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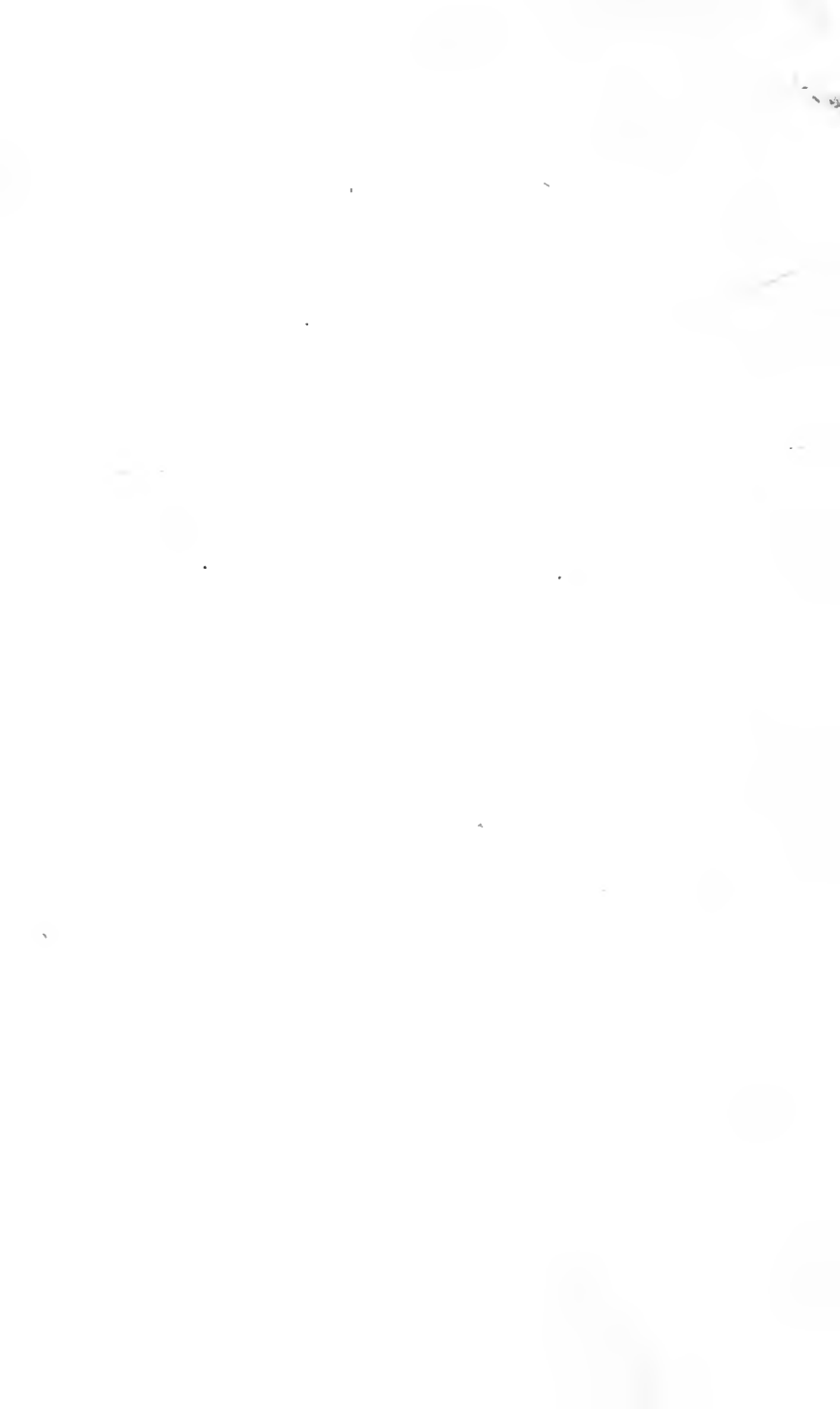
Dioceſe of Illinois.

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JOURNAL

OF THE

THIRTY-SECOND ANNUAL CONVENTION.

M D C C C L X I X.



JOURNAL

OF THE

THIRTY-SECOND ANNUAL CONVENTION

OF THE

Diocese of Illinois,

HELD IN THE

Cathedral Church of SS. Peter and Paul,

CHICAGO,

Sept. 14th, 15th, 16th and 17th, A. D. 1869.

PRINTED FOR THE CONVENTION.

1869.



Diocese of Illinois.

THE RT. REV. HENRY JOHN WHITEHOUSE, D. D.,
LL. D., D. D. OXON., LL. D. CANTAB. ; BISHOP.

1869.

Standing Committee.

The REV. CLINTON LOCKE, D. D., Chicago, President.
The REV. J. H. RYLANCE, D. D., Chicago.
The REV. EDWARD SULLIVAN, A. M., Chicago.
MR. H. C. RANNEY, Chicago, Secretary.
MR. A. C. CALKINS, Chicago.
MR. GEO. R. CHITTENDEN, Chicago.

Secretary of Convention.

The REV. JOHN HARRIS KNOWLES, Chicago.

Assistant Secretary.

The REV. MARCH CHASE, Chicago.

Treasurer of Convention,

And of Missionary and Endowment Funds.

MR. GEORGE P. LEE, Chicago.

Trustees of the Diocese.

The REV. CHARLES A. GILBERT, Joliet.
The REV. J. H. RYLANCE, D. D., Chicago.
MR. GEO. R. CHITTENDEN, Chicago.
MR. A. C. CALKINS, Chicago.
MR. C. T. BOWEN, Chicago.

Board of Missions.

The RT. REV. H. J. WHITEHOUSE, D. D., &c., Chicago, President.

Rural Deans—Members Ex-Officio.

The REV. C. S. ABBOTT, Alton, South Western Deanry.
 The REV. S. CHASE, D. D., Robin's Nest, North Western Deanry.
 The REV. JAMES W. COE, Cairo, Southern Deanry.
 The REV. SIDNEY CORBETT, B. D., Quincy, Western Deanry.
 The REV. HENRY N. PIERCE, D. D., Springfield, Middle Deanry.
 The REV. T. N. MORRISON, D. D., Bloomington, Eastern Deanry.
 The REV. J. H. RYLANCE, D. D., Chicago, Northern Deanry.

Members Elected by the Convention.

The REV. C. P. DORSET, Chicago.
 The REV. A. W. SNYDER, B. D., Chicago.
 The REV. EDWARD SULLIVAN, A. M., Chicago.
 MR. GEORGE GARDNER, Chicago.
 MR. C. R. LARRABEE, Chicago.
 MR. WILLIAM WALLACE, Chicago.

Board of Equalization.

MR. W. J. BARNEY, Chicago.
 MR. C. R. LARRABEE, Chicago.
 MR. SAMUEL GEHR, Naperville.

Endowment Fund Committee.

MR. GEO. R. CHITTENDEN, Chicago, Chairman.
 MR. W. J. BARNEY, Chicago.
 MR. SAMUEL GEHR, Naperville.
 MR. GEO. P. LEE, Chicago.
 MR. A. E. NEELY, Chicago.
 MR. CHARLES R. STEELE, Waukegan.
 MR. SAMUEL WILKINSON, Peoria.

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- The REV. SIDNEY CORBETT, B. D., Quincy.
 The REV. A. W. SNYDER, B. D., Chicago.
 MR. GEORGE GARDNER, Chicago.
 MR. H. C. RANNEY, Chicago.
-

Trustees of Jubilee College.

- The REV. WM. M. REYNOLDS, D. D., Warsaw.
 The REV. HENRY N. PIERCE, D. D., Springfield.
 MR. NINIAN EDWARDS, Springfield.
-

Trustees of St. Mary's School.

- The REV. C. W. LEFFINGWELL, Knoxville.
 MR. S. CORNING JUDD, Lewistown.
 MR. WILLIAM HESTER, Knoxville.
-

Examination Committee of Jubilee College.

- The REV. SIDNEY CORBETT, B. D., Quincy.
 The REV. T. N. MORRISON, D. D., Bloomington.
 The REV. WM. M. REYNOLDS, D. D., Warsaw.
 MR. GEORGE GARDNER, Chicago.
 MR. J. H. KEDZIE, Evanston.
 MR. E. H. SHELDON, Chicago.
 MR. S. H. TREAT, Springfield.
-

Board of Education.

- The REV. SAMUEL CHASE, D. D., Robin's Nest.
 The REV. C. A. GILBERT, Joliet.
 The REV. C. W. LEFFINGWELL, Knoxville.
 MR. H. W. HINSDALE, Chicago.
 MR. WM. H. WOOD, Chicago.

Trustees of General Theological Seminary.

The REV. THOMAS N. BENEDICT, Robin's Nest.
 The REV. G. F. CUSHMAN, D. D., Princeton.
 The REV. W. F. B. JACKSON, Chicago.
 The REV. S. RUSSELL JONES, Chicago.
 The REV. J. H. KNOWLES, Chicago.
 The REV. CLINTON LOCKE, D. D., Chicago.
 MR. C. R. LARRABEE, Chicago.
 MR. L. B. OTIS, Chicago.

Deputies to General Convention.

The REV. SAMUEL CHASE, D. D., Robin's Nest.
 The REV. CLINTON LOCKE, D. D., Chicago.
 The REV. H. N. PIERCE, D. D., Springfield.
 The REV. J. H. RYLANCE, D. D., Chicago.
 MR. GEO. P. LEE, Chicago.
 MR. L. B. OTIS, Chicago.
 MR. D. W. PAGE, Chicago.
 MR. S. H. TREAT, Springfield.

Committees.

On Episcopal Residence.

MR. W. W. WALLACE, MR. A. C. CALKINS,
 MR. G. R. CHITTENDEN, MR. H. C. RANNEY,
 MR. E. T. WATKINS.

On Better Support of the Clergy.

MR. W. J. BARNEY, MR. L. B. OTIS,
 MOSES GUNN, M. D., MR. EMORY COBB,
 MR. I. L. MORRISON.

On Revision of Constitution and Canons.

The RT. REV. THE BISHOP, The REV. CLINTON LOCKE, D. D.,
 The REV. SAMUEL CHASE, D. D., MR. L. B. OTIS,
 The REV. H. N. PIERCE, D. D., MR. S. C. JUDD.

On Church Building Society.

The REV. J. H. RYLANCE, D. D., MR. L. B. OTIS,
 The REV. I. L. TOWNSEND, MR. GEORGE P. LEE,
 MR. WILLIAM WALLACE.

List of the Clergy of the Diocese of Illinois

FOR THE THIRTY-SECOND ANNUAL CONVENTION,
SEPTEMBER, A. D. 1869.

Clergy marked thus * are not entitled to seats.

- The Right Reverend HENRY J. WHITEHOUSE, D. D., LL. D.,
D. D. Oxon., LL. D. Cantab.; BISHOP OF THE DIOCESE AND
PRESIDENT OF JUBILEE COLLEGE, Chicago.
- The Rev. JOSEPH ADDERLY, Rector of St. Peter's Church, Chester-
field, and Christ Church, Waverly.
- The Rev. CORNELIUS S. ABBOTT, Rector of St. Paul's Church, Alton;
Rural Dean, South Western Deanry.
- The Rev. STEPHEN T. ALLEN, Rector of Trinity Church, Aurora.
- The Rev. PETER ARVEDSON, Deacon, officiating in St. John's Church,
Algonquin, and Dundee. P. O., Algonquin.
- The Rev. THOMAS N. BENEDICT, resident at Jubilee College, and offi-
ciating at St. Luke's, Wyoming. P. O., Robin's Nest.
- The Rev. JOHN BENSON, Rector of St. John's Church, Peoria.
- The Rev. F. W. BOYD, D. D., Rector of Grace Church, Galesburg.
- The Rev. JACOB BREDBERG, Rector of St. Ansarius' Church, Chicago.
- The Rev. GEORGE F. BUGBEE, Rector of St. Paul's Church, Hyde
Park.
- The Rev. THOMAS G. CARVER, D. D., Rector of the Church of the
Holy Trinity, Danville.
- The Rev. JOHN CAUCH, Deacon, officiating in the Church of the
Advent, Marengo.
- The Rev. J. S. CHAMBERLAINE, Missionary. P. O., Robin's Nest.
- The Rev. J. TAYLOR CHAMBERS, Rector of St. John's Church, Naper-
ville.
- The Rev. PHILANDER CHASE, Missionary at Limestone and parts adja-
cent. P. O., Robin's Nest.
- The Rev. MARCH CHASE, Minister at Charleston, Coles Co.
- The Rev. SAMUEL CHASE, D. D., Vice-President of Jubilee College;
Rector of Christ Church, Robin's Nest; Rural Dean, North
Western Deanry.

- The Rev. CHARLES E. CHENEY, Rector of Christ Church, Chicago.
- The Rev. CHARLES P. CLARKE, residing at Ottawa.
- The Rev. JAMES W. COE, Rector of the Church of the Redeemer, Cairo; Rural Dean, Southern Deanry.
- The Rev. JOHN B. COLHOUN, M. D., Minister at Osco and Cambridge.
- The Rev. WILLIAM H. COOPER, D. D., Rector of St. John's Church, Lockport.
- The Rev. SIDNEY CORBETT, B. D., Rector of St. John's Church, Quincy; Rural Dean, Western Deanry.
- The Rev. SAMUEL COWELL, Rector of St. Paul's Church, Manhattan. P. O., Lockport.
- The Rev. GEORGE F. CUSHMAN, D. D., Rector of the Church of the Redeemer, Princeton.
- The Rev. ERASTUS DEWOLF, Rector of St. Andrew's Church, Mar-seilles.
- The Rev. CHARLES P. DORSET, Rector of St. Stephen's Church, and Canon of the Cathedral, Chicago.
- The Rev. DAVID W. DRESSER, Rector of St. Paul's Church, Carlin-ville.
- The Rev. S. BRAINARD DUFFIELD, Rector of Christ Church, Wau-kegan.
- The Rev. THOMAS HOOKER EDDY,* M. D.
- The Rev. W. W. ESTABROOK, Rector of Christ Church, Ottawa.
- The Rev. ALBERT A. FISKE,* Deacon.
- The Rev. JOHN A. FITCH, residing in Belvidere.
- The Rev. A. W. GLASS, Deacon, Geneva.
- The Rev. GEORGE GIBSON, Missionary at Jerseyville and Carrollton.
- The Rev. CHARLES A. GILBERT, Rector of Christ Church, Joliet.
- The Rev. JONATHAN E. GOODHUE, Rector of Grace Church, Sterling.
- The Rev. JONAS GREENE,* residing in Chicago.
- The Rev. WILLIAM GREENE, Rector of St. Mark's Church, Geneva.
- The Rev. ASA GRISWOLD, residing in New York.
- The Rev. C. B. GUILLEMONT, Missionary to the French, St. Anne, Kankakee county.
- The Rev. EDWARD H. HARLOWE, Rector of the Church of the Re-deemer, Wilmington.
- The Rev. HENRY T. HIESTER, Rector of St. Andrew's Church, Farm Ridge.
- The Rev. THEODORE I. HOLCOMB, Rector of Trinity Church, Rock Island.

- The Rev. BENJAMIN HUTCHINS, officiating in St. John's Church, Albion.
- The Rev. J. NELSON HUME,* M. D., Deacon.
- The Rev. WILLIAM F. B. JACKSON, Rector of the Church of Our Saviour, Chicago.
- The Rev. WILLIAM JOHN JOHNSTONE, Rector of Zion Church, Freeport.
- The Rev. PHILIP A. JOHNSON.*
- The Rev. WILLIAM Y. JOHNSON, Rector of St. John's Church, Chillicothe.
- The Rev. EZRA JONES,* Immanuel Hall.
- The Rev. S. RUSSELL JONES,* Chicago.
- The Rev. CHARLES V. KELLEY, D. D.,* Washington, D. C.
- The Rev. JOHN HARRIS KNOWLES, Canon of the Cathedral, Chicago.
- The Rev. CHARLES W. LEFFINGWELL, Rector of St. Mary's School and St. John's Church, Knoxville.
- The Rev. CLINTON LOCKE, D. D., Rector of Grace Church, Chicago.
- The Rev. P. B. LYONS, Deacon, Stone's Prairie.
- The Rev. GEORGE J. MAGILL,* Canon of the Cathedral, Chicago.
- The Rev. MATTHEW MAGILL,* residing in Peru.
- The Rev. PHILIP MCKIM, Rector of St. James' Church, Lewistown.
- The Rev. BROCKHOLST MORGAN, Rector of St. Mark's Church, Chicago.
- The Rev. THEODORE N. MORRISON, D. D., Rector of St. Matthew's Church, Bloomington; Rural Dean, Eastern Deanry.
- The Rev. FRANCIS B. NASH, Rector of St. Jude's Church, Tiskilwa.
- The Rev. JOHN WESLEY OSBORNE, Missionary on Illinois Central Railroad. P. O., Chicago.
- The Rev. HENRY N. PIERCE, D. D., Rector of St. Paul's Church, Springfield; Rural Dean, Middle Deanry.
- The Rev. DUANE S. PHILLIPS, Rector of St. Paul's Church, Kankakee.
- The Rev. JOHN PORTMESS, Rector of Trinity Church, Belvidere.
- The Rev. H. N. POWERS, D. D., Rector of St. John's Church, Chicago.
- The Rev. WM. M. REYNOLDS, D. D., Rector of St. Paul's Church, Warsaw.
- The Rev. A. B. RUSSELL,* residing in Pekin.
- The Rev. JOSEPH H. RYLANCE, D. D., Rector of St. James' Church, Chicago; Rural Dean, Northern Deanry.
- The Rev. A. W. SNYDER, Rector of Calvary Church, Chicago.

- The Rev. THOMAS SMITH, B. D.,* residing in Chicago.
 The Rev. WILLIAM M. STEEL, Rector of St. Paul's Church, Pekin.
 The Rev. GEORGE C. STREET, Canon of the Cathedral, Chicago.
 The Rev. EDWARD SULLIVAN, A. M., Rector of Trinity Church, Chicago.
 The Rev. RICHARD F. SWEET, B. D., Rector of the Church of the Epiphany, Chicago.
 The Rev. OSCAR B. THAYER, Rector of the Church of the Atonement, Chicago.
 The Rev. WM. THOMPSON, Rector of St. John's Church, Kewanee.
 The Rev. I. L. TOWNSEND, Rector of Trinity Church, Jacksonville.
 The Rev. ROBERT TREWARTHA, Deacon, Minister of St. Mark's Church, Chester.
 The Rev. GUSTAV UNONIUS,* residing in Sweden.
 The Rev. J. E. WALTON, Rector of Emmanuel Church, Rockford.
 The Rev. J. H. WATERMAN,* Deacon, residing near Morris.
 The Rev. ALBERT E. WELLS.*
 The Rev. JOHN R. WEST,* absent in Europe.
 The Rev. WILLIAM H. WILLIAMS, Rector of St. Luke's Church, Dixon.
 The Rev. JAMES A. WOODWARD,* residing at Farm Ridge.
 The Rev. A. J. YEATER,* Deacon.
-
- The Rev. GERSHOM P. WALDO, residing at Springfield.

Whole number of Clergy canonically resident in the Diocese :

Bishop	1
Priests.....	79
Deacons.....	9—89
Number entitled to seats in this Convention.....	71
Number present entitled to seats.....	57
Number present not entitled to seats.....	6
Number absent entitled to seats.....	14
Number absent not entitled to seats.....	12

CHANGES AND ADDITIONS SINCE CONVENTION.

- The Rev. C. P. DORSET, from St. Stephen's to Ascension, Chicago.
 The Rev. T. H. EDDY, to Polo and Lee Centre.
 The Rev. J. NELSON HUME, M. D., to St. Peter's, Sycamore.
 The Rev. C. V. KELLY, D. D., residing in Chicago.
 The Rev. WM. J. MAGILL, to Christ Church, Harlem.
 The Rev. WM. M. STEEL, residing in Pekin, resigned Rectorship.
 The Rev. WM. THOMPSON, from St. John's, Kewanee, to Grace, Galesburg.

CLERGY ENTITLED TO SEATS
PRESENT AT THIS CONVENTION.

The Rt. Rev. HENRY J. WHITEHOUSE, D. D., etc., Bishop of the Diocese.

