explicable on ground of mistake in judgment alone. I know of few cases asking this extenuation; for, by God's grace, the average results from our limited expenditure have tended steadily to develop local resources, to form permanent congregations, to diffuse more widely an interest in the Episcopal Church, and bind the whole Diocese more

closely through sympathy with the common interest in its Missionary growth."

The policy which expects to promote the Gospel and the Church by emulation and rivalry, cannot legitimately expect the blessing of God. The stimulus given on such grounds, whether avowed or implied, is fitful and desultory; and the apparent good would bear, on a just record, a fearful discount of evil. The differences of opinion, which will probably always exist, because founded in natural differences of mental and sensitive temperament, are of small detriment if left open, as the Church allows, free to work in their alternating influence, and permitted to combine, in natural affinity, with her spirit and constituted order. They become injurious and at real variance with the working and love of the Church, when separated as a special condition of fellowship and coöperation; when they are made a platform and a creed; denouncing the differing opinions as vital error; and impeaching the sincerity, integrity, or ability of those who happen to hold them; so that the great contending for the faith once delivered to the saints, is to reform and revolutionize the Church to the discipline or dogmas which are assumed to be the only truth in form and expression, at the expense of its love and real purity. The impulsive life of such a combination gradually sinks, or throws out an unnatural growth in directions often unforeseen by the projectors. It becomes the self interest of a few that it should be sustained, and pride relucts against giving it up. The machinery is a burthen and reproach unless work can be found and capital collected; and thus the tendency is that it becomes less generous and real; the large-hearted, though mistaken, impulse of its early vigor subsides; the administration drops into the hands of very few, or is quickened into artificial life on some new emergency of party, where it is used as a convenient tool; and its existence is at last a difficulty, vexing its supporters honorably to get rid of, more than a source of anxiety, much less assistance, to the legitimate administration. It is a matter of relative indifference which set of

opinions this sectarianism in the Church assumes thus to uphold and propagate ; the effect is cramping to the individual growth and the corporate strength, and soon coerces the whole action into the contest, virtually, of rival sects, in the spirit of a vainglorious strife, which diverts from the great battle between the Church and the world ; embroils us in a civil war, the most piteous of all, when the triumphs of the earnest intellect, the exertions of the heart's energies, are put forth on a field of religious strife, where, if the successful champion could trace his strokes, it would be to gaze on the torn heart of father or brother, and the bugle note of sectarian victory be sadly mingled with the bereaved cry of a stricken mother.

The ministerial changes in the Parishes and Missionary Stations are as follows :

Rev. THOMAS N. BENEDICT has removed from Galena and become Rector of Christ Church, Ottawa.

Rev. WILLIAM L. BOSTWICK from Decatur to Jonesboro' and Cairo.

Rev. WILLIAM M. A. BRODNAX to Amboy and Lee Centre.

Rev. CHARLES P. CLARK to St. John's Church, Lacon.

Rev. CHARLES DRESSER, D.D., has resigned the Chaplaincy of Jubilee College, and resides in Springfield.

Rev. CLINTON LOCKE, from Joliet to Grace Church, Chicago.

Rev. SYLVESTER NASH has resigned Christ Church, Waukegan.

Rev. GEORGE E. PETERS, from St. John's, Kewanee, to St. James', Lewistown.

Rev. EDMUND B. TUTTLE has resigned Trinity, Belvidere, and been appointed Missionary and Missionary Agent.

Rev. JAMES A. WOODWARD, from Farmridge to Utica and La Salle.

Rev. GEORGE SAYRES from Pekin to Moline and Preëmption.

Rev. SAMUEL D. PULFORD, to St. Luke's Church, Dixon.

The following Clergy have left the Diocese with dimissory letters, and been duly received :

Rev. S. Y. McMASTERS, D.D. LL.D.,		to the Eccles. authority of Missouri.
Rev. THOMAS TAYLOR CASTLEMAN,	“	Louisiana.
“ J. H. HAVEN, Deacon, (by request,)	“	Kentucky.
“ DEW. C. LOOP,	“	W. N. Y.
“ J. F. GASSMAN, Deacon,	“	Wisconsin.
“ JOHN W. CLARK,	“	Missouri.
“ H. H. MORRELL,	“	Ohio.
“ WILLIAM RUDDER,	“	New York.
		TOTAL, 8.