The Rev. Joseph Adderly,	The Rev. William Greene,
“ C. S. Abbott,	“ C. B. Guillemont,
“ S. T. Allen,	“ E. H. Harlowe,
“ Peter Arvedson,	“ H. T. Hiester,
“ T. N. Benedict,	“ Theodore I. Holcomb,
“ John Benson,	“ Benjamin Hutchins,
“ Jacob Bredberg,	“ W. F. B. Jackson,
“ F. W. Boyd, D. D.,	“ J. H. Knowles,
“ George F. Bugbee,	“ C. W. Leffingwell,
“ J. S. Chamberlaine,	“ Clinton Locke, D. D.,
“ J. T. Chambers,	“ Philip McKim,
“ Philander Chase,	“ Brockholst Morgan,
“ March Chase,	“ T. N. Morrison, D. D.,
“ Samuel Chase, D. D.,	“ F. B. Nash,
“ Charles E. Cheney,	“ J. W. Osborne,
“ James W. Coe,	“ D. S. Phillips,
“ W. H. Cooper, D. D.,	“ H. N. Pierce, D. D.,
“ Sidney Corbett, B. D.,	“ John Portmess,
“ G. F. Cushman, D. D.,	“ H. N. Powers, D. D.,
“ E. DeWolf,	“ W. M. Reynolds, D. D.,
“ C. P. Dorset,	“ J. H. Rylance, D. D.,
“ D. W. Dresser,	“ A. W. Snyder,
“ S. Brainard Duffield,	“ Geo. C. Street,
“ W. W. Estabrook,	“ Edward Sullivan, A. M.,
“ John A. Fitch,	“ R. F. Sweet,
“ George Gibson,	“ O. B. Thayer,
“ C. A. Gilbert,	“ I. L. Townsend,
“ J. E. Goodhue,	“ W. H. Williams.

CLERGY ENTITLED TO SEATS
ABSENT FROM THIS CONVENTION.

The Rev. T. G. Carver, D. D.,	The Rev. Wm. John Johnstone,
“ John Cauch,	“ Wm. Y. Johnson,
“ C. P. Clark,	“ P. B. Lyons,
“ John B. Colhoun, M. D.,	“ Wm. M. Steel,
“ Samuel Cowell,	“ Wm. Thompson,
“ A. W. Glass,	“ Robert Trewartha,
“ Asa Griswold,	“ J. E. Walton.

CLERGY NOT ENTITLED TO SEATS

PRESENT AT THIS CONVENTION.

The Rev. Jonas Green,	The Rev. S. Russell Jones,
“ J. Nelson Hume, M. D.,	“ G. J. Magill,
“ Ezra Jones,	“ Albert E. Wells.

CLERGY NOT ENTITLED TO SEATS

ABSENT FROM THIS CONVENTION.

The Rev. Thomas H. Eddy,	The Rev. Thomas Smith, B. D.,
“ A. A. Fiske,	“ Gustav Unonius,
“ P. A. Johnson,	“ J. H. Waterman,
“ C. V. Kelly, D. D.,	“ J. R. West,
“ Matthew Magill,	“ J. A. Woodward,
“ A. B. Russell,	“ A. J. Yeater.

CLERGY OF OTHER DIOCESES AND CANDIDATES FOR HOLY ORDERS
PRESENT DURING THE SITTINGS OF THIS CONVENTION.

The Rev. A. Y. Barrow, Diocese of Pennsylvania.

“ H. Dunwyr, Diocese of Tennessee.

“ John Wilkinson, Diocese of Wisconsin.

Mr. Walter Moore, Candidate for Holy Orders, Colorado.

List of Parishes

ENTITLED TO REPRESENTATION IN THIS CONVENTION, WITH
THE NAMES OF LAY DELEGATES.

Delegates marked thus * were absent, or were not heard to answer to their names.

St. John's,.....Algonquin,.....	{	Wm. Estergreen, James Kee.
St. Paul's,.....Alton,.....	{	J. W. Schweppe, *M. M. Dutro, *Gaius Paddock.
Trinity,.....Aurora,.....	{	S. B. Hawley, S. A. Tenney.
Redeemer,.....Cairo,.....	{	H. H. Candee, H. Wardner, M. D., W. W. Thornton.
St. Paul's.....Carlinville,.....	{	*M. H. Head, M. D., *James McIntyre, *Fred. L. Matthews, M. D.
St. Mark's,.....Chester,.....	{	*C. T. Jones, *C. L. Saunders, *Charles Russell.
Ascension,.....Chicago,.....	{	J. L. Watson, T. P. Lawrence, W. Wallace.
Atonement,.....Chicago,.....	{	Reuben Taylor, J. J. White, J. A. J. Kendig.
Calvary,.....Chicago,.....	{	Henry Pilcher, F. F. Hilder, C. H. Roberts.

Christ,.....Chicago,.....	{	Geo. W. Thompson, E. H. Sargent, Peter VanSchaack.
Epiphany,.....Chicago,.....	{	D. W. Page, Geo. Gardner, Chas. E. Chase.
Grace,.....Chicago,.....	{	Moses Gunn, M. D., W. J. Barney, Henry C. Ranney.
Our Saviour,.....Chicago,.....	{	Franklin Hathaway, Wm. H. Stickney, Edward Cheetham.
St. Ansgarius',.....Chicago,.....	{	John M. Shonbeck, Gustav Bredberg, A. M. Lind.
St. James',.....Chicago,.....	{	E. H. Sheldon, C. R. Larrabee, J. S. Reed.
St. John's,.....Chicago,.....	{	C. H. Jordan, C. M. Fitch, M. D., *S. H. Larminie.
St. Mark's,.....Chicago,.....	{	*C. T. Bowen, *H. L. Morton, Melville W. Fuller.
Trinity,.....Chicago,.....	{	G. R. Chittenden, J. H. Roberts, L. B. Otis.
Holy Trinity,.....Danville,.....	{	R. W. Hanford, A. G. Denney.
St. James',.....Dundee,.....	{	A. S. Hollister, *George Barnet.
Redeemer,.....Elgin,.....	{	*John F. Beaty, E. Hancock.
St. Mark's,.....Evanston,.....	{	Charles Comstock, *Stewart Marks, C. D. Paul.
Calvary,.....Farmington,.....	{	*William Wilkinson, Sr., *F. A. Warner, Thomas Bell.

St. Andrew's,.....Farm Ridge,.....	{ *A. W. Griffith, Jasper Bennett.
Christ,.....Fulton,.....	} F. L. Norton.
Christ,.....Harlem,.....	{ John H. S. Quick, *J. Q. Thompson, *Thomas T. Moore.
St. Paul's,.....Hyde Park,.....	{ Allen Fiske, W. K. Ackerman, E. C. Long.
Trinity,.....Jacksonville,.....	{ *I. L. Morrison, Henry Stryker, Sr., *H. W. Milligan, M. D.
St. Paul's,.....Kankakee,.....	{ *William Sibley, Sr., Emory Cobb.
St. James,.....Lewistown,.....	{ S. Corning Judd, *Dewitt C. Bryant, *Thomas R. Walker.
Zion,.....Mendon,.....	{ John Lunn, *Eli Banks, Samuel Heaney.
St. John's,.....Naperville,.....	{ Samuel Gehr, Frank Chase, *C. W. Richmond.
Christ,.....Ottawa,.....	{ *F. C. Prescott, H. A. Howland.
St. John's,.....Peoria,.....	{ Samuel Wilkinson, *Richard F. Seabury, *Benjamin Cowell.
Redeemer,.....Princeton,.....	{ William Bacon, M. D., H. H. Wilson, *Edward Harris.
St. John's,.....Quincy,.....	{ Francis C. Moore, H. A. Williamson, Wm. M. Robertson.
Christ,.....Robin's Nest,.....	{ Joseph Mayo, James Stewart, John M. Moss.

Trinity,.....Rock Island,.....	{ H. H. Mayo, *W. B. Grenelle, *Wm. Chamberlin.
St. Paul's,.....Springfield,.....	{ S. H. Treat, N. W. Edwards, S. M. Parsons.
Grace,.....Sterling,.....	{ *Gabriel Davis, *Lorenzo Hapgood.
Christ,.....Waukegan,.....	{ *William Besley, Charles R. Steele, William Freeman.
St. Luke's,.....Wyoming,.....	{ *Henry A. Holst, *J. G. Green, M. D.

Rules of Order.

I.—OPENING DEVOTIONS.

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 more than one vote amongst the Laity. And an equal division of the Lay Delegates from a Congregation 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 is 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 recommitted 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.

IV.—ORDER OF BUSINESS.

20. The business of the House shall be called up and disposed of in the following order, to wit:

1. Communications from the President.
2. Reports from Standing Committees.
3. Special Committees, in the order of appointment.
4. Petitions and Memorials.
5. Motions and Resolutions.

JOURNAL.

THE CATHEDRAL, CHICAGO,
September 14th, A. D., 1869.

The Thirty-second Annual Convention of the Diocese of Illinois assembled for Divine Worship in the Cathedral, Chicago, on Tuesday, the 14th day of September, A. D., 1869, at 10 o'clock A. M.

Morning Prayer was begun and continued to the Creed by the Rev. J. H. RYLANCE, D. D., Rector of St. James' Church, Chicago; the First Lesson read by the Rev. C. S. ABBOTT, Rector of St. Paul's Church, Alton, and the Second Lesson by the Rev. CLINTON LOCKE, D. D., Rector of Grace Church, Chicago.

The Rev. I. L. TOWNSEND, Rector of Trinity Church, Jacksonville, said the Creed and concluding Collects.

The Ante-Communion Service was read by the Rev. SAMUEL CHASE, D. D.

The Convention Sermon was preached by the Rev. H. N. PIERCE, D. D., Rector of St. Paul's Church, Springfield, from Eph. IV: v. 1-3.

The Alms at the Offertory were devoted to Diocesan Missions.

The Rev. SAMUEL CHASE, D. D., proceeded with the Communion Service to the Prayer of Consecration, which was said by the Right Reverend the BISHOP, who also administered the Holy Communion to the Clergy, Lay Delegates and Congregation present.

Divine Service having been concluded, the Convention met for organization and business at 2½ o'clock P. M.

The Secretary called the names of the Clergy of the Diocese entitled to seats in Convention, in all seventy-one; of this number forty-seven were present.*

There being a quorum of the Clergy, the list of the Parishes entitled to representation according to Canon VI, and Resolutions on pp. 46 and 49, Journal of last Convention, thirty-one in number, was read. The certificates of the Lay Delegates, were, on call, presented, and referred to a committee consisting of the Rev. F. W. BOYD, D. D., Mr. JOHN H. S. QUICK and the SECRETARY.

The Committee reported as correct the entire list.

The Secretary then called the names of the Lay Delegates, when it was found that seventeen Parishes were represented in Convention.†

There being present a Canonical number of Lay Delegates, thus constituting a quorum of both Orders, the Convention was declared to be duly organized and ready for business.

The "Rules of Order" were then read.

The election of Secretary being next in order, on motion, the ballot was dispensed with, and the Rev. JOHN HARRIS KNOWLES was unanimously re-elected.

On motion, the ballot was dispensed with, and Mr. GEORGE P. LEE was unanimously re-elected Treasurer.

The Secretary asked for an Assistant, and nominated the Rev. MARCH CHASE. The nomination was, on motion, confirmed.

* A list of the Clergy who attended this Convention is prefixed to the Journal. See p. 11.

† A list of the Lay Delegates present during the session of this Convention is prefixed to the Journal. See pp. 13-16.

The following resolution was adopted:

Resolved, That Clergymen present not entitled to seats in the Convention, Clergymen from other Dioceses, and Candidates for Holy Orders, be admitted to honorary seats in this Convention, and that they be requested to hand their names to the Secretary. *

The BISHOP gave notice that the seats of the East Transept were reserved for this purpose.

The President appointed the following Standing Committees:

I. ON THE INCORPORATION OF CHURCHES.—The Rev. Clinton Locke, D. D., Mr. Emory Cobb, Mr. Ninian Edwards.

II. ON FINANCE.—The Rev. Sidney Corbett, B. D., Mr. J. H. Roberts, Mr. E. H. Sheldon.

III. ON PRIVILEGE.—The Rev. T. N. Morrison, D. D., The Rev. S. T. Allen, Mr. S. M. Parsons, Mr. J. H. S. Quick.

IV. ON LEGISLATION.—The Rev. Samuel Chase, D. D., The Rev. Geo. F. Cushman, D. D., The Rev. C. S. Abbott, Mr. S. H. Treat, Mr. L. B. Otis, Mr. S. C. Judd.

V. ON THE EXTENSION OF THE CHURCH.—The Rev. J. H. Rylance, D. D., The Rev. C. A. Gilbert, Mr. Geo. R. Chittenden, Mr. W. J. Barney.

VI. ON UNFINISHED BUSINESS.—The Rev. R. F. Sweet, Mr. W. Wallace, Mr. C. R. Larrabee.

The President also appointed the Inspectors of Election, as follows:

For Standing Committee:

CLERICAL VOTES.

The Rev. Geo. F. Cushman, D. D.,
William Bacon, M. D.

LAY VOTES.

The Rev. G. C. Street,
Mr. H. H. Mayo.

For Deputies to General Convention:

CLERICAL VOTES.

The Rev. Clinton Locke, D. D.,
Mr. Samuel Gehr.

LAY VOTES.

The Rev. C. P. Dorset,
Mr. F. C. Moore.

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

CLERICAL VOTES.

The Rev. E. H. Harlowe,
Mr. Wm. Freeman.

LAY VOTES.

The Rev. W. W. Estabrook,
Mr. H. H. Candee.

* A list of Clergymen from other Dioceses, present at the Convention, is prefixed to the Journal. See p. 12.

On motion, an additional committee was originated, to which might be referred the application of parishes not entitled to seats in this Convention, in consequence of being delinquent in payment of their arrears of Diocesan dues and assessments.

Said committee was appointed as follows:

The Rev. J. H. Rylance, D. D., Mr. G. R. Chittenden,
Mr. W. J. Barney.

Papers of application for admission into union with this Convention were received from Christ Church, Fulton, and referred to the Committee on the Incorporation of Churches.

A motion to amend Article XIII of the Constitution as follows, was referred to the Committee on Legislation:

That it be referred to the Committee on Legislation to consider the expediency of amending Article XIII of the Constitution, entitled "Admission of New Parishes," or of making a Canon, placing such restrictions as shall prevent the formation of Parishes until there is sufficient strength to give reasonable assurance of their continuance without being unnecessarily burdensome to themselves. Also the making a Canon providing for the temporary organization of such congregations, so as to hold property, be encouraged in their efforts, and afford a basis for future permanent organization.

On motion, the Convention took a recess until 7½ o'clock, the BISHOP having given notice that at that time he would read his Annual Address.

The hour having arrived for the resumption of business, the Convention was called to order by the BISHOP, who, after religious services, proceeded with the reading of his Address.

At its conclusion, after the singing of the Doxology, and prayers and benediction by the BISHOP, on motion, the Convention adjourned to meet again Wednesday, at nine o'clock.

SECOND DAY.

THE CATHEDRAL, CHICAGO,
Wednesday, September 15, A. D., 1869.

The Convention met, pursuant to adjournment, at 9 o'clock A. M.

Morning Prayer was begun and continued to the Creed by the Rev. ERASTUS DEWOLF, Rector of St. Andrew's Church, Marseilles. The Rev. JOHN PORTMESS, Rector of Trinity Church, Belvidere, read the Lessons. The Rev. JAMES W. COE, Rector of the Church of the Redeemer, Cairo, and Rural Dean, Southern Deanry, said the Creed, Collects, and the Litany.

The Convention was then called to order by the President, and the roll called by the Secretary.

The minutes were read and approved.

The certificates of Lay Delegates not present before were called for, presented, and referred to the Committee. Those presented were found correct, and approved. The Lay Delegates answering took their seats.*

The names of members not present on the first day were called. Those answering took their seats.†

The Committee on the Incorporation of Churches reported the papers of application of Christ Church, Fulton, to be correct; and, on motion, Christ Church, Fulton, was admitted into union with this Convention.

* A list of the Lay Delegates present in this Convention is prefixed to the Journal. See pp. 13-16.

† A list of the Clergy who attended this Convention is prefixed to the Journal. See p. 11.

The Report of the Standing Committee was presented and read, as follows:

REPORT OF THE STANDING COMMITTEE.

The Standing Committee of the Diocese, respectfully report as follows:

At the Annual Convention of the Diocese of Illinois, held in the Cathedral Church of SS. Peter and Paul, September 17th, 1868, the Rev. Drs. J. H. Rylance, Clinton Locke, and T. G. Carver, and Messrs. A. C. Calkins, George R. Chittenden, and Henry C. Ranney were elected the Standing Committee. The Committee met on the evening of the same day, and organized by the election of the Rev. T. G. Carver, D. D., President, and Mr. Henry C. Ranney, Secretary.

November 11th, 1868.—Signed Testimonials of Mr. Philip B. Lyon, recommending him to the Bishop, as a candidate for Holy Orders.

December 9th, 1868.—Signed Testimonials of Consent to the Consecration of the Rev. A. N. Littlejohn, D. D., as Bishop of the new Diocese of Long Island.

December 18th, 1868.—Signed Testimonials of Consent to the Consecration of the Rev. William Crosswell Doane, S. T. D., as Bishop of the new Diocese of Albany.

December 21st, 1868.—Signed Testimonials of Consent to the transfer of the Right Rev. Henry Champlin Lay, D. D., Missionary Bishop of the Southwest, as Bishop of the new Diocese of Easton.

January 11th, 1869.—Recommended to the Bishop of the Diocese, the removal of the Church building from Lee Centre to Amboy, and also the sale of the parsonage and Church property at the former place.

February 1st, 1869.—Signed Testimonials of Consent to the Consecration of the Rev. F. D. Huntington, D. D., as Bishop of the new Diocese of Central New York.

Signed Testimonials of Mr. Thomas North, recommending him to the Bishop as a candidate for Holy Orders.

February, 6th, 1869.—Called together by the Bishop, in regard to the proposed visit of the Assistant Bishop of Kentucky; and on the 12th, passed the following preamble and resolution:

WHEREAS, The Bishop of Illinois has summoned the Standing Committee of said Diocese for counsel upon the proposed visit of the Assistant Bishop of Kentucky to this Diocese; therefore,

Resolved, That we enter our protest against such visit, and trust, with our Bishop, that the Right Rev. Dr. Cummins will not persist in a course, which, under the circumstances, will, in our opinion, infallibly lead to the disquietude and injury of the Diocese.

February 11th, 1869.—Received notice from the Bishop of removal of name of Mr. William Allington, from the list of candidates for Holy Orders, for cause.

March 13th, 1869.—Signed Testimonials of Rev. P. Arvedson, recommending him to the Bishop as a candidate for Priests' Orders.

April 5th, 1869.—Signed Testimonials of Mr. Albert Augustus Fiske, recommending him to the Bishop as a candidate for Holy Orders.

April 12th, 1869.—Signed Testimonials of Albert Augustus Fiske and Philip B. Lyons, recommending them as candidates for Deacons' Orders.

May 10th, 1869.—Received notice from the Bishop, of the deposition of the Rev. Henry W. Woods, from the Ministry of the Church.

July 8th, 1869.—Met in pursuance of a notice from the Bishop, to select 5 (five) Presbyters, from the list furnished, to act as Assessors in the case of the Rev. Charles E. Cheney. The following Presbyters were selected, viz.:

Rev. Thomas N. Benedict, Minister of St. Luke's Church, Wyoming.

Rev. John Benson, Rector of St. John's Church, Peoria.

Rev. Samuel Chase, D. D., Rector of Christ Church, Robin's Nest.

Rev. Henry N. Pierce, D. D., Rector of St. Paul's, Springfield.

Rev. A. W. Snyder, Rector of Calvary Church, Chicago.

The Rev. Samuel Chase, D. D., was elected as President of the Court, in case of a contingency provided for in Section 3, Canon XX, of Diocesan Canons.

July 15th, 1869.—The Rev. T. G. Carver, President, resigned his office and membership in the Standing Committee; whereupon, the Rev. J. H. Rylance, D. D., was elected President, and the Rev. Stephen T. Allen, Rector of Trinity Church, Aurora, was elected a member of the Standing Committee, to fill vacancy.

September 3d, 1869.—Signed Testimonials of Mr. Albert W. Glass, recommending him to the Bishop as a candidate for Deacons' Orders.

Signed Testimonials of Rev. March Chase, recommending him to the Bishop as a candidate for Priests' Orders.

Signed Testimonials, on personal knowledge, of Mr. Frederick Cope Whitehouse, recommending him to the Bishop as a candidate for Deacons' Orders.

J. H. RYLANCE, *President.*

HENRY C. RANNEY, *Secretary.*

The Treasurer's report being called in order, that officer requested that the presentation of it might be delayed, in consequence of the continued payment of dues, which prevented him from closing his accounts for the year.

The Committee on Unfinished Business reported as follows:

REPORT OF COMMITTEE ON UNFINISHED BUSINESS.

The Committee on Unfinished Business respectfully report the following matters :

I. The Report of the Committee on that portion of the Bishop's Address relating to suitable provision for the Widows and Orphans of Deceased Clergymen. *Journal*, p. 24.

II. The Report of the Committee on Bishop's Residence. *Journal*, p. 49.

III. The Report of the Committee on Church Building Society.

IV. The Report of the Committee on Christian Education. *Journal*, p. 50.

V. The Report of the Committee on Sunday Schools. *Journal*, p. 60.

R. F. SWEET, *Chairman*.

On motion, the Committee on that part of the Bishop's Address of 1868, relating to the necessity of making suitable provision for the Widows and Orphans of Deceased Clergy, by Life Insurance or otherwise, made a partial report, and, on request, was continued with instructions to report at the next Convention.

The Committee on Episcopal Residence presented and read the following report:

REPORT OF THE COMMITTEE ON AN EPISCOPAL RESIDENCE.

The following report, which is respectfully submitted, can only as a matter of form be called the report of the Committee, inasmuch as only on one occasion could a bare quorum of its members be brought together during the year, under the summons of the Chairman. It was soon found that this apparent want of interest in the Committee was only a type of the general apathy upon the subject of an Episcopal Residence existing in all the representative Parishes of Chicago.

Unwilling to rest their endeavors there, however, the Committee proceeded to make known their purposes, and to take counsel of those upon whose sympathy and co-operation the enterprise must needs rely, in a large degree, for success. But everywhere, with one or two notable individual exceptions, the same hopeless answer was returned.

Under such circumstances the Committee found their hands tied. It was utterly beyond their power to go forward in the execution of a task which would have required the loyal and generous support of the great body of Chicago churchmen. They were compelled, therefore,

to admit, whatever shame might come with the admission, and wherever it might fall, that this project must be added to the many melancholy failures which the Journals of this Diocese record.

It should be said, perhaps, in partial explanation of the result, or in justice to those who under other circumstances might have been glad to aid this long-neglected work, that the year in which it was proposed to accomplish it was peculiarly unfavorable, in view of the heavy expenditures of many parishes within themselves, and, the Committee are compelled to add, of increased alienation on the part of others.

The fact remains, then, though the condition of things just named may not exhaust the explanation of it, that this great Diocese, represented in this instance by the churchmanship of an imperial city, practically denies to the chief Pastor of the flock, with all the wide and weighty obligations of his office, the simple privileges and comforts that are deemed due to the humblest Presbyter in the Church.

The Committee having diligently and conscientiously tried to meet the mind of the Convention, as expressed in their appointment at the last session, but having, to their own humiliation, tried in vain, they respectfully ask to be dismissed.

J. H. RYLANCE, *Chairman*.

The Committee requesting to be discharged, the same was refused, and, on motion, said Committee was continued, with similar powers.

It was moved to reconsider the aforesaid motion, but, on motion, action on this subject was suspended for the purpose of receiving a report from the additional Committee on the application of Parishes delinquent in dues and assessments.

REPORT OF THE COMMITTEE ON THE APPLICATION OF PARISHES DELINQUENT IN DUES AND ASSESSMENTS.

The Committee, to whom was referred the consideration of the application of Parishes delinquent in dues and assessments, report as follows:

ST. MARK'S, CHICAGO.—There was an error committed in reporting last year seventy-five communicants. The Committee would recommend that St. Mark's be admitted upon paying their assessment upon the basis of forty communicants.

ZION, MENDON.—The Committee would recommend that the Treasurer of the Diocese be requested to transfer so much of the amount sent to the Endowment Fund by this Parish as will balance their assessment for 1868 and 1869, there having been an error in the transmission of their funds.

ST. PAUL'S, CARLINVILLE.—Upon examination, the Committee upon Bonded Debt committed an error in charging St. Paul's, Carlinvillle, with any arrears.

This Parish is one of the few which has always paid in full. This Committee recommend that the Treasurer correct the error.

TRINITY, AURORA.—This Committee recommend that fifty per cent. of the remaining indebtedness be remitted. It having just paid \$25 upon its Bonded Debt, and its regular assessment, the Committee recommend that four Parish notes be executed of \$25 each for balance due, payable annually, being four annual installments of \$25 each, and that the Parish be admitted to the Convention upon such basis.

ATONEMENT, CHICAGO.—Whereas this Parish was merged into the Cathedral, excepting only ten communicants, who have paid their regular assessment, this Committee recommend that the amount due from this Parish to the Bonded Debt be remitted.

CHURCH OF THE REDEEMER, PRINCETON.—The Committee recommend that its arrears on Diocesan Assessment of \$13 and its Bonded Debt of \$94.25 (\$107.25), be divided into four amounts, and be payable in four annual installments, the Parish executing notes to the Treasurer accordingly, and that said Parish be admitted upon that basis.

ST. ANSGARIUS', CHICAGO.—This Parish having paid its regular assessment, and for peculiar reasons brought to the notice of this Committee, recommend that its balance due to the Bonded Debt be remitted, save and except a balance of \$100, which amount shall be divided into four notes, payable in sums of \$25 annually, the notes to be executed by the Parish to the Treasurer of the Diocese.

ST. MATTHEW'S, BLOOMINGTON.—That its debt of \$337.85 be remitted \$52.85 upon payment of \$150 cash, and the Parish to give two notes of \$135, payable in one and two years, of equal amounts, being \$67.50.

TRINITY, ROCK ISLAND.—That this parish be admitted upon payment of \$85.10, which we find to be the correct amount.

A motion was made to admit St. Mark's, Chicago, upon paying their assessment, upon the basis of forty communicants, which was lost.

On motion, a division was called for, when it was found that twenty-eight votes were cast for the admission of St. Mark's, as recommended, and forty-four against.

The several cases of Zion Church, Mendon; St. Paul's, Carlinvillle; Trinity, Aurora; Atonement, Chi-

cago; Redeemer, Princeton; St. Ansgarius', Chicago; St. Matthew's, Bloomington, and Trinity, Rock Island, were taken up, and each, on the terms recommended by the Committee, was admitted to Convention.

On motion, the entire amount due from the Church of the Redeemer, Princeton, was remitted.

On motion, business was further suspended, and a resolution declaratory of the meaning of Canon XX, was received, as follows:

A Resolution declaratory of the meaning of Canon XX, of this Diocese, entitled "Of the Trial of a Clergyman not being a Bishop."

WHEREAS, One of the Judges of the Superior Court of Chicago has recently given a construction to some of the provisions of Canon XX of this Diocese, at variance with the true intent and meaning of such provisions, and with the usage of this Diocese; therefore, be it

Resolved, By the Convention of the Diocese of Illinois, that the true intent, meaning and construction of said Canon XX, is as follows: "Whenever any minister of this Diocese, not being a Bishop thereof, shall become liable to presentment and trial under the provisions of any Canon of the General or Diocesan Convention, the mode of proceeding in this Diocese shall be as follows, viz:

"SECTION 1. Whenever the Bishop shall have reason to believe, on information being given by a major part in number of the vestry of any church, of which the accused is a Minister, or by any three Presbyters of this Diocese entitled to seats in the Convention, or 'from public rumor,' as contemplated by Section 2, Canon XXXVII, of the General Convention of 1832, (now Section 2 of Canon II of Title II, of the Digest of the Canons of the General Convention), that any Clergyman is under imputation of having been guilty of any offense or misconduct for which he is liable to be tried, and that the interest of the Church requires an investigation, it shall be his duty to appoint three persons, of whom two at least shall be Presbyters, to examine the case, a majority of whom may make such examination; and if there be, in their opinion, sufficient grounds for a presentment, they shall present such Clergyman to the Bishop; who shall thereupon cause a copy of said presentment, together with a citation to appear and answer thereto, to be served upon the accused with all convenient speed." Nothing in the foregoing provisions contained shall be regarded or construed as interfering with the *right* of the Bishop to institute an inquiry on his own motion. The Bishop has full power and authority, inherent in his office, for the exercise of all manner of government and spiritual discipline in the Church within his Diocese; and the said foregoing provisions are not intended to be restrictive,

but mandatory as to the exercise of such power and authority in the particular instances mentioned.

“SEC. 2. The Bishop, or if there be no Bishop, the Standing Committee shall appoint the time and place for the trial; the place must be within the Diocese. The Bishop, or if there be no Bishop, the Standing Committee may postpone the trial from time to time, for cause shown, or when justice requires it.” But after the court shall be duly constituted and organized, it may adjourn from day to day, or from time to time, without the intervention of the Bishop. A minority of the court may adjourn from day to day.

“SEC. 3. The Bishop shall preside upon the trial as judge, and not less than three, nor more than five Presbyters shall be his assessors to try the facts in issue; which Presbyters shall be selected by the accused out of a list of eight (to be furnished by the Bishop from among those entitled to seats in the Convention), who shall be unconnected with said party by relationship or marriage, and not parties in the presentment; and if the accused shall neglect or refuse to make his selection, the Standing Committee shall select for him; and if there be no Bishop, or he decline sitting on the trial, the Standing Committee shall designate some member of the court to preside in his stead.” The selection of such assessors is to be made from the list of Presbyters so furnished by the Bishop, and within such time as the Bishop shall designate. The personal presence of the Presbyters named in the list is not required for the purposes of such selection; nor are any challenges allowed, except so far as the same are involved in the privilege of selection hereinbefore provided for.

“SEC. 4. A written notice of the time and place appointed for the trial shall be served on the accused, and also on one of the presenters, at least thirty days previous thereto; and advocates or proctors shall be allowed on either side, at the pleasure of the party, provided they are Clergymen canonically resident in the Diocese, or laymen who have been communicants in some Parish of the same for at least two years before the trial.

“SEC. 5. All testimony adduced upon the trial shall be in writing, taken, on due notice to the parties, either by a commissary, appointed for that purpose by the Bishop, or in the manner of commissions and depositions in civil cases. But this provision shall not prevent the appearance of the witnesses, and the hearing of their testimony, on the trial, whenever it shall be preferred by either party; and the testimony so received shall be reduced to writing, and signed by the witnesses respectively.

“SEC. 6. If a Clergyman presented shall at any time before the commencement of the trial confess the facts charged in the presentment, the Bishop shall, with the consent and approval of the clerical members of the Standing Committee, proceed to pass sentence; otherwise he shall be considered as denying them.

“SEC. 7. The court being duly constituted, by the presence of the requisite number of Presbyters, they shall receive such evidence as

may be adduced, in accordance with the provisions of this canon, and having deliberately considered the same, shall declare in a writing signed by them, or a majority of them, their verdict on the several charges and specifications contained in the presentment; distinctly stating whether the accused is guilty or not guilty of each respectively, and stating also the sentence which, in their opinion, should be pronounced. A copy of such verdict shall, without delay, be communicated to the accused, and the original verdict, together with the evidence, shall be delivered to the Bishop, who shall, before the adjournment of the court, if present, pronounce such canonical sentence thereon as shall appear to him proper; provided, the same exceed not in severity the sentence awarded by the assessors; and such sentence shall be final: *Provided*, however, that the Bishop, if he thinks justice requires, and, if there be no Bishop, the Ecclesiastical Authority, may grant a new trial to the accused.

“SEC. 8. All citations and notices in any ecclesiastical proceedings, whether to parties or witnesses, may be served either personally, or by leaving copies thereof at their residences, respectively; and may be served by a summoner or summoners, appointed for that purpose by the Bishop, and of such service their certificate shall be evidence. In case of service by any other person, the fact shall be proved by the affidavit of that person. The time between the day of service and the day of appearance shall not be less than twenty days over and above the ordinary time required to travel to the place of appearance;” but this provision is not to be construed as giving such twenty days, or any portion thereof, over and above the thirty days’ notice of time and place of trial provided for in the fourth section of this canon, except in cases in which the ordinary time required to travel to the place of appearance, from the place of service, shall be more than ten days; the only object of this provision being to allow the accused twenty days over and above the ordinary time required to travel to the place of appearance, in which to determine as to his plea or prepare for trial.

“SEC. 9. The expense necessarily incurred on any trial under this Canon, including those of the accused when found innocent, shall be paid out of any unappropriated moneys in the treasury, the accounts of the same having first been audited under the direction of the Convention.

“SEC. 10. No Clergyman shall be suspended or receive any public censure from the Bishop of the Diocese, without having been adjudged thereto, in the manner provided for by this Canon;” that is, without having been adjudged thereto by the court.

All matters of government and discipline, and all proceedings not specially provided for by Canon, are within the authority and jurisdiction of the Ordinary, inherent in his office of Bishop.

The mover asked a reference to the Committee on Legislation.

An amendment was offered, to refer the same to a special committee, which was lost.

The original motion was then adopted, and the same referred.

At one o'clock, on motion, the Convention took a recess until two o'clock.

The hour having arrived for the resumption of business, the Convention was called to order by the BISHOP.

The Additional Committee on the Claims of Parishes Delinquent in Dues and Assessments reported as follows:

ST. PAUL'S, HYDE PARK, \$36.40.—No such Parish as that which incurred this debt now exists. The Parish now bearing the name of Hyde Park is not the same. The Committee recommend the necessary discharge of this debt, which is apparent but not real.

REDEEMER, WILMINGTON, offering to pay bonded debt (\$39.35) in cash, the Committee recommend that it be given three years to pay arrears of assessment (\$86) in notes of \$28.67 each, due in one, two and three years, and admitted.

ST. PAUL'S, ALTON.—Bonded debt \$330.07; having paid \$150 cash, Committee recommend that it be admitted on giving note for one year for balance, \$180.07.

CHRIST, WAVERLY, having only four communicants, Committee recommend that its bonded debt be reduced from \$36.40 to \$20, and it be admitted on payment of same.

ST. PAUL'S, WARSAW, \$131.44.—Committee recommend it be admitted on payment of \$100, from evidence submitted.

On motion, the Parishes of St. Paul's, Hyde Park; Redeemer, Wilmington; St. Paul's, Alton; Christ, Waverly, and St. Paul's, Warsaw, were severally admitted to representation in Convention upon the conditions specified in each case by the Committee.

A motion was made for the reconsideration of the motion continuing the same Committee on an Episcopal Residence, with a view of the appointment by the Convention of a new Committee, with full powers.

This reconsideration was granted, and, on motion, the former Committee was discharged, and the following Committee, on nomination by the House, was elected, viz.:

Mr. W. W. Wallace,
Mr. G. R. Chittenden,
Mr. A. C. Calkins,

Mr. H. C. Ranney,
Mr. E. T. Watkins.

The BISHOP presented his views on the subject, and informed the Convention that, having recently purchased a house for a family home, he would not be able to avail himself of the present effort for a permanent Episcopal Residence, but hoped that the plan would be matured for the benefit of his successor, and the Committee be instructed to pursue measures accordingly.

On motion, it was

Resolved, That the Finance Committee of this Convention be requested to take into their immediate and earnest consideration, and to report at this session, the question whether the Diocese of Illinois is not prepared at once to increase the salary of the Bishop to an adequate and an honorable amount.

The following resolution was presented and read, and, on motion, was referred to the Committee on a Church Building Society:

Resolved, That this Convention elect — Clergymen and — Laymen, who, with the Bishop of this Diocese as President, shall constitute the Trustees of the Church Building Fund of the Diocese (or Province) of Illinois. In the event of the erection of one or more Sees within the present Diocese, then the Bishops of said Sees to be Vice-Presidents in the order of seniority, and to succeed to the Presidency in the same order. Vacancies in this Board to be filled by the Annual Convention of the Diocese, or, in the event of a division of the Diocese, by the Provincial Synod or Council, and reports to be made to said body at each regular meeting of all transactions of said Trustees. Said Trustees shall receive, hold and loan money to Parishes or others in aid of the erection of churches, parsonages, schools, or other buildings, for Parish purposes. They may also receive and hold in trust land on which said buildings are to be erected; or any other donations and bequests for church purposes, subject to the direction of the donor or donors of such property. Applicants for loans shall produce evidence satisfactory to the Trustees that the land upon which it is proposed to erect church buildings is held for church purposes free from all incumbrance whatsoever, and

shall stipulate that it shall be so held forever without alienation, except upon such conditions as the Council of the Diocese or Province may appoint. They shall submit plans, specifications and estimates to said Trustees, with satisfactory evidence that the proposed building or buildings can be erected according to such estimates. They shall make a full statement of the amount of money or material actually contributed, or securely pledged, from among their own number; and, in the case of an organized Parish, shall add to the above a list of members, with tax list or other evidence of their actual pecuniary ability. They shall also duly certify that the loan which they apply for shall relieve them of all other obligations. They shall agree to keep the building in good repair and fully insured. Applicants shall agree to repay the funds so borrowed in annual payments, without interest, in not more than twenty years, giving notes, or other satisfactory guarantees, secured by mortgage on the property. They shall also promise to pay into the treasury of said Trustees each year, for two years after the repayment of the loan, a sum not less than five per cent. upon the sum they had borrowed. The Trustees shall re-loan the sums so re-paid, together with any other money received, as soon as practicable; and in the event of any important hindrance to so doing, then judiciously invest the same in such manner that they may be able to command it for use without delay.

On motion, the Rev. I. L. TOWNSEND and Mr. WILLIAM WALLACE were added to the Committee mentioned above.

The Committee on Christian Education presented and read the following:

REPORT OF COMMITTEE ON CHRISTIAN EDUCATION.

The Committee on Christian Education, appointed, at last Convention, on so much of the Bishop's Address as refers to that subject, respectfully report, that, owing to the renouncing of the Ministry by its Chairman, and the removal from the Diocese of the Rev. Mr. COAN, one of its members, they have been unable to get a quorum of the Committee together. These facts we plead as an excuse for not being able to make a more acceptable report on such an important subject.

Your Committee are gratified to notice that the subject of Parochial Schools is receiving more attention by our Church, and feel encouraged to hope that the time is not far distant when each Parish will be able to present a report, of its own flourishing Church School.

We learn that St. Mary's Hall has a very encouraging report to make to this Convention; also, that St. Paul's School, Kankakee, which was established a year ago, is in a very flourishing condition. This Institution has had about two hundred different pupils the past year, and is now preparing to open a boarding department in connection therewith. The aim and purpose of its founders is to make it an Institution of a higher grade than at present, which shall furnish to the youth in that

section of the Diocese a means of thorough religious, churchly and intellectual culture.

In this city, the Cathedral School stands out prominently. It has now been in session one term of ten weeks, and has just commenced the second. There are now in attendance thirty boys and twenty girls. The master, Rev. Canon MAGILL, feels very much encouraged with the prospects. St. Stephen's Parish has also a Parochial School, yet in its infancy. It has been in existence about nine months. It opened with thirteen scholars, and has now on the roll seventy-five, with an average attendance of thirty-five. There are also several other Schools in this Diocese of a Parochial character, though your Committee are not sufficiently familiar with their working to speak of them intelligently.

In conclusion, your Committee can but urge upon the Church in this Diocese the great need and importance of schools of a churchly character. The religious education of the children of the Church *is shamefully neglected*. One hour a week in Sunday School serves, in many cases, no other purpose than to furnish an excuse for the neglect of home instruction. Definite religious teaching, *if not the Bible*, is banished from our Public Schools, and the great mass of the youth of the land, while carefully taught in the branches of a secular education, are practically without instruction upon those things which relate to their soul's eternal welfare. If we would check the spread of infidelity; if we would labor in the most effectual way for sound religion, and the extension of the Church, we must establish and maintain a Parochial School in every Parish, as a first step, towards the establishment and perpetuation of a thorough system of education, under the auspices of the Church.

D. S. PHILLIPS,
JAS. J. WHITE,
H. C. RANNEY.

The Committee on Sunday Schools presented and read the following:

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

The Committee on Sunday Schools would respectfully report that, during the past year, no advance has been made in this peculiar branch of Church work. The question of Christian education now takes up so much of the attention of the Church, and is of such an important character, as compared with the limited usefulness of Sunday Schools, that your Committee would be glad to see the two objects referred to one Committee; and would offer the following:

Resolved, That the subjects of Sunday Schools and Christian Education be amalgamated and referred to one Committee.