The following have been received into the Diocese, and accepted the cures attached to their respective names :

Rev. ALEXANDER CAPRON, from Wisconsin; Rector of St. John's, Quincy.	
“ PHILIP A. JOHNSON, from Iowa; Minister at Urbana and Rantoul.	
“ HENRY T. HEISTER, from Ohio; St. Andrew's, Farm-ridge.	
“ CALEB A. BRUCE, from Indiana; St. Paul's, Alton.	
“ JOHN McNAMARA, from Wisconsin; Christ Church, Waukegan.	
“ EDWARD PURDON WRIGHT, from New Hampshire; St. John's, Decatur.	
“ GEORGE C. STREET, from Iowa; St. Jude's, Tiskilwa, &c.	
“ J. FREDERICK ESCH, from Indiana; Missionary at Elgin and Algonquin.	
“ WILLIAM T. SMITHETT, from Massachusetts; Knoxville and Galesburg.	
“ SAMUEL T. CARPENTER, from Michigan; Trinity Church, Polo.	
“ HUGH MILLER THOMPSON, from Wisconsin; Grace Church, Galena.	
	TOTAL, 11.



The Ordinations have been *three*, all to the Priesthood :

Rev. JOHN WESLEY OSBORNE,  
 “ WILLIAM M. A. BRODNAX,  
 “ JOHN WILKINSON.

The following places have requested my official approval of the organization of a Parish, which has been duly granted :

St. George's Church, Utica, La Salle county.

Church of the Redeemer, Woodstock, McHenry county.

St. John's Church, Centralia.

St. Paul's Church, Rantoul.

St. Paul's Church, West Urbana.

Trinity Church, Onarga.

St. John's Church, Lacon.

Church of the Advent, Marengo.

St. Thomas' Church, Amboy, Lee county.

St. James' Church, Lewistown, Fulton county.

St. Paul's Church, Hyde Park, Cook county.

I have granted Licenses as Lay Readers, to

*James Clark*, Limestone Prairie.

*S. Corning Judd*, Lewistown.

*Peter Arvidson*, Algonquin.

*Henry M. Boss*, Polo.

*Solomon A. Tenney*, Plano, Kendall county.

*S. Ringgold*, Gallatin county.

*L. J. Germain*, Mt. Vernon, Jefferson county.

*Dr. Jacob Bockee*, Hyde Park.

*B. T. Mattison*, Morris.

*Cadwallader B. Clarke*, Panola, Woodford county.

The following notices have been received from other Dioceses, of the depositions from the Ministry :

From Rt. Rev. Bp. DeLancey, of *Daniel Murphy*, Presbyter, Canon I, 1853.

From Rt. Rev. Bp. Polk, of *L. Abel Nichols*, Canon V, 1850.

From Rt. Rev. Bp. McIlvaine, of *T. W. Clipper*, Deacon, Canon V, 1850.

From Rt. Rev. Bp. McIlvaine, of *J. T. Eaton*, Presbyter, Canon I, 1853.

From Rt. Rev. Bp. Smith, of *Louis Jansen*, Presbyter, Canon V, 1850.

The present candidates for Orders connected with the Diocese, are

ERASTUS DEWOLF,  
SALMON RIEGO WELDON,  
W. M. GUILFORD,  
CHARLES GILBERT,  
O. C. DAKE.—*Five*.

M. Nathaniel Taylor Root was transferred to the Diocese of Connecticut, and has since been there ordained.

Mr. Stephen Bayard Hoffman has removed to the Diocese of New York, and it is doubtful if his condition of health and secular relations will permit of his ever fulfilling his devout purpose.