SIDNEY CORBETT,
A. W. SNYDER,
HENRY C. RANNEY,
GEO. GARDNER.

The Trustees of the Diocese presented and read their Report, as follows:

REPORT OF THE TRUSTEES OF THE DIOCESE OF ILLINOIS.

The Trustees of the Diocese beg leave to report that there was a meeting of the Board on the 19th of December, 1868, at which time the meeting was duly organized by the election of a President and Secretary.

A communication from the Treasurer of the Diocese informed the Board of Trustees that the sum of three hundred dollars was in his hands, subject to their disposition, being the proceeds of a fund created for the benefit of Infirm Clergy in this Diocese, whereupon the Trustees disposed of said amount as follows: To Rev. BENJ. HUTCHINS, one hundred dollars; to Rev. C. P. CLARK, one hundred dollars, and to Rev. ASA GRISWOLD, one hundred dollars.

As there appears to be some misunderstanding in regard to the powers of the Trustees to acquire and hold property, the act passed by the Legislature of Illinois, February 10, 1849, by which the "Trustees of the Protestant Episcopal Church in the Diocese of Illinois" were legally "constituted a body corporate and politic," is made a part of this report, and reads as follows:

AN ACT to authorize the Protestant Episcopal Church in the State of Illinois to raise a fund for the support of a Bishop, and to aid superannuated Ministers, and the widows and children of deceased Ministers.

SECTION 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, That Samuel H. Treat, John H. Kinzie, J. Bailhache, John V. Worthington and Ebenezer Moore be, and they are hereby constituted, a body corporate and politic, by the name of the "Trustees of the Protestant Episcopal Church in the Diocese of Illinois," and by that name shall have perpetual succession, and may receive any property, real or personal, by purchase, devise or otherwise, and have and hold the same; contract and be contracted with, sue and be sued, as natural persons, and have and use a common or corporate seal: *Provided, however,* that the property of said corporation and the funds thereof shall never be applied to any purpose other than the support of a Bishop of said Church within said Diocese, or aiding superannuated Ministers in the same, and the widows and children of such as are deceased.

SECTION 2. The said Trustees shall hold their office until the next ensuing Annual Convention of the said Protestant Episcopal Church in the Diocese of Illinois, and until their successors in office shall be appointed and qualified, at which time and at every Annual Convention thereafter, Trustees shall be appointed pursuant to such rules, by-laws or canons of said Church as may be in force at the time of such appointment; which, however, shall not be repugnant to the Constitution and laws of this State or of the United States.

SECTION 3. The property or funds of said corporation may be sold, alienated, or otherwise disposed of, for the purpose of reinvesting the proceeds thereof, or appropriating the same as hereinbefore provided, and for no other purpose, the said Trustees being governed therein by such rules, limitations, and restrictions as the said Convention may prescribe: *Provided,* the property held by said corporation shall never exceed, at any one time, the sum of one hundred thousand dollars.

SECTION 4. Any future Legislature shall have power to repeal, alter or amend this act; but such alteration, amendment or repeal shall not, in any case, divert the property, money or rights acquired under its provisions.

SECTION 5. This act shall be taken and construed literally as a general act, and be in force from and after its passage.

Approved, February 10, 1849. In force, same date.

It will be clearly seen that the Trustees can not acquire and hold property for educational or any other purposes, save and except those specified in the foregoing charter.

All of which is respectfully submitted.

J. H. RYLANCE,

Chicago, Sept. 13, 1869.

Chairman.

GEO. P. LEE, *Treasurer of Trustees of the Diocese of Illinois, in Account with the Convention:*

1868.

DR.

	To balance from last year.....	\$23 92
	For cash received from various Parishes, as follows:	
Sept.	15.—Redeemer.....Cairo.....	10 00
“	16.—St. Paul’s.....Warsaw.....	5 00
Nov.	27.—St. John’s.....Chicago.....	41 90
	Our Saviour.....Chicago.....	10 11
	Calvary.....Chicago.....	5 11
	Grace.....Chicago.....	84 10
	Cathedral.....Chicago.....	65 50
	28.—St. Paul’s.....Springfield.....	45 35
	Grace.....Sterling.....	4 00
	Zion.....Freeport.....	8 50
	St. Mark’s.....Evanston.....	6 25
	St. John’s.....Naperville.....	9 65
	Mission.....Jerseyville.....	5 25
	St. John’s.....Kewanee.....	8 10
	30.—Calvary.....Chicago.....	5 00
Dec.	1.—St. John’s.....Albion.....	7 00
	St. Paul’s.....Alton.....	25 45
	St. John’s.....Decatur.....	6 10
	St. Paul’s.....Pekin.....	2 60
	St. Matthew’s.....Bloomington.....	15 00
	St. John’s.....Knoxville.....	5 00
	Christ Church.....Robin’s Nest.....	7 18
	Christ Church.....Ottawa.....	12 30
	Christ Church.....Chicago.....	22 78
	St. Paul’s.....Carlinville.....	4 75
	2.—St. John’s.....Peoria.....	6 50
	St. Peter’s.....Sycamore.....	8 00
	Calvary.....Farmington.....	8 00
	St. James’.....Lewistown.....	3 25
	St. John’s.....Kewanee.....	3 25
	St. Stephen’s.....Chicago.....	8 02

Dec.	3.—Emmanuel.....	Rockford	\$8 00
	7.—Immanuel Hall.....	Chicago	3 00
	8.—Redeemer	Cairo	8 20
	Trinity	Chicago	76 00
	9.—Christ Church.....	Limestone.....	5 00
	St. Jude's.....	Tiskilwa.....	3 25
	St. John's.....	Lockport	6 85
	10.—Trinity	Jacksonville.....	16 50
	15.—St. James'.....	Chicago	129 35
	St. Paul's.....	Peoria	35 00
	Christ Church.....	Waukegan.....	19 50
	22.—St. John's.....	Algonquin.....	1 00
	St. James'.....	Dundee.....	2 00
	St. John's.....	Quincy	38 00
	24.—St. Mark's.....	Chester.....	10 00
	31.—St. Paul's.....	Kankakee.....	4 35
1869.			
Jan.	6.—St. Luke's.....	Wyoming.....	5 00
	Grace.....	Galena	8 80
	29.—St. Paul's.....	Warsaw	6 00
	Zion.....	Mendon.....	5 00
Feb.	6.—St. Luke's.....	Dixon.....	9 10
Mar.	24.—Redeemer.....	Cairo.....	8 00
	31.—St. Peter's.....	Sycamore.....	5 50
	Miscellaneous, by Rev. E. Sullivan, Rector of Trinity, Chicago.....		10 00
Apr.	13.—St. Mark's.....	Chicago.....	4 05
1869.		CR.	
Dec.	22.—By cash paid, as per appropriation of Bishop and Standing Committee, to aged and infirm Clergymen, as follows:		
	Rev. C. P. Clark.....		100 00
	Rev. Benj. Hutchins. ...		100 00
	Rev. Asa Griswold.....		100 00
	By amount to balance, carried down..		581 35
			<hr/>
			\$881 35
			<hr/>
			\$881 35
Sept.	1—To balance in hand.....		\$581 35

The Committee on the Endowment Fund presented and read the following:

REPORT OF ENDOWMENT FUND COMMITTEE.

This Committee beg leave to report, that, owing to the necessity existing for the Parishes in arrears to the Bonded Debt and the Diocesan

Fund to liquidate their indebtedness, and in consideration of the especial effort being put forth to accomplish so desirable an object at this time, there has been no action taken to raise moneys by the Endowment Fund plan during the past Conventional year.

Indeed, this Committee has good reason to believe that the Endowment Fund plan cannot be successfully prosecuted until the Bonded Debt shall have been paid.

All of which is respectfully submitted.

GEO. R. CHITTENDEN,
CHAS. R. STEELE,
W. J. BARNEY,
GEO. P. LEE,
SAMUEL GEHR,
SAMUEL WILKINSON.

Chicago, Sept. 13, 1869.

GEO. P. LEE, *Treasurer, in Account with Endowment Fund.*

For amounts received during Conventional Year
1868-9, as follows:

St. Luke's.....Dixon.....	Acc't 1867-8....	\$ 2 65
St. Luke's.....Dixon.....	" 1868-9....	16 92—\$ 19 57
St. John's.....Lacon.....	" 1867-8....	5 00
St. Peter's.....Chesterfield....	" 1868-9....	5 20
Grace.....Chicago.....	" 1868-9....	32 00
Cathedral.....Chicago.....	" 1868-9....	25 36
Zion.....Mendon.....	" 1868-9....	55 00
St. John's.....Albion.....	" 1868-9....	14 30
Emmanuel.....Rockford.....	" 1868-9....	2 80
St. Paul's.....Peoria.....	" 1868-9....	6 80
Trinity.....Chicago.....	" 1868-9....	61 00

\$227 03

The Treasurer presented and read his Report, which, on motion, was referred to the Committee on Finance.

The Committee on the Bonded Debt presented and read the following:

REPORT OF COMMITTEE ON BONDED DEBT.

The Committee on the Bonded Debt respectfully report, that, in July last, we addressed a circular letter to the Rectors and Wardens of the various delinquent Parishes, in which we called their attention to the obvious necessity of paying up their indebtedness, referring to and quoting the resolution passed by the last Convention. Although this procedure was not imperative on your Committee, as the resolution appears on the Journal unanimously approved by Parishes both delin-

quent and otherwise, and is full notice to each Parish, yet we were induced to send this circular, that no means might be left untried by us to collect this indebtedness.

For the effect of this circular, your Committee must refer to the Report of the Treasurer, which will disclose what amounts have been paid in during the past Conventional year.

W. J. BARNEY,
GEO. R. CHITTENDEN,
E. K. HUBBARD,
Committee.

Chicago, Sept. 14, 1869.

On motion, the Committee on the Bonded Debt was continued, with power to settle remaining indebtedness as they might deem expedient.

A Resolution amending Section 1, Canon IX, "of Vestries," repealing the words, "if such, suitable for the office, can be had," was introduced, and, on motion, referred to the Committee on Legislation.

On motion, it was

Resolved, That a Committee of five, with the Bishop, be appointed by the Chair to prepare a new edition of the Constitution and Canons of the Diocese; to revise them, and to propose such alterations or additions as may seem to them fitting, for the consideration of the next Convention.

The Report of the Board of Missions was then presented and read, as follows:

REPORT OF BOARD OF MISSIONS.

The Board of Missions of the Protestant Episcopal Church in the Diocese of Illinois, in making their Third Annual Report, would state that, beyond nominations by the Bishop, and their confirmation by the Board, their duties have been very light. The reports of the Reverend Deans in regard to the Missionary work in their several jurisdictions have been made direct to the Bishop, and will appear in his Address.

At the first meeting of the Board the Rev. T. G. Carver was elected Secretary, and the Hon. L. B. Otis a member, in place of Mr. E. K. Hubbard, resigned. The elected members, with the Rev. Dr. Rylance, were appointed an Executive Committee, but without having their powers or duties confined. The Rev. J. S. Chamberlaine was continued as itinerant Missionary in the North Western Deanry.

On the 28th December, the Rev. Dr. Carver resigned his position as Secretary, and Mr. H. C. Ranney was elected to fill the vacancy. At this meeting the annual grants were made.

The grants made by your Board amounted to the sum of \$5,750, subject to the usual conditions governing such grants; the amount of moneys collected from all sources, as per the Treasurer's Report, are only \$4,059.41, showing, with the balance on hand, a total of \$4,303.91, to apply on above; the amount due to Missionaries being \$1,970.22, or about thirty per cent.

Considering the amounts raised in past years, the record of this is by no means a cheering one for the Church in this Diocese, and it is hoped that, with renewed effort on the part of both Clergy and Laity, the succeeding year may equal its predecessors in prosperity. The work, however, performed by your Missionaries has been of a most satisfactory character, and shows a steady advance in Church growth.

HENRY C. RANNEY,

Secretary for the Board.

On motion, it was

Resolved, That this Convention will hold a session this evening, at eight o'clock, for the consideration of the subject of the administration of Diocesan Missions.

The Committee on Finance presented and read the following:

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance report, that, after an examination of the Treasurer's Report, they find the same correct.

SIDNEY CORBETT,
J. H. ROBERTS,
EDWIN H. SHELDON.

The Committee on Finance presented and read the following Report and Resolution:

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance, having been requested to investigate and ascertain if a salary commensurate with the requirements of our Bishop cannot henceforth be paid, beg leave to offer the following resolution:

Resolved, That from and after this date the assessment be increased so as to enable the Treasurer to pay the Bishop a total salary of five thousand dollars (\$5,000) per annum.

SIDNEY CORBETT,
EDWIN H. SHELDON,
J. H. ROBERTS.

On motion, the foregoing Resolution was unanimously adopted.

On motion, that portion of the Bishop's Address, relating to the death of the Rev. ROSWELL PARK, D. D., was referred to a Special Committee.

The Rev. R. F. SWEET and Mr. CHAS. E. CHASE were appointed as said Committee.

On motion, it was

Resolved, That the Parishes still delinquent on the Bonded Debt, as per tabular statement, on page 47, of Journal of 1868, shall not be admitted to the next Diocesan Convention, unless their several indebtedness on said account be in the meantime settled with the Committee on Bonded Debt, and that a list of such Parishes be published in Journal of this Convention.

On motion, the Convention went into an election for members of Standing Committee.

Pending the ballot, a motion to amend Article III, Section 1, of the Constitution, relating to time of Annual Meeting, was made and referred to Committee on Legislation.

A proposed amendment of the Constitution and Canons was introduced, changing the word "Convention" to "Council," which, on motion, was referred to the Committee on Legislation.

The Inspectors of Election for members of the Standing Committee being ready to declare the result of the ballot, just had, reported the following as having received a majority of the votes of both Orders, and they were therefore declared elected:

The Rev. Clinton Locke, D. D.,	Mr. H. C. Ranney,
The Rev. J. H. Rylance, D. D.,	Mr. A. C. Calkins,
The Rev. Edward Sullivan, A. M.,	Mr. Geo. R. Chittenden.

On motion, the Convention took a further recess until eight o'clock.

The hour having arrived for the resumption of business, the Convention was called to order by the BISHOP.

The Report of the Board of Missions was re-read, and, after a discussion on the subject of Diocesan Missions, it was, on motion,

Resolved, That it is inexpedient to make any change in the present mode of conducting the Missionary affairs of the Diocese.

On motion, it was

Resolved, That the subject of Missions be made the Order of the Day at eleven o'clock to-morrow.

The Chair appointed the following as a Committee on the Better Support of the Clergy:

Mr. W. J. Barney,

Moses Gunn, M. D.,

Mr. L. B. Otis,

Mr. Emory Cobb,

Mr. Isaac L. Morrison.

On motion, the Convention adjourned to meet again on Thursday, at 9 o'clock A. M.

THIRD DAY.

THE CATHEDRAL, CHICAGO,
Thursday, Sept. 16, A. D., 1869.

The Convention met, pursuant to adjournment, at 9 o'clock A. M.

Morning Prayer was begun and continued to the Creed by the Rev. I. L. TOWNSEND, Rector of Trinity Church, Jacksonville. The Lessons were read by the Rev. PHILANDER CHASE. The Rev. OSCAR B. THAYER, Rector of the Church of the Atonement, Chicago, said the Creed and concluding Collects.

The Convention was then called to order by the BISHOP, and the roll called by the Secretary.

On motion, the reading of the minutes of the previous meeting was dispensed with.

The certificates of Lay Delegates not present before were called for, presented, and referred to the Committee. Those presented were found correct, and approved. The Lay Delegates answering took their seats.*

The Chair announced the following as the Committee on the Revision of the Constitution and Canons:

The Rt. Rev. the Bishop,	The Rev. Clinton Locke, D. D.,
The Rev. Samuel Chase, D. D.,	Mr. L. B. Otis,
The Rev. Henry N. Pierce, D. D.,	Mr. S. C. Judd.

A Resolution, recommending notices of motions to be sent to the Secretary six weeks before meeting of Convention, was, on motion, referred to the Committee on Legislation.

The Committee on Legislation presented and read the following Report:

REPORT OF THE COMMITTEE ON LEGISLATION.

The Committee on Legislation beg to report that they have had under consideration the following matters:

I. That it be referred to the Committee on Legislation to consider the expediency of amending Article XIII, of the Constitution, entitled "Admission of New Parishes," or of making a Canon, placing such restrictions as shall prevent the formation of parishes until there is sufficient strength to give reasonable assurance of their continuance, without being unnecessarily burdensome to themselves. Also, the making a Canon providing for the temporary organization of such Congregations, so as to hold property, be encouraged in their efforts, and afford a basis for future permanent organization.

The Committee recommend that the foregoing be referred to the Committee on the Revision of the Constitution and Canons.

II. Proposed amendment of the Constitution of the Diocese:

The word "Convention," wherever it occurs in the Constitution or Canons, in reference to the Diocese, shall be stricken out, and the word "Council" be inserted in lieu thereof.

The Committee deem this amendment inexpedient in the present condition of our legislation, and recommend its reference to the Committee on Revision of the Constitution and Canons.

III. Proposed alteration of the Constitution:

That Section 1, of Article III, of the Constitution of this Diocese, be altered so as to read—

"SECTION 1. There shall be a Convention of the Church in this Diocese, to be holden on the second Tuesday in June, annually."

* A list of the Lay Delegates present during the session of this Convention is prefixed to the Journal. See pp. 13-16.

The Committee deem the change inexpedient, and recommend no action.

IV. *Resolved*, That the Committee "on Legislation" be requested to consider and report upon the propriety of amending Section 1, of Canon IX, entitled "of Vestries," by repealing the words, "if such, suitable for the office, can be had."

The Committee recommend the repeal of the words referred to.

S. CHASE,
Chairman.

On motion, the first item in the Report, relating to the union of Parishes with Convention, was referred to the Committee on the Revision of the Constitution and Canons.

On motion, the second item, changing the word Convention to Council, was referred to the same Committee.

On motion, it was

Resolved, That Section 1, of Canon IX, entitled "of Vestries," be amended, by the repeal of the words "if such, suitable for the office, can be had."

The Committee on Legislation presented the following:

REPORT OF COMMITTEE ON LEGISLATION.

The Committee on Legislation, to whom was referred the subject of the construction of Canon XX of this Diocese, unanimously recommend the adoption of the following Preamble and Resolutions:

WHEREAS, An Ecclesiastical Court was recently organized in this Diocese, under the law of the Church and in pursuance of the provisions of Canon XX of this Diocese, for the trial of a Presbyter presented for trial; and,

WHEREAS, The proceedings of said Court were enjoined by a Civil Court; and this Convention having duly considered the official acts of the Bishop, and the proceedings, rulings and decisions, as published, of the said Ecclesiastical Court in said case, and also the published opinion of the Hon. Murray Hoffman respecting the proceedings in said case, do resolve as follows:

First—That the acts and proceedings of the Bishop in said case were in accordance with the law and usage of this Church.

Second—That said Ecclesiastical Court was lawfully and properly organized under said Canon XX; and all its rulings and decisions were substantially correct, and were in accordance with the usages, rules and Canons of this Church, and, as we believe, were wrongfully interfered with by the civil Court.

SAMUEL CHASE,
GEO. F. CUSHMAN,
C. S. ABBOTT,
S. H. TREAT,
L. B. OTIS,
S. C. JUDD.

A motion was made to refer the entire matter to a new Committee, consisting of three Clergymen and three Laymen, which was lost.

The hour of eleven having arrived, the Order of the Day was called for, which was, on motion, postponed until 8 P. M.

On motion, action on the business before the House was suspended to hear a special report from the Additional Committee on the Admission of Parishes.

Said Report was as follows:

REPORT OF ADDITIONAL COMMITTEE.

The Committee, to whom was referred the application for the admission of Parishes in arrears, upon the payment of their assessments, beg leave to report that, having had under consideration,

CHRIST CHURCH, OTTAWA, find, according to Treasurer's Statement, that this Parish owes \$205.27, and would recommend that, upon this Parish giving to the Treasurer of the Diocese a note for \$102.63, one year from date, and another of \$102.64, two years from date, being the full amount of indebtedness; and that, upon the receipt of said notes, this Parish be admitted to the Convention.

ST. LUKE'S, WYOMING.—The indebtedness of this Parish is \$92.80. The Committee recommend that \$42,80 be remitted, and upon giving a note for \$50, one year from date, to the Treasurer of the Diocese, it be admitted to the Convention.

On motion, Christ Church, Ottawa, and St. Luke's, Wyoming, were admitted to representation on the conditions recommended by the Committee.

The certificates of the Lay Delegates were presented, referred to Committee, certified, called, and the Delegates present took their seats.*

A motion was made to lay the Resolutions on the construction of Canon XX on the table, which was lost.

At one o'clock, on motion, the Convention took a recess of an hour.

* A list of the Lay Delegates present in this Convention is prefixed to the Journal. See pp. 13-16

The hour having arrived for the resumption of business, the BISHOP called the Convention to order.

The following was offered as an amendment to the Resolutions introduced by the Committee on Legislation:

Resolved, That this Convention, having no doubt as to the meaning and provisions of certain Canons called in question in a pending trial of a Clergyman in this Diocese, refuses to take any formal action in the matter, lest it should seem open to the imputation, in the popular mind, that they thus sought to prejudice the course of proceedings now pending.

This Convention claims the right to interpret its own Canons, at any time when it may seem to the Convention expedient to do so; but it simply deems it inexpedient to do so at this juncture, lest their action should seem to be called forth by motives of which its members would not even be suspected.

A motion was made and carried to lay the amendment on the table. A division having been called for, fifty-seven voted in the affirmative and ten in the negative.

The following Resolutions were offered as a substitute for those introduced by the Committee on Legislation:

WHEREAS, CANON XX of this Diocese has been variously construed, therefore this Convention declares that the meaning of the portions in dispute is as follows:

First—Section 1 of Canon XX, of the Diocese of Illinois is mandatory and not restrictive, in its force, and does not exclude the Bishop from instituting inquiry into the conduct of any minister, whenever he shall deem it necessary to do so.

Second—Section 3 of said Canon does not provide for, or allow any challenge of members of the Court, save in so far as the right to select from the list of eight Presbyters presented by the Bishop, may be of the nature of a challenge.

Third—Section 8 of said Canon does not provide for another citation than that mentioned in Section 4, but designs to secure to the accused at least twenty days to prepare for trial, by insuring to him that period of time over and above the time requisite to travel to the place of trial.

The Committee on Legislation asked leave to consider the withdrawal of the Resolutions reported by

them, and the adopting, in lieu thereof, the substitute offered, and retired for the purpose of consultation.

The Committee on Legislation presented as their report the Resolutions which had been offered as a substitute.

On motion, the Resolutions were taken severally, and voted on by Orders.

On the first Resolution, the following Clergymen voted in the affirmative:

The Right Rev. H. J. Whitehouse, D. D.; The Rev. Messrs. Adderly, Abbott, Allen, Arvedson, Benedict, Benson, Bredberg, Boyd, D. D., Chambers, Philander Chase, March Chase, Samuel Chase, D. D., Coe, Cushman, D. D., DeWolf, Dorset, Dresser, Estabrook, Gilbert, Goodhue, W. Greene, Guillemont, Harlowe, Hiester, Holcomb, Jackson, Knowles, Leffingwell, Locke, D. D., McKim, Morrison, D. D., Pierce, D. D., Portmess, Reynolds, D. D., Rylance, D. D., Snyder, Street, Sullivan, Sweet, Thayer, Townsend, Williams; in all, forty-two.

The following Clergymen in the negative:

The Rev. Messrs. Bugbee, Chamberlaine, Cheney, Cooper, D. D., Powers, D. D.; in all, five.

The following Parishes voted in the affirmative:

St. John's, Algonquin; Ascension, Chicago; Calvary, Chicago; Epiphany, Chicago; Grace, Chicago; Our Saviour, Chicago; St. Ansgarius', Chicago; St. James', Chicago; Trinity, Chicago; Holy Trinity, Danville; St. James', Dundee; St. Mark's, Evanston; Calvary, Farmington; St. Andrew's, Farm Ridge; Christ, Fulton; Christ, Harlem; St. Paul's, Hyde Park; St. James', Lewistown; Zion, Mendon; Christ, Ottawa; St. John's, Peoria; St. John's, Quincy; Christ, Robin's Nest; Trinity, Rock Island; St. Paul's, Springfield; Christ, Waukegan; in all, twenty-six.

The following Parishes voted in the negative:

Christ, Chicago; St. Mark's, Chicago; in all, two.

The Resolution was carried.

On the second Resolution, the Clerical vote in the affirmative was the same, with the additional name of the Rev. J. S. CHAMBERLAINE; in all, forty-three.

The Clergymen voting in the negative were the Rev. Messrs. CHENEY, COOPER, D. D., and POWERS, D. D.; in all, three.

The Parishes voting in the affirmative, were the same; in all, twenty-six.

The Parishes voting in the negative, were the same; in all, two.

The Resolution was carried.*

The call for the vote by Orders was withdrawn by the parties making it, and the vote on the third Resolution was *viva voce*, which was adopted.

The Preamble was then offered and adopted.

A Resolution was introduced relating to the affairs of St. Mary's School, Knoxville, which was, on motion, referred to a Special Committee, consisting of

Mr. W. J. Barney,

Mr. L. B. Otis,

Mr. S. H. Treat.

The following proposed Canon, providing for an Appellate Court in the Diocese of Illinois, was presented, and, on motion, referred to the Committee on the Revision of the Constitution and Canons:

CANON.

SECTION 1. The Bishop and Deans of the Diocese shall constitute the Appellate Court of the Diocese, of which the Bishop shall be Presiding Judge. In case of the Bishop's absence from the Diocese, or if for any reason he do not sit, one of the Deans, to be named by the Bishop (or, in his absence from the Diocese, by the Standing Committee), shall act as Presiding Judge. A majority of the members of the Appellate Court shall be a quorum for the transaction of business. The Court shall appoint a Clerk, who shall keep a correct record of their proceedings.

SEC. 2. Any Minister of this Church who has been found guilty upon any proceedings had under Canon XX of this Diocese may

* At a subsequent period of the Convention, permission was asked by those absent when the above vote was taken, to record their votes in the affirmative. It being given, two Clergymen, Rev. Messrs. J. W. Osborne and S. B. Duffield, and four Parishes, Redeemer, Cairo; St. Paul's, Kankakee; St. Paul's, Alton; and Atonement, Chicago, voted in the affirmative, making the whole vote—Clerical, 45 to 3; Lay, 30 to 2.

appeal from such verdict and decision to the Appellate Court of the Diocese, by filing with the Bishop his appeal in writing within ten days from the date of such verdict and decision; and such appeal shall set out the decision and specify that the party appeals from the same, or from some part thereof, and what part. The Bishop may extend the time for taking such appeal, by a certificate in writing, but not to exceed ten additional days. Such appeal being taken as herein provided, the Bishop shall not pronounce sentence upon the appellant, under the verdict and decision aforesaid, until and unless the subsequent adjudication or adjudications in the case shall authorize the same; nor shall the Bishop pass sentence as provided in Section 7 of Canon XX, if an appeal be prayed at the time of the finding and verdict, until the expiration of the time allowed for perfecting such appeal.

SEC. 3. Upon such appeal being filed with the Bishop, he shall certify the appeal, also the original verdict, together with the evidence delivered to him, as provided in Section 7 of Canon XX of this Diocese, to the Appellate Court of the Diocese; and if the Bishop, for any reason, shall determine not to sit as an officiating member of the Appellate Court, he shall transmit such papers to the Dean named to act as Presiding Judge. The Bishop (or, if he do not act, the Presiding Judge,) shall thereupon appoint the time and place for the meeting of the Court to hear such appeal, and shall give notice in writing thereof to the several members of the Court, and also to the appellant and one of the presenters, or to one of the advocates or proctors who appeared for them respectively in the Court below; and he shall also have power, at any time before the convening of the Court, to change such time and place, causing reasonable notice of such change to be given to the members of the Court, and also to the appellant and one of the presenters, or to one of the advocates or proctors who appeared for them respectively in the Court below as aforesaid. After convening, the Court may adjourn from day to day, or from time to time. Less than a quorum may adjourn from day to day. Advocates or proctors shall be allowed on either side, in the Appellate Court, possessing the qualifications prescribed in the fourth section of Canon XX aforesaid.

SEC. 4. The Appellate Court, upon the record in the case, by a majority vote, may reverse the decision of the Court below, in whole or in part, or may modify the sentence proposed to be pronounced, or may reverse the decision and remand the case to the Court below for a new trial or further proceedings. In all other cases, as well as upon a default of the appellant, the verdict and decision shall be affirmed.

SEC. 5. The decision of the Court shall be indorsed upon or annexed to the appeal; and the same, together with all the papers made use of upon the hearing, shall be transmitted to the Bishop. If the decision be an absolute reversal of the finding of the Court below, the accused shall be discharged. If the decision shall award a new trial, or direct further proceedings in the Court below, the Bishop shall convene such Court, for such new trial or further proceedings, by

giving not less than twenty days' notice to the members thereof, and of the time and place of meeting, and shall also give like notice of the time and place of meeting to the accused and one of the presenters, or to one of their respective advocates or proctors, who appeared for them respectively in the Appellate Court; and the new trial or further proceedings shall be had accordingly. In all other cases, the Bishop shall proceed to final decision and judgment, not exceeding in severity the finding of the Court.

SEC. 6. The Bishop, after pronouncing the final decision and sentence in the case, shall transmit all the papers, with a minute of such decision and sentence, to the Secretary of the Standing Committee; whose duty it shall be to record an abstract of the proceedings and the final sentence at length, in a book kept for that purpose.

The following proposed Canon was also introduced, and, on motion, referred to the Committee on the Revision of the Constitution and Canons:

CANON.

SECTION 1. If any member of the Church shall be subpœnaed to attend as a witness before the Board of Enquiry, provided for in the first Section of Canon XX, of this Diocese, or before a Court constituted under said Canon XX, shall neglect to obey the subpœna, or, being present before either of the same, shall refuse to testify, or to be sworn or affirmed, such person may be declared guilty of contempt, and punished therefor.

SEC. 2. A certificate of the facts and of the neglect or refusal shall be signed by the Chairman of the Board or President of the Court, as the case may be, and delivered to the Bishop; but if the Bishop act as Presiding Judge of the Court, no certificate shall be necessary in respect to any alleged contempt of Court occurring at the time of his presence.

SEC. 3. The Bishop shall, thereupon, cause reasonable notice to be given to the party of the proceeding intended against him; and, upon hearing the allegations and proofs, may proceed, if the party is a Layman, to admonish or suspend him or her from the Communion of the Church; and if a Minister, to admonish or suspend him from the exercise of the functions of his office. Such suspension shall continue, and shall be declared to continue, until a satisfactory profession of repentance has been submitted to the Bishop.

SEC. 4. If any advocate or proctor, engaged in any proceeding before a Court of this Diocese, shall be guilty of a contempt of Court, (for which the Court itself shall be the judge,) he shall no longer be allowed to appear before such tribunal, except at the option of the Court. And proceedings may also be had against him as in the case of the contumacy or contempt of a witness; and, in like manner, he may be admonished, or for the like time, he may be suspended from the Communion, if a Layman; or, if a Minister, from the exercise of the functions of his office. And any party to a pending proceeding, or any other

member of this Church, guilty of a contempt of Court, may also be proceeded against in like manner, and may be admonished, or, for the like time, may, if a Layman, be suspended from the Communion; or, if a Clergyman, from the exercise of the functions of his office.

SEC. 5. During the continuance of any suspension of a Layman from the Communion, provided for in this Canon, no Clergyman of this Church shall admit the party suspended to the Communion.

SEC. 6. Suspension from the exercise of the functions of the Ministry, shall, *ipso facto*, sever the connection between the Clergyman so suspended and his Parish or Congregation during the continuance of such suspension; and no Parish or Congregation of this Diocese shall receive the ministrations of such suspended Minister. Any Parish or Congregation that shall receive such ministrations, knowing of the suspension, shall be guilty of contumacy, and shall not be entitled, while so in contumacy, to any visitations of the Bishop, nor shall any such Parish, in contumacy, be entitled to representation in the Diocesan Convention. Any member of this Church who shall knowingly receive the ministrations of any such suspended Minister, or advise, aid, abet, or encourage the receiving of such ministrations by any Parish or Congregation, shall, if a Layman, be admonished or suspended from the Communion; and, if a Minister, shall be admonished or suspended from the exercise of the functions of his office, or both. Upon credible information of the violation of any provision of this section by any member of this Church, the Bishop may proceed against the party accused, as provided in the third section of this Canon; and if suspension from the Communion or from office be pronounced by him, the sentence shall continue in force as therein specified.

SEC. 7. In the absence of the Bishop from the Diocese, or in case of his inability to act, any other Bishop officiating in the Diocese on his invitation (or, if there be no Bishop, or if the Bishop shall be under disability by reason of a judicial sentence, any other Bishop officiating in the Diocese at the request of the Standing Committee) shall be the acting Bishop of the Diocese for all purposes of this or any other Canon of this Diocese, and shall have jurisdiction accordingly.

The following proposed Canon was also introduced, and, on motion, referred to the Committee on the Revision of the Constitution and Canons:

CANON.

SECTION I. If, hereafter, at any time pending proceedings against a Clergyman under any Canon of this Diocese, an application shall be made by him for the interposition of any civil tribunal to stay or delay such proceedings, such Clergyman shall be suspended from the exercise of the functions of the Ministry; and thereafter such Clergyman shall

not be allowed to attend in person, or by counsel or agent, upon any subsequent proceedings in regard to the offense alleged against him, so long as such suspension shall continue.

SEC. 2. The Bishop, on being credibly informed of any such application for the interposition of a civil tribunal by or on behalf of any Clergyman in this Diocese, shall summon the party, at a reasonable time, to attend before him, and if he shall be satisfied that such application was made by or on behalf of such Clergyman, he shall pronounce sentence of suspension against such offending party, which shall continue in force until a satisfactory profession of repentance has been submitted to him, which, being done, he may remit such suspension.

The Committee on that portion of the Bishop's Address relating to the decease of the late Rev. ROSWELL PARK, D. D., presented and read the following

REPORT.

The Committee to whom was referred that portion of the Bishop's Charge relating to the death of the Rev. ROSWELL PARK, D. D., respectfully report the following:

That this Convention, in fullest sympathy with the tribute paid by the Bishop to the memory of the late Dr. PARK, and deeply conscious of the loss which the Diocese and the Church have sustained in the death of that good man, desire to place on record their acknowledgment of his worth and excellence in all the various important relations which he fulfilled.

We also desire to express our hearty sympathy with the family of the deceased in their affliction, and prayerfully commend them to Him who careth for the widow and the fatherless.

R. F. SWEET,
C. E. CHASE.

On motion, the Convention took a recess until 8 o'clock P. M.

The hour having arrived for the resumption of business, the BISHOP called the Convention to order.

On motion, a Committee of five was appointed to nominate a Board of Missions for the ensuing year, as follows:

The Rev. J. H. Rylance, D. D.,
The Rev. H. N. Pierce, D. D.,
The Rev. C. A. Gilbert,

Mr. J. J. White,
Mr. L. B. Otis.

The said Committee presented the following names for a Board of Missions :

The Rev. A. W. Snyder,
The Rev. Edward Sullivan,
The Rev. C. P. Dorset,

Mr. C. R. Larrabee,
Mr. George Gardner,
Mr. Wm. Wallace.

On motion, the ballot was dispensed with, and the foregoing names were elected a Board of Missions for the ensuing year.

The Committee on Church Building Society presented their Report.

On motion, the Report was recommitted to said Committee.

On motion, the Convention adjourned to meet again Friday, at 9 o'clock A. M.

FOURTH DAY.

THE CATHEDRAL, CHICAGO,
Friday, September 17, A. D., 1869.

The Convention met pursuant to adjournment, at 9 o'clock A. M.

Morning Prayer was begun and continued to the Creed by the Rev. PETER ARVEDSON, of Algonquin. The Lessons were read by the Rev. SAMUEL CHASE, D. D., Rural Dean, North Western Deanry. The Creed, Collects and Litany by the Rev. PHILIP McKIM, Rector of St. James' Church, Lewistown.

The Convention was called to order by the BISHOP.

After the calling of the roll, a quorum being present, on motion, the reading of the minutes was dispensed with, and the same committed to the Right Reverend the Bishop and the Secretary.

On motion, permission was granted to the following Clergy, absent the day previous, to record their votes in the affirmative, on the three Resolutions and Preamble then presented by the Committee on Legislation, as their Report on the Construction of Canon XX.

Voting in the affirmative:

The Rev. John Wesley Osborne.

The Rev. S. B. Duffield.

On motion, permission was granted to the Delegates from the following Parishes, absent the day previous, to record their votes in the affirmative, on the three Resolutions and Preamble, then presented by the Committee on Legislation as their Report on the Construction of Canon XX.

Voting in the affirmative:

Church of the Redeemer, Cairo; St. Paul's Church, Kankakee; St. Paul's Church, Alton; Atonement, Chicago.

The following motion was presented, read, and unanimously adopted:

Resolved, That we have listened with unusual interest to the Annual Address of our honored Diocesan, and that we herewith tender him our most hearty thanks for his able exposition of existing tendencies and issues in the Church, as involved in the proceedings of our last General Convention; his explanation and vindication of the passage in last year's Address to this Convention, so unreasonably assailed in the "Protest," signed by certain members of this Diocese; that we most deeply regret that any members of this Body should think it becoming, right, or necessary to resort to such a mode of agitation, and so stirring up the passions and prejudices of the uninformed, and misleading public opinion generally; and especially by the employment of the secular press for such attacks as those with which it so long teemed against the character and proceedings of the Bishop and constituted authorities of this Diocese; that we assure the Bishop of our heartfelt sympathy with him under the severe trials to which he has been thus exposed, and of our unabated love and confidence in him.

The Committee on St. Mary's School, Knoxville, presented the following Report and Resolution:

REPORT OF COMMITTEE ON ST. MARY'S SCHOOL.

The Committee, to whom was referred the Resolution relating to the School property in Knoxville, would respectfully recommend to the

Convention the adoption of the following Resolution, and would urge upon the Diocese the importance of raising, as soon as possible, \$3,000, as the sum needed (according to the best information of your Committee) for discharging the indebtedness mentioned in the Resolution. The Committee would further remark that, in their judgment, the success of the St. Mary's School during the past year, and the prospect of its future growth and usefulness, render it advisable to provide, if possible, for the enlargement and completion of the present building as soon as the title to the property can be secured to the Diocese. And they would express the hope that there will be such a unity of feeling and heartiness of action on the part of the Diocese in this matter, as will result in providing for St. Mary's School the best appointments and advantages for the prosecution of its important work. Your Committee would recommend the appointment of Rev. C. W. Leffingwell, S. Corning Judd, Esq., and Mr. William Hester, as an Executive Committee, to receive the transfer of the property as the Trustees of the Diocese, and to solicit and receive the funds, per subscription, to pay therefor.

RESOLUTION CONCERNING ST. MARY'S SCHOOL.

WHEREAS, The stockholders of the School property in Knoxville leased to Rev. J. S. Chamberlaine, in behalf of the Diocese of Illinois, and now occupied by St. Mary's School, have proposed and agreed to transfer all their stock in said property to the Diocese, as soon as the Diocese shall have paid the sum now due the Trustees of said property for furniture actually delivered and now in use in said School, and shall pledge its influence to build up and maintain said School in Knoxville; therefore,

Resolved, That the present Convention, representing the Diocese, does hereby accept the proposal of the said stockholders, and pledges its influence and best endeavor to maintain, permanently and prosperously, a Boarding and Day School for girls in Knoxville; and that a Committee of three be appointed to act as Trustees of the Diocese in executing the transfer of said stock, and with power to solicit, receive and disburse subscriptions for the purpose of paying the indebtedness aforesaid, together with the sum due to the Rev. J. S. Chamberlaine for repairs made upon said property in fitting it up for the opening of St. Mary's School.

W. J. BARNEY,
C. W. LEFFINGWELL,
L. B. OTIS,
Committee.

On motion, the Resolution appended to the above Report was adopted, and the following were appointed Trustees of St. Mary's School: The Rev. CHAS. W. LEFFINGWELL, Mr. S. C. JUDD, Mr. WILLIAM HESTER.

On motion, it was further

Resolved, That this Convention recommend the Clergy of this Diocese to present St. Mary's School, Knoxville, to the patronage and support of their respective Congregations.