The summary of my official acts, and the state of the Diocese, may be thus presented :

Number of Clergy—*Sixty*.  
Candidates for Orders—*Five*.  
Ordinations, Priesthood—*Three*.  
Clergymen, Received—*Eleven*.  
“ Dismissed—*Eight*.  
“ Deceased—*Three*.  
Visitations—*Sixty-eight*.  
Confirmations—*Fifty-seven* times.  
Confirmed—*five hundred and twenty-five*.  
Baptisms, Adults—*Nine*.  
“ Children—*Thirty*.

## JUBILEE COLLEGE.

It is my duty officially to notify the Convention that the proposed amendment to section 6th of the Charter, was favorably acted upon at the last session of the Legislature, and now constitutes a legal portion of that instrument, which is as follows, from the copy certified by the Secretary of State, under seal :

*An Act to amend the Charter of Jubilee College.*

*Be it enacted by the People of the State of Illinois, represented in the General Assembly, That the " Act to incorporate Jubilee College," approved January 22nd, 1847, be amended by adding the following clause to section six of said Act: " Provided that the Convention of the Protestant Episcopal Church, in the Diocese of Illinois, at any annual meeting, may elect, according to the rules of said body, three additional Trustees ; and the Trustees so elected shall hold their office for two years from the time of their respective elections, and shall not be subject to the nomination and confirmation as provided in section six."*

*Approved February 23, 1859.*

In pursuance of this provision, it now becomes competent for this Convention to elect by ballot, with a concurrent vote of each order, three Trustees, to hold office for two years from the time of their election.

No material change in the condition of the Institution requires to be presented. The prospect of a Board of Trustees larger, and essentially composed of new members, has inclined the officers to keep all in a shape open to such measures of direction or expansion as the Board, after their combined deliberation, may adopt. The same economy avoiding debt, has been pursued, although from the causes which have this year so seriously affected the pecuniary ability of the West, it has required increased sacrifice in its active instructors, and been hindered by unforeseen disappointments. We may cordially hope that the Institution will now be put in a permanent condition of usefulness and honor. This is the year requiring the triennial report of its affairs, which I pre-

sent in the following balance sheet, and which will appear far from discouraging.

*Statement of Liabilities and Assets of Jubilee College, for the three years ending July 1st, 1859.*

1857—July 1.	To amount of Liabilities....	\$3067 98	
	By sundry balances due....		\$1498 80
	“ balance of cash.....		572 29
	“ bills receivable.....		1768 24
	To balance .....	711 35	
		<u>          </u>	<u>          </u>
		\$3779 33	\$3779 33
1858—July 1.	To amount of Liabilities....	\$2429 80	
	By sundry balances due....		\$1639 72
	“ balance of cash.....		183 58
	“ bills receivable .....		6191 60
	To balance.....	5585 10	
		<u>          </u>	<u>          </u>
		\$8014 90	\$8014 90
1859—July 1.	To amount of Liabilities....	\$2569 71	
	By sundry balances due ....		\$1772 93
	“ balance of cash.....		5 71
	“ bills receivable .....		4428 53
	“ Interest, etc.....		584 30
	To balance.....	4221 76	
		<u>          </u>	<u>          </u>
		\$6791 47	\$6791 47

Since the Report to the Convention in 1856, there has been received from sources outside of the ordinary income, the following, viz :

From legacy, by Mrs. Kohn.....	\$3656 02
From various sources, for the restoration of West Wing,	1965 25

The above sums have been principally expended in the restoration of the building destroyed by fire in November, 1857.

A resolution of the last Convention requested the Bishop, “agreeably to the provisions of the 14th Article of the Constitution, to state to the Convention whether, in his opinion, there are any parishes now in union with the Convention that

are essentially defunct, and whose connection with the Diocese ought to be canonically dissolved."

From some notices of this which have met my eye, I am inclined to apprehend that the intention and effect of this request have been misapprehended. It appears to have been regarded as a harsh measure—abandoning weak parishes, and placing them under a censure because unable to meet the pecuniary burthen of assessments.