The Committee on Legislation presented the following

REPORT.

The Committee on Legislation have had under consideration the following Resolution :

It is recommended that copies of all notices of motions intended to be brought before the Convention shall be sent in to the Secretary at least six weeks before the day of meeting, and shall by him be reissued in circular form to each Clergyman in the Diocese within two weeks following ; such motions to be taken up during the session in the order of their reception by the Secretary.

Your Committee report that said Resolution is inexpedient, as being inconsistent with the usage of Convention.

S. CHASE, *Chairman*.

The Committee on Legislation, to whom was referred the subject of increased Diocesan assessment, presented the following Resolution :

That a sum equivalent to *thirty* cents for every Communicant be hereafter assessed upon each Parish for the purpose of increasing the Diocesan Fund, to be collected and paid in the same manner as the assessment in Canon XIII, and under like penalty, so that the whole assessment for the Diocesan Fund will be hereafter at the rate of \$1.50 for each Communicant.

The following Resolution, in substance, was then offered as a substitute for the Resolution reported by the Committee, and, after certain modifications, accepted by the mover, was unanimously adopted, as follows :

WHEREAS, This Convention has very properly raised the salary of our excellent Bishop to a sum more worthy of him, and more creditable to the Diocese ; and yet has not provided for the necessary increase in the income of the Diocese to enable it to punctually and faithfully pay the same ; and,

WHEREAS, The present method of levying the Diocesan revenues, on a basis of the number of the Communicants of each Parish, meets with great and reasonable disapprobation because, although the number of Communicants is the test of spiritual strength, yet it is not an unerring indication of pecuniary ability ; therefore, be it

Resolved, That a Committee of three be appointed by the Convention, to be termed a Board of Equalization, whose duty it shall be, within the next seventy days, to apportion the sum of \$4,000, the additional amount necessary to be raised during the present year, among the Parishes of the Diocese, according to the pecuniary ability of each ; special reference being had to the amount paid in salaries by each Parish during the past year. Said amount to be paid quarterly, and a failure

of any Parish to pay its respective quota of above amount, shall bring upon it the Canonical penalties imposed by Canon XIII, for failure to pay Diocesan dues.

On motion, the Resolution on page 45 of the Journal of 1868, which reads as follows, was repealed, as contemplated by the previous action :

Resolved, That a sum equivalent to twenty cents for every Communicant be assessed upon each Parish, to be collected and paid in the same manner as the assessment in Canon XIII, and under like penalties. The sums so paid to be passed by the Treasurer to the fund for Contingent Expenses.

On motion, it was

Resolved, That the Secretary cause to be printed one thousand copies of the Journal and Bishop's Address, 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 the Convention, and periodicals of the Church ; and that he cause to be printed five hundred 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 ; and also, that the Secretary seek proposals from various printing offices for the printing of the Journal and Bishop's Address, and select from the same at his discretion.

On motion, the following Resolution was adopted :

Resolved, That the next Annual Convention of this Diocese be held in the Cathedral, Chicago.

On motion, it was

Resolved, That twenty dollars be appropriated to the Sexton of the Cathedral, for his faithful services to the Convention.

The Committee previously appointed on such portion of the Bishop's Address as related to the better support of the Clergy made a partial Report, commending the subject to the immediate attention of the Parishes in relation to their respective Pastors, and expressing their opinion of the pressing necessity for combined action on the subject.

On motion, the Committee was continued to act during the year, and report at the next Annual Convention.

At one o'clock, on motion, the Convention took a recess of an hour.

The hour having arrived for the resumption of business, the Convention was called to order by the BISHOP.

By request of the Chair, the following were nominated by the House as the Board of Equalization; and, on motion, were unanimously appointed, viz.:

Mr. W. J. Barney, Mr. C. R. Larrabee, Mr. Samuel Gehr.

The following proposed amendment to the Constitution was presented, read and referred to the Committee on the Revision of the Constitution and Canons:

Proposed addition to Section 2, of Article V, of the Constitution:

“Provided, also, That no Minister who has been in charge of any Parish or Parishes in this Diocese, for more than three months before the meeting of any Annual Convention, shall be entitled to a seat in such Convention, unless the Parish or Parishes, so in his charge, shall have paid the assessment due from it to the Diocesan Fund, for the year immediately preceding such Annual Convention.”

On motion, the ballot was unanimously dispensed with, for the purpose of electing the following, nominated as Trustees of Jubilee College:

The Rev. Wm. M. Reynolds, D. D., Mr. Ninian Edwards.
The Rev. H. N. Pierce, D. D.,

The same were elected.

On motion, the ballot was dispensed with, for the purpose of electing Trustees of the Diocese. The Rev. Dr. CHASE having declined a re-election, the following were, on motion, proposed and duly elected:

The Rev. C. A. Gilbert, Mr. George R. Chittenden,
The Rev. J. H. Rylance, D. D., Mr. A. C. Calkins,
Mr. C. T. Bowen.

The Convention next proceeded to ballot for Deputies to the General Convention.

Pending the ballot, it was, on motion,

Resolved, That the thanks of this Convention be tendered to the Church families in this city for their kind hospitalities.

On motion, the following was adopted:

Resolved, That the thanks of this Convention be tendered to the C., B. & Q. R. R.; the C., A. & St. L. R. R.; the C. & N. W. R. W., and the C., R. I. & P. R. R., in consideration of the commutation of fare made to the Lay Delegates.

The Inspectors of Election for Deputies to the General Convention then reported the following as having received a majority of the votes of both Orders, and they were therefore declared elected:

The Rev. S. Chase, D. D.,	Mr. Geo. P. Lee,
The Rev. Clinton Locke, D. D.,	Mr. S. H. Treat,
The Rev. H. N. Pierce, D. D.,	Mr. L. B. Otis.
The Rev. J. H. Rylance, D. D.,	

One Lay Deputy remaining yet to be chosen, on motion, the ballot was dispensed with, and Mr. D. W. PAGE was unanimously elected.

On motion, the minutes were committed to the Right Reverend the Bishop and Secretary, to be duly made up for publication.

On motion, it was then

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

The BISHOP then made a Closing Address,* the *Gloria in Excelsis* was sung by the Convention, and, after prayers and the Episcopal Benediction, the Convention adjourned *sine die*.

HENRY JOHN WHITEHOUSE,

Bishop of the Diocese of Illinois.

JOHN HARRIS KNOWLES,

Secretary of Convention.

* See Bishop's Address, page 87.

APPENDIX I.

The Treasurer presented and read his Report, as follows:

TREASURER'S REPORT.

In submitting his Annual Report to the Convention, the Treasurer begs leave to state that to a large extent the detail is omitted, and assigns as a reason therefor the unusual delay on the part of the Parishes in making their returns.

For this cause the Report must necessarily be meagre, and deal mostly in general figures.

THE RECEIPTS for the year now closed have amounted to..... \$9,591 38
and are from following sources:

DIOCESAN FUND.

Assessment, 1865-6.....	\$ 30 00	
“ 1866-7.....	102 50	
“ 1867-8.....	694 88	
“ 1868-9.....	2,288 88	—\$3,116 26

MISSIONARY FUND.

Voluntary Contributions.....	\$3,922 58	
Designated “.....	113 00	
Missionary Cont. Expense Acc't..	23 83	—\$4,059 41
Bonded Debt Fund.....		2,396 35
Interest Acc't.....		19 36

\$9,591 38

Adding balance on hand last year..... 244 50

And the whole amount is..... \$9,835 88

THE EXPENDITURES have been as follows:

Episcopal Salary, in full.....	\$2,000 00
Secretary's Salary, in full.....	150 00
Assistant Treasurer's Salary, in full.....	125 00
Missionary Stipends.....	3,884 14
Principal and Interest Bonded Debt, \$1,- 704.97 and \$279.00.....	1,983 97

GENERAL EXPENSE ACCOUNT:

Contingent Expenses	\$1,263 12	
Missionary Contingent Expenses.	6 05—	1,269 17
Designated Contributions.....		225 00— 9,637 28
		\$198 60
And leaving balance in hand of....		

The payment to Missionaries amounted to about sixty-two and a half per cent. of the Stipends appropriated to them, but failed to meet payment for lack of necessary amount of contributions to the Missionary Fund. The amount has been divided among nineteen Missionaries.

The Report of the Committee on Bonded Debt, with the tabular statement annexed, as found in the last Journal, has been the occasion of some considerable anxiety during the year. Undoubtedly there are some errors existing in the same, although the computations are wonderfully correct when it is considered that the results were arrived at without reference to the accounts kept by the Treasurer. Still, there are Parishes claiming to have liquidated their proportion of the Bonded Debt whose names are contained in the Committee's statement as being in arrears; and again there are other Parishes exonerated from the payment which unquestionably should bear their proportion.

If the action of the Convention at its last session has not excluded any further action upon the subject, the Treasurer would ask for information, as to further accounting, whether the fact of remitting assessments made upon Parishes, by vote of Convention, as heretofore practised, can be understood as remitting also the proportion due from such Parish on the Bonded Debt Fund, as tabulated in the Journal of 1862.

By the action of the last Convention and the ten per cent. clause, there has been remitted during the year the sum of \$645.85, and leaving still due upon all the assessments the sum of \$4,366.91; but of this sum the Bonded Debt Committee statement has included the sum of \$837.74, and which therefore must be deducted from the above sum, and leaves \$3,529.17 as assets or balance due on assessments since September, 1867. The same Committee's statement carries an unpaid balance of \$9,043.28, making together a sum of \$12,572.45, which, at a value of sixty-six and two-thirds per cent., would yield \$8,382.63.

When we take into consideration the fact that this indebtedness is a fair, honest business obligation, undertaken by all the Parishes through their representatives, at the adoption of the Constitution and Canons which govern the Church in its Diocesan business obligations, and annually indorsed by them by sending delegated representatives here, and that these parties so represented are Christian bodies, it would seem that we might count with reasonable business certainty upon the fulfillment in good faith of these obligations. It can hardly be plead that the Parishes are unable to pay, for at any time, when the equity

exists, they may avail of Section 1 of Canon XIII, which exonerates them from a payment of more than ten per cent. of their income.

Some years' experience would seem to indicate to the judgment of the Treasurer, that the prevailing cause of non-payment by Parishes of their Diocesan dues, is great inattention in the proper Parish officers. One year lapses into the next, until that which could, in the first place, have been easily liquidated, has accumulated and become a burden upon the Parish, crippling its energy, and stultifying its sense of honor and right.

The result of such action usually is, the Parish either neglects or declines to send its delegates, and thus becomes more isolated and shrunken in its outgoing sympathies and desires; or else sends them as paupers, with a petition that their past indebtedness may be cancelled.

This practice has sadly increased in the three years last past, and large amounts annually remitted.

It would be well to consider the expediency of this measure, so far as future action is concerned. Facts and experience, again, would seem to indicate that where such action has been taken, that real good does not enure to the Parish nor to the Convention. The former are usually found ignoring their new liabilities as they did the old, and the Convention is annually shrinking its financial strength.

If the expression may be allowed to the Convention, it would seem most fit and proper that the officers of the Parish, its Wardens and Vestry, should understand that they have duties to perform; that their position is one of trust, responsibility and honor, and that it does not pertain to the Clergy, nor should the duty be thrust upon them, of seeing that the Parish in which they minister is meeting its business obligations.

Could this view become established, the whole business relations of the Parishes and the Church would become more real and tangible, and the general distrust in business relations, now existing toward all Christian bodies, would, so far as we are concerned, cease.

The effect in our Conventions would be, that all our debts would be promptly and fully met, and our mutual esteem and self-respect be much increased and strengthened.

A larger amount than usual of the current year's assessment remains unpaid. Some of our stronger Parishes are wholly unpaid, and many of the smaller have suffered the last assessment to swell the amount of former indebtedness. It seems quite probable that, unless this state of things can be checked, that ere long the representation in Convention will be seriously impaired, and quite a large number of Parishes be practically sundered from any common sympathy or co-operation in Diocesan matters.

Still, the current debts of the Diocese have been paid, except the Missionary Stipends. The Diocesan expenditure is never large; probably no Diocese in the country, of equal magnitude, either as regards territory or Church strength, manages to do its work so economically in dollars and cents as this, and it would seem superfluous to commend

such a simple act of duty. What shall be said, then, when a portion of its indebtedness remains unpaid for want of means placed in the hands of its proper officers? Thirty-seven and a half per cent., or three-eighths, of the Missionary Stipends are unpaid, and the amount of \$1,970.22, has or will be carried to the account of unpaid stipends. A little of concerted effort, a little of warm love, would have, and still can accomplish this payment, and enable us to do right to our brothers, and to ourselves.

The Bonded Debt has been reduced to the extent of \$1,704.97, principal; \$279 of the amount received was also used in the payment of interest on the same; and the further sum of \$412.38, temporarily borrowed from the same fund to complete the payment of contingent expenses, in the expectation that payments upon assessment account would enable the early replacement of this sum.

The balance of that debt now stands upon the Treasurer's books at \$3,665.42. This, with \$1,970.22, balance of Stipends, constitutes the only indebtedness of the Diocese, and to meet which, there are the assets before mentioned. It remains for the Convention and its Parishes to determine how soon these may be converted and the indebtedness liquidated.

GEO. P. LEE, *Treasurer.*

APPENDIX II.

PAROCHIAL AND CLERICAL REPORTS

FOR THE YEAR ENDING SEPTEMBER, 1869.

The principal statistics contained in the Reports will be found at one view in the Tabular Statement at the end.

SUMMARY OF THE REPORTS.

Reports from Parishes and Stations.....	87
From Clergymen without cure.....	10
Whole number of Reports.....	97

The comparative inspection of the Table of this year and of the two previous, will give the following results :

	1867.	1868.	1869.
Baptisms— Infants	796	1,072	975
Adults.....	160	279	236
Total.....	956	1,351	1,211
Confirmations	510	813	750
Marriages.....	267	366	369
Burials	335	461	508
Communicants—Admitted.....	363	643	610
Received.....	317	513	737
Removed.....	404	385	426
Died.....	49	55	68
Present number..	3,960	5,280	5,815
Sunday Schools—Teachers.....	670	880	943
Scholars.....	4,898	6,674	6,968
Contributions—Whole amount..	\$81,199.21	\$111,175.85	\$215,473.11

REPORTS.

Algonquin, St. John's. - - The Rev. Peter Arvedson.

Church Wardens—James Kee, Wm. Estergren.

Families, 9; Individuals not thus included, 5; Total of Souls, 48.

Baptisms—Infants, 4; Adults, 3; Total, 7.

Marriages, 2. Burials, 1.

Communicants—Present Number, 18.

Holy Communion—Public: Sundays, 1; Other Days, 1; Total, 2.

Morning Prayer—Sundays, 46; Other Days, 4; Total, 50.

Evening Prayer—Sundays, 50; Other Days, 5; Total, 55.

Sermons, 102. Lectures and other Addresses, 3.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$1.84; Weekly Collection, 19.09. Total.....\$20 93

Diocesan.—Diocesan Fund, \$25.20; Aged and Infirm Clergy Fund, 1.00. Total..... 26 20

General.—Church South..... 1 00

TOTAL OF OFFERINGS.....\$48 13

RIGHT REVEREND FATHER IN GOD:

The statistics of this year, as compared with those of the last year, are by no means flattering. The Missionary in charge cannot, in this Report, fully set forth the several causes which, combined, have brought about the present depressed state of this Parish. May the Everliving Spirit quicken us all to put forth earnest efforts to “strengthen the things which remain, that are ready to die.”

On account of the opening of a new Missionary field at Harvard Junction, the Missionary in charge, during spring and summer, has only been able to give this Parish services every alternate Lord's Day. The intermediate Sundays have been kindly supplied from Chicago, at my request and with the Bishop's approval, by the following gentlemen officiating as Lay Readers: GEO. P. LEE, WM. WALLACE, and J. J. WHITE.

I beg also thankfully to acknowledge the reception of \$75.00 from the Sunday School of the Church of the Ascension, Chicago, kindly sent to me as a substantial token of their interest in my Missionary work.

PETER ARVEDSON,
Missionary in Charge.

P. S.—Besides my work in St. John's, Algonquin, and St. James', Dundee, as per report respecting those Parishes, I have officiated during last autumn and winter, on week-day evenings, as near as possible

monthly, at Bliven's Mills and Harvard Junction. At the last-mentioned place a Parish was duly organized in April last, under the name of Christ Church, Harvard, and since that time I have officiated there every alternate Lord's Day; have baptized thirteen children and one adult; nine persons have been confirmed; the Holy Communion administered twice; number of Communicants, eighteen. A hall has been rented, and \$300.00 subscribed towards paying for the services of a Clergyman one-half of the time for one year from last April, and a fair beginning made in the way of raising a subscription towards building a house of worship. This is the most promising part of my Missionary field.

Alton, St. Paul's. - - The Rev. Cornelius S. Abbott.

Church Wardens—J. W. Schewpe, M. M. Dutro.

Families, 64; Individuals not thus included, 21; Total of Souls, 300.

Baptisms—Infants, 34; Adults, 5; Total, 39.

Confirmed, 30. Marriages, 4. Burials, 18.

Communicants—Admitted, 32; Received, 2; Removed, 9; Died, 2.
Present Number, 100.

Sunday School—Teachers: Male, 5; Female, 20; Total, 25.

Scholars: Male, 97; Female, 146; Total, 243.

Public Catechetical Instruction—Number Times, 12; Catechumens, 243.

Holy Communion—Public: Sundays, 13; Other Days, 2; Total, 15.

Morning Prayer—Sundays, 52; Other Days, 24; Total, 76.

Evening Prayer—Sundays, 49; Other Days, 59; Total, 108.

Sermons, 101. Lectures and other Addresses, 65.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$71.15; Mission Sunday School, 144.36; Other Parish objects, about 2,500.00.

Total.....\$2,715 51

Diocesan.—Diocesan Missions, including \$16.16, especial for S. W. Deanry, 116.16; Diocesan Fund, 92.40; Aged and Infirm Clergy Fund, 25.45; Bonded Debt, 55.23; Religious Reading for Prisoners in Penitentiary, 6.12. Total..... 295 36

General.—Domestic Missions, \$17.05; Foreign Missions, 12.53; Home Missions to Colored People, 19.94; Society for the Increase of the Ministry, 42.45. Total..... 91 97

TOTAL OF OFFERINGS.....\$3,102 84

The Parish still continues in a healthy, united, and vigorous condition; the intercourse between Rector and people is of the most pleasant and affectionate character, and everything indicates steady, permanent growth.

Belvidere, Trinity. - - *The Rev. John Portmess.*

Church Wardens—Nijah Hotchkiss, John Bowley.

Families, 33; Individuals not thus included, 8; Total of Souls, 144.

Baptisms—Infants, 5; Adults, 7; Total, 12.

Confirmed, 15. Marriages, 2. Burials, 4.

Communicants—Admitted, 15; Removed, 9; Died, 1.

Present Number, 35.

Sunday School—Teachers: Male, 2; Female, 4; Total, 6.

Scholars: Male, 12; Female, 34; Total, 46.

Public Catechetical Instruction—Number Times, 2; Catechumens, 5.

Holy Communion—Public: Sundays, 12; Other Days, 1; Total, 13.

Morning Prayer—Sundays, 52; Other Days, 6; Total, 58.

Evening Prayer—Sundays, 50; Other Days, 1; Total, 51.

Sermons, 104.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$44.93; Incidental Expenses, 161.58; Sunday School, 18.54. Total.....\$225 05

Diocesan.—Diocesan Missions, \$6.25; Diocesan Fund, 39.60; Aged and Infirm Clergy Fund, 7.70; Bonded Debt Fund, 4.64.

Total..... 58 20

TOTAL OF OFFERINGS.....\$283 25

The present Rector has had charge of the Parish only since July. During the first half of the Convention year the Parish was served by Rev. A. J. YEATER, Deacon. Upon my arrival, I found the Parish in a deplorable condition, rent with internal dissensions, and a large number of the membership habitually absenting themselves, not only from the public services of the Lord's House, but also from the Holy Communion. During the interim, however, a faithful few had maintained regular Sunday services, by the Rev. JOHN CAUCH, of Marengo. They had also kept together a remnant of the once large Sunday School.

I am happy to say that the dissensions alluded to are now rapidly healing. One after another of the Communicants gives in his adhesion to the new order of things. The Sunday School has doubled in these two months. The Congregations, though not large, are regular, serious, and attentive. Thus far not a jar has occurred, and there seems to be no reason why we should not be a peaceful, harmonious, and prosperous people.

Besides the regular work in the town of Belvidere, I celebrate Divine service twice each month, in the afternoons, in a country school house, six miles southeast of town, where there is an English settlement of about fifteen families, numbering, probably, as many Communicants

Bement, Atonement. - *The Rev. John Wesley Osborne.*

Families, 3; Individuals not thus included, 40; Total of Souls, 67.
 Communicants—Present Number, 7.

The Congregation wish to be connected with St. John's Church, Decatur. We have a melodeon, Bible, Prayer Book, book case, Communion Service, Surplice, and a large interest in a Church building.

Bloomington, St. Matthew's. - *The Rev. T. N. Morrison.*

Church Wardens—Goodman Ferre, S. M. Etter.

Families, 80; Individuals not thus included, 15; Total of Souls, 415.
 Baptisms—Infants, 16; Adults, 1; Total, 17.
 Confirmed, 9. Marriages, 6. Burials, 10.
 Communicants—Admitted, 11; Received, 30; Removed, 7; Died, 3.
 Present Number, 115.
 Sunday School—Teachers: Male, 3; Female, 11; Total, 14.
 Scholars: Male, 50; Female, 100; Total, 150.
 Public Catechetical Instruction—Number Times, 12; Catechumens, 150.
 Holy Communion—Public: Sundays, 12; Other Days, 1; Total, 13.
 Private, 4.
 Morning Prayer—Sundays, 52; Other Days, 10; Total, 62.
 Evening Prayer—Sundays, 44; Other Days, 18; Total, 62.
 Sermons, 94. Lectures and other Addresses, 18.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$49.38; For Sunday School, 135.00; Other Contributions, 625.00. Total..... \$809 38
Diocesan.—Diocesan Missions, \$75.00; Diocesan Fund, 103.20; Aged and Infirm Clergy Fund, 15.00; Other Offerings, 42.00.
 Total..... 235 20
General.—Domestic Missions, \$15.00; Foreign Missions, 12.50. Southern Churches, 36.00; Nashotah, 20.00. Total..... 83 50
 TOTAL OF OFFERINGS.....\$1,127 88

Bunker Hill, Christ. - - - - -

Church Warden—Dr. R. J. Hornsby.

Families, 12; Individuals not thus included, 8; Total of Souls, 50.
 Baptisms—Infants, 2.
 Communicants—Removed, 6. Present Number, 20.
 Sunday School—Teachers, 5. Scholars, 20.

The forms of report for Bunker Hill and Gillespie were handed me by Rev. DEAN ABBOTT, as I am the person now visiting and officiating at these places, in obedience to the Chapter of the South Western Deanry. I have been officiating there during the summer and fall. Morning service in Gillespie. Afternoon service in Bunker Hill, on the fourth Sunday of each month. This arrangement, however, is merely temporary, and I go, only as agent of the Chapter. They may substitute some one else in my place at any time. I have nothing to do with these points, either as Rector or as Missionary; receive no Missionary aid, and am merely agent of the Chapter of the Deanry. Therefore, I do not sign my name. Moreover, I am able to give only an approximate idea of the state of things, and such only is given here. As for funds, I report none, except one small collection at Gillespie, because none have passed through my hands; yet I know that some small amounts have been raised for defraying incidental expenses, and the Parish at Bunker Hill has now on hand about \$1,200, to be used in building a Church. The Sunday Schools in the two places have been commenced, or rather revived, during this summer. In each, there are a few persons awaiting confirmation, who would become Communicants at once.

D. W. DRESSER.

Carlinville, Sept. 28, 1869.

Cairo, Redeemer. - - - *The Rev. James W. Coe.*

Church Wardens—W. W. Thornton, H. L. Halliday.

Families, 53; Individuals not thus included, 20; Total of Souls, 255.

Baptisms—Infants, 23; Adults, 8; Total, 31.

Confirmed, 17. Marriages, 3. Burials, 6.

Communicants—Admitted, 18; Received, 17; Removed, 10; Died, 2.
Present Number, 83.

Sunday School—Teachers: Male, 3; Female, 15; Total, 18.

Scholars: Total, 165.

Public Catechetical Instruction—Number Times, 22.

Holy Communion—Public: Sundays, 12; Other Days, 2; Total, 14.
Private, 3.

Morning Prayer—Sundays, 47; Other Days, 14; Total, 61.

Evening Prayer—Sundays, 44; Other Days, 13; Total, 57.

Sermons, 96; Preached in other places, 10; Total, 106.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$75.50; Sunday School Purposes, 126.55; Sundries, 310.30. Total.....\$512 35

Diocesan.—Diocesan Missions, \$7.00; Diocesan Fund, 72.00; Aged and Infirm Clergy Fund, 8.20. Total..... 87 20

General.—Bible and Prayer Book Society, \$5.00; Convicts State Prison, 4.00. Total..... 9 00

TOTAL OF OFFERINGS.....\$608 55

The Church, as may be seen from the Parochial Report, has nearly trebled in the number of Communicants within the last two years, though there have been many removals and several deaths, and though the city has been steadily declining in business and population. In respect to practical Christianity, Cairo fully sustains the reputation she enjoys for morality, health, and general appearance.

Carlinville, St. Paul's. - - The Rev. D. W. Dresser.

Church Wardens—Dr. M. H. Head, Jas. McIntyre.

Families, 20; Individuals not thus included, 18; Total of Souls, 90.

Baptisms—Infants, 14; Adults, 3; Total, 17.

Confirmed, 8. Marriages, 3. Burials, 1.

Communicants—Admitted, 5; Removed, 5. Present Number, 29.

Sunday School—Teachers: Male, 2; Female, 5; Total, 7.

Scholars: Male, 22; Female, 24; Total, 46.

Public Catechetical Instruction—Number Times, 12.

Holy Communion—Public: Sundays, 12; Other Days, 1; Total, 13.

Morning Prayer—Sundays, 44; Other Days, 6; Total, 50.

Evening Prayer—Sundays, 44; Other Days, 20; Total, 64.

Sermons, 60. Lectures and other Addresses, 20.

CONTRIBUTIONS.

Parochial.—Interest on Debt, and Incidental Expenses of Parish, \$490.98; Sunday School Library, 17.95. Total.....\$508 93

Diocesan.—Diocesan Missions, \$23.35; Diocesan Fund, 32.40; Aged and Infirm Clergy Fund, 4.75. Total..... 60 50

General.—Relief of Southern Clergy..... 15 50

TOTAL OF OFFERINGS..... \$584 93

The "Catechetical Instruction" above reported is given to the whole Sunday School about once a month. I have, therefore, not made a separate report of the item of "Catechumens." The Parish School, started a year ago in the front room of the Parsonage (for want of a better place), has been continued, and is to begin its second year on September 20th. Its success has been as good as could be expected, under the circumstances. I have now a small school house on the rear of the Church lots, built partly by scholarship and partly at my own expense. I have regularly borne a part in the instruction; but the chief labor is performed by a lady assistant.

Besides my work in my own Parish, I have also spent several Sundays in Gillespie and Bunker Hill; usually the fourth Sunday in each month, for some time past—holding service in Gillespie in the morning, and in Bunker Hill in the afternoon. The Holy Communion has been administered, and the Sunday School revived in each place. In Bunker Hill I have also baptized some children. There are several candidates for Confirmation in that neighborhood, and they need a Minister very much.

Carrollton, ———. - - - The Rev. Geo. Gibson.

Families, 9; Individuals not thus included, 5; Total of Souls, 52.
 Baptisms—Infants, 10; Adults, 4; Total, 14. Confirmed, 6.
 Communicants—Admitted, 6; Received, 2; Removed, 1.
 Present Number, 12.
 Sunday School—Teachers: Female, 4.
 Scholars: Male, 8; Female, 12; Total, 20.
 Public Catechetical Instruction—Number Times, 48.
 Holy Communion—Public: Sundays, 10.
 Morning Prayer—Sundays, 20; Other Days, 2; Total, 22.
 Evening Prayer—Sundays, 20; Other Days, 6; Total, 26.
 Sermons, 40. Lectures and other Addresses, 6.

CONTRIBUTIONS.

Parochial. —Alms at Holy Communion, \$3.30; General Parish Purposes (Organ, Communion Vessels, Prayer Books, Sunday School Books, etc.), 415.50. Total.....	\$418 80
Diocesan. —Diocesan Missions.....	3 00
General. —Domestic Missions, Easter Offerings, Nashotah, \$4.50; Offering to Convocation Fund, 10.50. Total.....	15 00
TOTAL OF OFFERINGS.....	\$436 80

Carrollton is not organized into a Parish—there not being the requisite number of male Communicants. With the exception of an occasional service by members of the South Western Deanry, no regular services had been attempted in Carrollton until November, 1868. From that time up to date they have been continued, on alternate Sundays, with every mark of encouragement. The Courthouse has very generously been allotted to our use, and we look forward to the time when this generous people will further honor their Lord by building Him a temple worthy His honor.

Charleston, St. Paul's. - - - The Rev. March Chase.

Families, 14; Individuals not thus included, 19; Total of Souls, 79.
 Baptisms—Infants, 6; Adults, 3; Total, 9.

Confirmed, 10.

Communicants—Received, 2; Removed, 2; Present Number, 17.

Sunday School—Teachers: Male, 2; Female, 4; Total, 6.

Scholars: Male, 17; Female, 23; Total, 40.

Public Catechetical Instruction—Catechumens, 40.

Morning Prayer—Sundays, 12; Other Days, 1; Total 13.

Evening Prayer—Sundays, 13.

Sermons, 25.

CONTRIBUTIONS.

Parochial.—Rent of Baptist Church, \$46.00; Incidental Expenses, 36.00; Sunday School Books, 30.00; Ladies' Aid Society, 210.00. Total.....\$322 00

TOTAL OF OFFERINGS.....\$322 00

Chatsworth, ———. - The Rev. John Wesley Osborne.

Families, 6; Individuals not thus included, 30; Total of Souls, 41.

Baptisms—Infants, 2.

Communicants—Received, 8. Present Number, 8.

Holy Communion—Public: Sundays, 3.

Morning Prayer—Sundays, 9.

Evening Prayer—Sundays, 9.

Sermons, 18. Lectures and other Addresses, 4.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion.....\$10 40

General.—Domestic Missions..... 2 10

TOTAL OF OFFERINGS.....\$12 50

The Congregation is improving in number, and in the responsive service. There are some most excellent members of the Church who greatly desire a continuance of the service.

Chester, St. Mark's. - - The Rev. Robert Trewartha.

Church Wardens—J. L. Edwards, Wm. R. Marlen.

Families, 20; Individuals not thus included, 40; Total of Souls, 80.

Baptisms—Infants, 12.

Confirmed, 9. Marriages, 2. Burials, 1.

Communicants—Admitted, 1; Removed, 2. Present Number, 28.

Sunday School—Scholars: Female, 5.

Public Catechetical Instruction—Number Times, 12; Catechumens, 8.

Holy Communion—Public: Sundays, 1.
 Morning Prayer—Sundays, 52.
 Evening Prayer—Sundays, 50.
 Sermons, 102. Lectures and other Addresses, 9.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$13.65; Monthly Collection, 20.45; Southern Church, 10.00; Thanksgiving Collection, 5.00. Total.....\$ 49 10

Diocesan.—Diocesan Missions, \$13.65; Diocesan Fund, 33.60; Aged and Infirm Clergy Fund, 5.00. Total..... 52 25

General.—Southern Church..... 10 00

TOTAL OF OFFERINGS.....\$111 35

Our Parish will number about forty members; but the Vestry and Minister think it best not to report more than twenty-eight, as the balance never give anything for the support of the Ministry, neither for any other good cause belonging to the Church. They are seldom or ever seen at Church.

In a pecuniary point of view, the Parish is not in a good condition.

Chesterfield, St. Peter's. - - The Rev. Joseph Adderly.

Church Wardens—T. S. Gelder, Robert Oliver.

Families, 10; Individuals not thus included, 8; Total of Souls, 52.

Baptisms—Infants, 4. Confirmed, 4. Marriages, 3.

Communicants—Admitted, 2; Removed, 4. Present Number, 8.

Sunday School—Teachers: Male, 2; Female, 3; Total, 5.

Scholars: Male, 10; Female, 14; Total, 24.

Public Catechetical Instruction—Number Times, 8.

Holy Communion—Public: Sundays, 9; Other Days, 2; Total, 11.

Morning Prayer—Sundays, 20; Other Days, 10; Total, 30.

Evening Prayer—Sundays, 20.

Sermons, 40. Lectures and other Addresses, 6.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$10.00. Total..\$70 00

Diocesan.—Diocesan Missions, \$2.00; Diocesan Fund, 12.50.

Total..... 14 00

General.—Domestic Missions..... 4 00

TOTAL OF OFFERINGS.....\$88 00

On the fifteenth of last August I accepted the charge of the Congregation at Carlyle. I have agreed to give them every fourth Sunday.

Chicago, Ascension.

Church Wardens—J. L. Watson, F. B. Peabody.

Families, 48; Individuals not thus included, 100; Total of Souls, 300.

Baptisms—Infants, 31; Adults, 5; Total, 36.

Confirmed, 12. Marriages, 9. Burials, 8.

Communicants—Admitted, 8. Present Number, 80.

Sunday School—Teachers: Male, 4; Female, 18; Total, 22.

Scholars: Male, 70; Female, 130; Total, 200.

Holy Communion—Public: Sundays, 14; Other Days, 1; Total, 15.

Morning Prayer—Sundays, 52; Other Days, 20; Total, 72.

Evening Prayer—Sundays, 52; Other Days, 58; Total, 110.

Sermons, 114. Lectures and other Addresses, 20.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion and Offertory, \$1,281.61; Special Collection, 1,355.00; Parish Sunday School, 350.00; Rent of Pews, 1,982.92. Total.....\$4,969 53

Diocesan.—Diocesan Missions by Sunday School, 150.00; Diocesan Fund, 96.00; Bonded Debt, 69.96. Total..... 315 96

General.—Domestic Missions: Collection for Tennessee, \$86.00; Sunday School Union and Church Book Society, 22.00. Total. 108 00

TOTAL OF OFFERINGS.....\$5,393 49

The Rev. T. G. CARVER, D. D., resigned the Rectorship of Ascension Parish on the first of July. Since that time we have been supplied, from Sunday to Sunday, by various Clergy.

The Vestry have extended a call to the Rev. C. P. DORSET, which has been accepted; and it is expected that he will enter upon his duties on the first Sunday in October.

And it is to be hoped that the Parish will renew its strength and possess the field open to it.

J. L. WATSON.

Chicago, Atonement. - - *The Rev. S. Russell Jones.*

(For eight months.)

Church Wardens—Reuben Taylor, Alex. J. Chase.

Families, 67; Total of Souls, about 300.

Baptisms—Infants, 10; Adults, 12; Total, 22.

Confirmed, 3. Marriages, 6. Burials, 4.

Communicants—Admitted, 17. Present Number, 60.

Sunday School—Teachers: Male, 4; Female, 10; Total, 14.

Scholars: Male, 42; Female, 68; Total, 110.

Public Catechetical Instruction—Number Times, 34.

Holy Communion—Public: Sundays, 8; Other Days, 4; Total, 12.
 Private, 3.
 Morning Prayer—Sundays, 34; Other Days, 120; Total, 154.
 Evening Prayer—Sundays, 34; Other Days, 12; Total, 46.
 Sermons, 78. Lectures and other Addresses, 38.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$34.00; For the Church,
 about 2,500.00. Total..... \$2,534 00

TOTAL OF OFFERINGS.....\$2,534 00

The general prosperity of the Parish has been quite satisfactory, considering the many difficulties we have labored under—of debt—and for a portion of the year a church without windows or adequate pews. But we are now happy to say that the debts have been funded, and the church building is entirely completed and made comfortable.

At Easter time the pews in the church were made free—the Rector having previously allowed the pews to be rented as an experiment. Under this true system the Congregation rapidly increased, and it was hoped that this might always be a home for rich and poor alike. But there existed a difference in opinion, and the Rector resigned the Church, to take effect on the first day of July—feeling that, having reared this church twice (it was burned about two years ago), and having placed it upon a basis where it was competent to support a Rector, if he was to preach without salary, it might better be to those not able to support the services of the Church.

The Rector for the most part of the year has also held a third service in Christ Church, Harlem. This Mission is in a healthy condition, and has recently called a Rector.

Chicago, Atonement. - - The Rev. Oscar B. Thayer.

(Since August 8, 1869.)

Church Wardens—Reuben Taylor, A. J. Chase.

Baptisms—Infants, 1.

Marriages, 1. Burials, 1.

Communicants—Received, 10. Present number, 45.

Sunday School—Teachers: Male, 6; Female, 6; Total, 12.

Scholars: Male, 16; Female, 29; Total, 45.

Public Catechetical Instruction—Number Times, 1; Catechumens, 40.

Holy Communion—Public: Sundays, 1.

Morning Prayer—Sundays, 8.

Evening Prayer—Sundays, 8; Other Days, 4; Total 12.

Sermons, 16. Lectures and other Addresses, 4.

CONTRIBUTIONS.

Parochial. —Alms at Holy Communion, \$10.87; Sunday School, 12.71; Mission Work, 40.00. Total.....	\$63 58
Diocesan. —Diocesan Fund.....	60 00
TOTAL OF OFFERINGS	<u>\$123 58</u>

The report of the Church of the Atonement embraces a period of only *six weeks*—the length of time the present Rector has been in charge. Having seen no record of any description, he finds it impossible to make any report more complete than the one herewith submitted.

Chicago, Calvary. - - - - *The Rev. A. W. Snyder.*

Church Wardens—Henry Pilcher, Edward Simmons.

Families, 40; Individuals not thus included, 20; Total of Souls, 250.

Baptisms—Infants, 22; Adults, 6; Total, 28.

Confirmed, 17 Marriages, 9. Burials, 9.

Communicants—Admitted, 17; Received, 17; Removed, 21.

Present Number, 51.

Sunday School—Teachers: Male, 6; Female, 11; Total, 17.

Scholars: Total, 100.

Public Catechetical Instruction—Number Times, 52.

Holy Communion—Public: Sundays, 12; Other Days, 3; Total, 15.

Private, 6.

Morning Prayer—Sundays, 52; Other Days, 29; Total, 81.

Evening Prayer—Sundays, 52; Other Days, 61; Total, 113.

Sermons, 116. Lectures and other Addresses, 30.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$61.00; Current Expenses, 1,003.04; Building Purposes, 1,129.60; Sunday School, \$159.50; Church Furniture, 140.00. Total.....

Diocesan.—Diocesan Missions, \$24.72; Diocesan Fund, 45.65;

Aged and Infirm Clergy Fund, 10.11. Total.....

General.—Missionary Institutions and Societies.....

TOTAL OF OFFERINGS.....\$2,601 37

The state of the Parish is indicated by the Parochial report.

Chicago, Cathedral. The Rt. Rev. H. J. Whitehouse, D. D., &c.

*Canons—The Rev. J. H. Knowles,
The Rev. G. J. Magill,
The Rev. G. C. Street.*

Families, 300. Total of Souls, estimated, 1,500.
Baptisms—Infants, 56; Adults, 12; Total, 68.
Confirmed, 35. Marriages, 32. Burials, 23.
Communicants—Admitted, 19; Received, 20; Died, 2.
Present Number, 350.
Sunday School—Teachers, 40. Scholars, 300.
Public Catechetical Instruction—Number Times, 52; Catechumens, 300.
Holy Communion—Public: Sundays, 53; All Holy Days, 17; Total, 70.
Morning Prayer—Sundays, 52; Other Days, 314; Total, 366.
Evening Prayer—Sundays, 52; Other Days, 314; Total, 366.
Sermons, 108. Lectures and other Addresses, 40.

CONTRIBUTIONS.

Parochial. —General Expenses, exclusive of Clerical Salaries,	
\$2,256.00; Sunday School, 567.70. Total.....	\$2,823 70
Diocesan. —Diocesan Missions, \$181.00; Aged and Infirm	
Clergy Fund, 66.00; Theological Education, 375.00. Total..	622 00
General. —Salt Lake Mission.....	50 00
TOTAL OF OFFERINGS.....	\$3,495 70

Chicago, Christ. - - The Rev. Charles Edward Cheney.