This is not the intention or working of the article of the Constitution, which is simply protective to the Conventional compact, that the body should be composed of actual, and not nominal, corporations. It provides for suspending the union with this Convention, but does not affect the corporate being of the Parish, its future resuscitation, and if desired, the application to be again restored to union. In some cases, the parish is defunct in every legal sense, and its connection with this body was under the old form of "parochial association," of which not now an available element could be found.

In response to the resolution, therefore, I beg to report,  
*St. Andrew's Church, Beardstown,*  
*Christ Church, Palestine Grove,*  
*Christ Church, Erindale, and*  
*Trinity Church, Mt. Sterling,* as defunct, and their connection with the Diocese wholly dissolved.

And that *St. Andrew's, Edwardsville,* and *Christ Church, Rushville,* be suspended from the right of representation in this Convention.

I consider this action the most advantageous for our more vigorous action in those places, as serving to remove what, in its present shape, would be an embarrassment to the action of persons friendly to the Episcopal Church.

There is no matter of more practical importance to which I could press the attention of the Convention, than the provision of systematic means of supplying the Diocese, by a Depository in this city, with Bibles, Prayer Books, Tracts,

Books of Sunday School instruction, Parochial Libraries, and other religious literature. The number of books bought and read through the State is enormous; much of this popular material, trash for the mind, and worse for the heart. There is appetite, necessity, and demand. There is willingness to spend liberally to gratify it; and in many instances, taste and judgment preside over the private selections. But this circulation of books is mainly effected by travelling agents, who thus press them from house to house, and by school libraries and small collections, often made up more for the profit of the bookseller, or wholesale purchaser at the auctions, than judiciously combined for instruction and taste. But of course, in all this, there is next to nothing of Church literature, or material that the Clergyman founding a parish, or the Laity desiring information for themselves or their friends, can make available. Within the limit of our ability and influence, we should strive to raise the standard of the popular and family reading; but our specific and pressing claim, the more so because if we do not attend to it nobody else can be expected to do so, is in circulating Church Books. The first step for this, is a Depository—the establishment of which will relieve one great difficulty of the smaller parishes and of individuals, that they do not know how, or where, to procure the small amount they are anxious and prepared to secure.

But for our real exigency, the effort must go farther. Parochial libraries are out of the present reach of most of our young churches, and yet they constitute the very places where they would be most required and best used. To meet this requirement, I recommend to your consideration the adoption of a plan which has been in successful operation in England, among the “working men,” of adjacent towns and villages. A certain sum is contributed by each person, and the books purchased are circulated in small boxes from place to place, retained for a certain time, and then passed on. By this mode, a large amount of valuable scientific and practical reading has been made accessible to a class of artizans, mechanics in shops, miners and railroad men, from which

have come intellectual fruits of striking interest; and names are emerging from the humblest places of poverty and toil, which will stand conspicuous and influential in their neighborhood and country. Our facilities now for the transmission of these constantly exchanging groups of books, are all that could be needed; and if a systematic plan, which it would be easy to arrange, were put and kept in motion from a Central Depository, a large and valuable library would soon be practically at the disposal of every parish or mission which might desire it, and probably secure by its periodical circulation in small portions, a more earnest and immediate interest. The same would be applicable to Sunday School libraries, and afford an opportunity of a more responsible selection of this reading, so vitally important, and which at present is often composed of collections, in the main indifferent in style, flimsy in matter, and in which the Church authority and tendency of some good books have been carefully obliterated. We might, probably, thus make the selection better, and the variety greater.

There were two topics on which I had prepared such mention and appeal as my limited space allowed, but which have been so powerfully assumed and expanded by the Convention sermon, as to render unnecessary more than the mention of them. To all who heard that address, the naming of these topics is finger point to an appeal which has written itself deeply on the feeling, judgment and inner resolves of the members of this body. THE INCREASE OF THE MINISTRY, as connected with TRAINING SCHOOLS AND THE FAMILY; and the CHEERING SIGNS OF ADVANCE TOWARDS A REAL UNITY. Union as a substitute for this, has been tried and failed, and in the varied forms of the experiment, has developed more the evils of division—the lavish waste of sectarianism—the futility of mere human compact to express and preserve divine truth—the desolating reaction of opinions, which, in mental idolatry, are made articles of faith—and the disintegration from new terms of communion, shifting with the

changes of the social and political state. The Christian sentiment all around us seems to be tending, at least in desire, to some condition where there shall be real agreement; where we can be seen more evidently to work as one, and the freedom of action be wider and more adaptive, because the divine constitution and form, acknowledged and obeyed, compacting us for the work, is a more assured pledge of the divine blessing, and firmer guard of essential truth. So far as we are concerned, we know that we can never relinquish or modify the main principles and practice of our branch of the Catholic Church. The right advance to unity—the only positive attainment of it, must be by others concurring with us in acknowledgment of these fundamental truths and facts, and the distinct adoption of them, both in belief and practice. In such principles, then, we should never allow ourselves to seem to doubt or falter; clear and unequivocal should we demonstrate our entire agreement in the reality of the visible Church of Christ, its creeds, ministry, sacraments and worship, and then our Catholic liberty, (how large it is!) may be enjoyed and exercised—may go out to meet and embrace—may adapt itself in love to seek and win—may yield up many an opinion—shape the polity—abate restrictions—seize on the advantages of the times, and as the Church of the living God, fulfill our portion of the work, advancing her towards the pledged perfection of unity, and the comprehension of the whole earth.

There is more emphasis than can be expressed by any inward temper, however angelic, in the words so often on our tongue, and never uttered without an instinctive Amen—“Behold how good and joyful a thing it is, Brethren, to dwell together in UNITY.”







# JUBILEE COLLEGE.

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## TERMS:

THE ACADEMIC YEAR is composed of three Terms, commencing 1st Wednesday in October, 1st of January, and 1st of April.

Students entering at other times will be charged from the commencement of the respective terms, and no deduction will be made for absence or leaving before the close of the term. Applications for single terms are only conditionally received. Preference is given to those for the entire season.

Sons of Clergymen will be received at one-half the regular price for Board, Tuition, Room-rent, Fuel and use of Library—the incidental expenses of Books, Stationery, Lights, Washing, &c., at the same rate as others.

Students in Theology, who are candidates for orders, will receive their Board Tuition, Room-rent, Fuel and use of Library, without charge; provided they render some two hours' service per day in teaching, or other duties, relative to the order and management of the Junior Department.

Two Hundred Dollars paid Quarterly in Advance, viz: \$70 October 1st, \$65 January 1st, \$65 April 1st.

This sum, in ordinary cases, will cover all expenses for the Academical year of forty weeks, viz.:

Board, Tuition, Room-rent, Fuel, use of Library and Servants' hire,	\$170
Books, Stationery, Lights and Washing, per Session, estimated at	30
	<hr/>
	\$200

The sum of \$200 is supposed to meet only the expenses enumerated above: for any others, such as outfit of rooms, supply of clothing, tailors' and cobblers' bills, an advance must be made.

The incidental expenses of books, lights and washing, are kept as open accounts, and depend much upon the habits of the scholar, as well as the studies pursued.

Beds, bedding and towels, as well as all furniture of the room, except stove, bedstead and table, are furnished by the student. Single beds are only used. Mattresses and blankets, as well as the other furniture generally used, can be procured at the College. All articles of bedding and clothing must be marked with the owner's name in full.

All pocket money allowed the students under fourteen years of age must be deposited with the principal Teacher, and drawn out only at his discretion. No student will be allowed to make a bill at the College Store, except by advice of parents or guardians, and then only by an order for each and every article from the Principal.

The Academical Year commences on the first Wednesday in October, and continues forty weeks.

As only a limited number under the present arrangement can be received in the Preparatory Department, application should be made at an early period.

N. B.—Parents and guardians are requested to send all parcels or packages designed for students by "Express to Peoria, care of Dr. Chase, Jubilee College." This will insure safe conveyance and early delivery.

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JAMES GRANT WILSON,  
*Editor and Proprietor.*

No. 16 PORTLAND BLOCK, }  
Chicago, Ill., Oct., 1859. }