Church Wardens—Allen C. Calkins, George A. Sackett.

Families, 300; Individuals not thus included, 100; Total Souls, 1,500.
Baptisms—Infants, 31; Adults, 7; Total, 38.
Confirmed, 19. Marriages, 27. Burials, 16.
Communicants—Admitted, 30; Received, 60; Removed, 30.
Present Number, 264.
Sunday School—Teachers: Male, 25; Female, 45; Total, 70.
Scholars: Male, 300; Female, 370; Total, 670.
Public Catechetical Instruction—Number Times, 12.
Holy Communion—Public: Sundays, 11; Other Days, 2; Total, 13.
Private, 2.
Morning Prayer—Sundays, 52; Other Days, 15; Total, 67.
Evening Prayer—Sundays, 46; Other Days, 28; Total, 74.
Sermons, 104. Lectures and other Addresses, 43.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$380.09; Mission Sunday School, 1,005.25; Support of Sunday School, 1,200.00.

Total.....\$2,585 34

Diocesan.—Diocesan Fund, \$204.00; Aged and Infirm Clergy Fund, 22.38. Total..... 226 38

General.—Domestic Missions, American Church Missionary Society, \$400.00; Church in Kentucky, 133.00; Evangelical Education Society, 360.00. Total..... 893 00

TOTAL OF OFFERINGS.....\$3,704 72

Chicago, Epiphany. - - *The Rev. Richard F. Sweet.*

Church Wardens—D. W. Page, Geo. Gardner.

Families, 70; Individuals not thus included, 17; Total of Souls, 298.

Baptisms—Infants, 9; Adults, 3; Total, 12.

Confirmed, 9. Marriages, 3. Burials, 12.

Communicants—Admitted, 9; Received, 101; Removed, 6; Died, 1. Present Number, 110.

Sunday School—Teachers: Male, 3; Female, 12; Total, 15.

Scholars: Male, 54; Female, 70; Total, 124.

Public Catechetical Instruction—Number Times, 12; Catechumens, 124.

Holy Communion—Public: Sundays, 12; Other Days, 2; Total, 14. Private, 2.

Morning Prayer—Sundays, 40; Other Days, 18; Total, 58.

Evening Prayer—Sundays, 46; Other Days, 30; Total, 76.

Sermons, 111. Lectures and other Addresses, 12.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$177.89; Pew Rental, 3,076.84; Collections and other Receipts, 3,803.66; Sunday School, 375.97. Total.....\$7,434 36

Diocesan.—Diocesan Mission, \$150.62; Diocesan Fund, Donation, 25.00; All Saints' Missions, 55.00. Total..... 230 62

General.—Domestic Missions, \$15.80; Nashotah, 100.00. Total..... 115 80

TOTAL OF OFFERINGS.....\$7,780 78

The Rector took charge of this new Parish on All Saints' Day, 1868. We worshipped in the Church building for the first time on the second Sunday in Advent—the Bishop being with us, preaching, and celebrating the Holy Communion. Since then the Parish has been

steadily growing, under the Divine blessing, and gives promise of permanency and future usefulness. The Rector begs to acknowledge the many kind and valued offices of the city Clergy during the past year.

Chicago, Grace. - - *The Rev. Clinton Locke, D. D.*

Church Wardens—Hibbard Porter, W. G. Hibbard.

Families, 250; Individuals not thus included, 200; Total of Souls, 1,000.
 Baptisms—Infants, 53; Adults, 7; Total, 60.
 Confirmed, 18. Marriages, 28. Burials, 33.
 Communicants—Admitted, 20; Received, 79; Removed, 30; Died, 9.
 Present Number, 270.
 Sunday School—Teachers: Male, 10; Female, 12; Total, 22.
 Scholars: Male, 60; Female, 190; Total, 250.
 Public Catechetical Instruction—Number Times, 12; Catechumens, 250.
 Holy Communion—Public: Sundays, 14; Other Days, 1; Total, 15.
 Private, 4.
 Morning Prayer—Sundays, 52; Other Days, 30; Total, 82.
 Evening Prayer—Sundays, 48; Other Days, 60; Total, 108.
 Sermons, 110. Lectures and other Addresses, 40.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$500.00; Sunday School, 504.00; Connected with new Church, 64,715.00; Parish Purposes, 10,000. Total.....\$75,719 00

Diocesan.—Diocesan Missions, \$400.00; Diocesan Fund, 276.00; Aged and Infirm Clergy Fund, 79.15; Knoxville School, 51.00; All Saints' Mission, 100.00. Total..... 1,106 15

General.—Domestic Missions, Southern Churches, \$100.00; Theological Education, 254.00; St. Luke's Hospital, 1,815.32.

Total..... 2,169 32

TOTAL OF OFFERINGS.....\$78,994 47

This Parish is in a very flourishing condition. The new Church, opened at Easter, filled up immediately, and in a year's time will be crowded to its utmost capacity. It will seat 1,000 persons. Its beauty speaks for itself. The coming year it will be in a condition to do more for others, though it has never been backward.

Chicago, Our Saviour. - *The Rev. W. F. B. Jackson.*

Church Wardens—Franklin Hathaway, William H. Stickney.

Families, 15; Individuals not thus included, 70; Total of Souls, 125.
 Baptisms—Infants, 5.

Sunday School—Teachers: Male, 12; Female, 18; Total, 30.
Scholars: Total, 250.

Public Catechetical Instruction—Number Times, 12.

Holy Communion—Public: Sundays, 15; Other Days, 1; Total, 16.
Private, 2.

Morning Prayer—Sundays, 52; Other Days, 2; Total, 54.

Evening Prayer—Sundays, 48; Other Days, 22; Total, 70.

Sermons, 92. Lectures and other Addresses, 20.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$1,064.31; For Sunday School, 168.82; For the Poor, 106.20; Industrial School, 140.00; Towards finishing the Church, 22,642.87; General Expenses, 5,598.65. Total.....\$29,720 85

Diocesan.—Diocesan Missions, \$166.00; Diocesan Fund, 432.00; Aged and Infirm Clergy Fund, 129.33; St. Luke's Hospital, 577.37; Feeble Parishes, 226.45. Total..... 1,531 15

General.—Domestic Missions, \$208.45; Church Book Society, 113.80. Total..... 322 25

TOTAL OF OFFERINGS.....\$31,574 25

Having had opportunity during the past year more thoroughly to examine the Parish Register as to how far it represents the actual strength of the Parish, more especially in its Communicants, I have found an accumulation of names of persons no longer of the Parish. Hence the large number indicated as "Dropped." Many families have removed also within the years covered by the present Register, but their places have been filled by others. The Parish is not really weaker, but stronger, than in previous years, though the present Report might not seem to indicate such a state of things.

Chicago, St. John's. - The Rev. H. N. Powers, D. D.

Church Wardens—Job Carpenter, C. H. Jordan.

Families, 165; Individuals not thus included, 45; Total of Souls, 700.
Baptisms—Infants, 21; Adults, 1; Total, 22.

Confirmed, 11. Marriages, 18. Burials, 17.

Communicants—Admitted, 11; Received, 10; Removed, 9; Died, 1.
Present Number, 196.

Home Sunday School—Officers and Teachers: Male, 15; Female, 31.
Total, 46.

Scholars: Male, 130; Female, 195; Total, 325.

Mission Sunday School—Teachers: Male, 7; Female, 10; Total, 17.

Scholars: Male, 75; Female, 105; Total, 180.

Public Catechetical Instruction—Number Times, 8.

Holy Communion—Public: Sundays, 13; Other Days, 1; Total, 14.
 Private, 1.
 Morning Prayer—Sundays, 52; Other Days, 9; Total, 61.
 Evening Prayer—Sundays, 52; Other Days, 15; Total, 67.
 Sermons, 113. Lectures and other Addresses, 12.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$151.91; Home Sunday School Expenses, 171.27; Mission Sunday School Expenses, 391.94; Incidental Expenses, 3,054.57. Total.....\$3,769 69

Diocesan.—Diocesan Missions, \$21.85; Aged and Infirm Clergy Fund, 42.50; Church at Marseilles, 24.61. Total..... 88 96

General.—St. Luke's Hospital, \$155.00; American Bible Society, 50.00; Evangelical Missionary Society, 40.00; Hebrew Christian Brotherhood, 27.40; Mission House, Philadelphia, 34.90; Destitute Southern Clergyman, 40.00; Griswold College, 50.00; Church, Pine Bluffs, 10.00 Total..... 407 30

TOTAL OF OFFERINGS.....\$4,265 95

Chicago, St. Mark's. - *The Rev. Brockholst Morgan.*

Church Wardens—Chauncey T. Bowen, Henry L. Norton.

Families, about 40; Total of Souls, about 150.

Communicants—Present Number, about 45.

Sunday School—Teachers: Male, 3; Female, 8; Total, 11.
 Scholars: Total, 75.

RIGHT REVEREND AND DEAR BISHOP:

There are many reasons which explain this imperfect Parochial Report. I have only very recently assumed charge over it, and I have the highest expectations, with the Divine blessing, of seeing it grow to great strength and usefulness. I have met with much encouragement hitherto in my efforts, and believe, when these efforts shall have had a little more time to make themselves wider spread, they will be instrumental for the permanent prosperity of the Parish.

Believe me,

Yours very faithfully,

BROCKHOLST MORGAN.

Chicago, St. Stephen's. - - *The Rev. C. P. Dorset.*

Church Wardens—Edward Dansen, John C. McVey.

Families, 90; Individuals not thus included, 60; Total of Souls, 390.
 Baptisms—Infants, 44; Adults, 6; Total, 50.

Confirmed, 30. Marriages, 8. Burials, 8.
 Communicants—Admitted, 19; Received, 22; Died, 2.
 Present Number, 120.
 Sunday School—Teachers: Male, 3; Female, 15; Total, 18.
 Scholars: Male, 51; Female, 74; Total, 125.
 Public Catechetical Instruction—Number Times, 52; Catechumens, 8.
 Holy Communion—Public: Sundays, 34; Other Days, 8; Total, 42.
 Private, 2.
 Morning Prayer—Sundays, 52; Other Days, 8; Total, 60.
 Evening Prayer—Sundays, 52; Other Days, 37; Total, 89.
 Sermons, 95. Lectures and other Addresses, 30.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$79.86; Sunday School purposes, 51.00; Parish School purposes, about 200.00; Payment of old Debts, about 600.00. Total.....\$930 86

TOTAL OF OFFERINGS.....\$930 86

Not much can be said for the progress of this Parish, though it is a field which ought by no means to be abandoned. The church building is old and ugly, though unfinished, and there is still a debt of about \$1,500 upon the property. I believe that the charitable gifts of those whom God has prospered could not be better bestowed than toward the removal of this debt, and for the completion and fitting up of the basement of the church building for school purposes. Once free from debt, the Parish *could*, and *would*, in spite of poverty, struggle into vigorous life. It is a field where certain success is sure to follow the labors of a patient, self-denying, much-enduring Priest of Christ. No other need try it.

Chicago, Trinity. - The Rev. Edward Sullivan, A. B.

Church Wardens—L. P. Hilliard, John Wright.

Families, 150; Individuals not thus included, 250; Total Souls, 1,000.
 Baptisms—Infants, 24; Adults, 6; Total, 30.
 Confirmed, 24. Marriages, 18. Burials, 8.
 Communicants—Admitted, 13; Received, 3; Died, 1.
 Present Number, 165.
 Sunday School—Teachers: Male, 16; Female, 24; Total, 40.
 Scholars: Male, 100; Female, 240; Total, 350.
 Public Catechetical Instruction—Number Times, 12.
 Holy Communion—Public: Sundays, 12; Other Days, 1; Total, 13.
 Private, 2.
 Morning Prayer—Sundays, 52; Other Days, 3; Total, 55.
 Evening Prayer—Sundays, 52; Other Days, 40; Total, 92.
 Sermons, 107. Lectures and other Addresses, 48.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$697.85; Special Donations for the Poor, 135.25; Sunday School, 128.35; Evening Collections for Parochial Mission Work, 1,034.97; Other Parish Purposes, 1,215.00. Total.....\$3,211 42

Diocesan.—Diocesan Missions, \$182.05; Diocesan Fund, 180.00; Aged and Infirm Clergy Fund, 76.25; St. Luke's Hospital, 460.00; Poor Parishes within the Diocese, 162.00; Debt to the Bishop, 680.47. Total..... 1,740 77

General.—Bishop Randall's Diocese, \$128.40; Southern Clergy Fund, 175.00. Total..... 303 40

TOTAL OF OFFERINGS.....\$5,255 59

TO THE RIGHT REVEREND H. J. WHITEHOUSE, D. D., &c., &c.:

RIGHT REVEREND AND DEAR SIR—Our progress in Trinity Church during the past year has been, and, under existing circumstances, must still for some time continue to be, slow. The field, for various reasons, is difficult of cultivation, and one from which, if the husbandman expect a harvest, he must have “long patience for it.” Still there are tokens of improvement, such as an increasing interest in our Church service, a growing sense of individual responsibility, and a steady process of unification, all which, over and above their unknown and indirect influences for good, have already resulted in large and liberal offerings of personal effort, through the channel of organized parochial co-operation, on behalf of our sick and suffering poor.

The rapid extension of the city in a southerly direction, and the consequent removal of private residences to a greater distance from the business centre, necessitates some action in connection with our Church building, and I trust that ere long definite steps will be taken towards placing it in a situation more easily accessible to the great majority of the parishioners, and thus giving the Parish (what it appears never yet to have possessed,) a fixed and permanent basis. Such a movement on our part would, of course, leave the central portion of the city without an Episcopal Church; but why should not the Churchmen of the several city Parishes combine and purchase Trinity as a free Church, *pro bono publico*?

I remain, Right Rev. Sir, yours faithfully,

E. SULLIVAN.

Chillicothe, St. John's. - - *The Rev. W. Y. Johnson.*

Church Wardens—L. D. Ellsworth, Solomon Stowell.

Families, 16; Individuals not thus included, 25; Total of Souls, 100. Baptisms—Infants, 1. Confirmed, 10. Marriages, 2. Burials, 1. Communicants—Removed, 2. Present Number, 14.

Sunday School—Teachers: Male, 2; Female, 5; Total, 7.
 Scholars: Male, 14; Female, 28; Total, 42.
 Public Catechetical Instruction—Number Times, 20; Catechumens, 30.
 Holy Communion—Public: Sundays, 2.
 Morning Prayer—Sundays, 28. Evening Prayer—Sundays, 28.
 Sermons, 56. Lectures and other Addresses, 1.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$2.60; Sunday School Papers, 5.00; Sunday School Books, 10.00; Church Building, 260.50.
 Total.....\$278 10

Diocesan.—Diocesan Missions, \$2.00; Diocesan Fund, 14.00.
 Total..... 16 00

TOTAL OF OFFERINGS.....\$294 10

This Parish was organized in November last, and by some oversight the proper steps were not taken to have them placed on record with the County Court. This fact has come to my knowledge too late to remedy it in time for presentation to Convention for admission to union therewith. The Parish owes some four hundred dollars of church-building debt, which we hope to remove during this season. We have some repairs and improvements, though not large, yet altogether will tax the resources of the Parish to its utmost extent. But we hope with united and vigorous effort to meet all liabilities, if the blessing of the Great Head of the Church rest upon our endeavors in answer to our prayers.

We hope to set to work immediately to remedy our defective beginnings, so that, if we are prospered during the coming year, we may come with clean papers to the next Convention, and ask for admission and representation. As it is, we determined to do our duty as far as practicable, and forward our Report accordingly.

Danville, Holy Trinity. - The Rev. T. G. Carver, D. D.

Church Wardens—J. C. Winslow, A. S. Williams.

Families, 30; Individuals not thus included, 70; Total of Souls, 100.
 Baptisms—Infants, 2; Adults, 5; Total, 7.
 Confirmed, 2. Marriages, 8. Burials, 2.
 Communicants—Present Number, 25.
 Holy Communion—Public: Sundays, 9. Private, 2.
 Morning Prayer—Sundays, 45.
 Evening Prayer—Sundays, 30.
 Sermons, 45. Lectures and other Addresses, several.

CONTRIBUTIONS.

Parochial. —Alms at Holy Communion, \$13.00; For Sunday School, 25.00. Total.....	\$38 00
Diocesan. —Diocesan Fund.....	32 40
General. —Domestic Missions.....	50 00
TOTAL OF OFFERINGS.....	\$120 40

This Parish is united and active. It is now stronger in means than many with larger numbers, and it is confidently expected that as the population is rapidly increasing, so this Congregation will realize a speedy and considerable growth

This Parish has been without a Minister about one-fourth of the year. Our Sunday School, which has been suspended for some months, is now being reorganized, with fair prospects. Lay Reading was kept up while without a Minister, and Church open every Sunday.

Decatur, St. John's. - - - - - *Vacant.*

Church Wardens—Cyril Fuller, R. J. Young.

Families, 18; Individuals not thus included, 5; Total of Souls, 92.
 Baptisms—Infants, 7. Confirmed, 7. Marriages, 2. Burials, 5.
 Communicants—Present Number, 34.
 Sunday School—Teachers: Male, 2; Female, 7; Total, 9.
 Scholars: Male, 15; Female, 30; Total, 45.

Rev. Samuel D. Pulford resigned the Rectorship of this Parish in July last, and the undersigned is unable to find any data from which to make a complete report, as required by Canon XI.

CYRIL FULLER,
Senior Warden.

Dixon, St. Luke's. - - - *The Rev. Wm. H. Williams.*

Church Wardens—James K. Edsall, James A. Hawley.

Families, 50; Individuals not thus included, 30; Total of Souls, 160.
 Baptisms—Infants, 9; Adults, 1; Total, 10.
 Confirmed, 5. Marriages, 4. Burials, 5.
 Communicants—Admitted, 5; Received, 7; Removed, 4; Died, 5.
 Present Number, 50.
 Sunday School—Teachers: Male, 5; Female, 8; Total, 13.
 Scholars: Male, 25; Female, 50; Total, 75.
 Public Catechetical Instruction—Number Times, 20; Catechumens, 75.
 Holy Communion—Public: Sundays, 14; Other Days, 4; Total, 18.

Morning Prayer—Sundays, 52; Other Days, 18; Total, 70.
 Evening Prayer—Sundays, 51; Other Days, 20; Total, 71.
 Sermons, 136. Lectures and other Addresses, 20.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$167.00; For Plans for Church, 150.00; Donations in the Parish, 124.71; Contingent Expenses of Parish, 242.25 Total.....\$683 96

Diocesan.—Diocesan Missions, \$94.43; Diocesan Fund, 55.00; Aged and Infirm Clergy Fund, 9.10 Total..... 158 53

General.—For the Southern Church, \$20.00; Donation to the Rector, \$100.00. Total..... 120 00

TOTAL OF OFFERINGS.....\$962 49

I would report that nothing more has been done this year towards the erection of our contemplated new Church than to adopt and secure the plans. I have still continued to officiate at Grand Detour every alternate Sunday when the weather would permit.

The growth of the Parish during the past year has not been equal to my expectations; yet the attendance on the services shows a marked increase, and a growing interest, which will, I trust, through the influences of the ever Blessed Spirit, bring forth, in due season, much fruit to the honor and glory of God.

Dundee, St. James'. - - The Rev. Peter Arvedson.

Church Wardens—Samuel Wardlow, George Barnet.

Families, 13; Individuals not thus included, 5; Total of Souls, 57.

Baptisms—Infants, 3; Adults, 1; Total, 4.

Confirmed, 1. Marriages, 1.

Communicants—Removed, 5. Present Number, 27.

Sunday School—Teachers: Male, 1; Female, 5; Total, 6.

Holy Communion—Public: Sundays, 2.

Morning Prayer—Sundays, 6.

Evening Prayer—Sundays, 52; Other Days, 4; Total, 56.

Sermons, 61. Lectures and other Addresses, 1.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$2.74; Weekly Collections, 26.13; Extra Expenses, 20.00. Total.....\$48 87

Diocesan.—Diocesan Fund, 42.00; Aged and Infirm Clergy Fund, 2.00. Total..... 44 00

General.—Domestic Missions..... 2 00

TOTAL OF OFFERINGS.....\$94 87

RIGHT REVEREND FATHER IN GOD:

Though the statistics of this year do not, upon the face of them, compare very favorably with those of last year, there are in other ways evidences of an awakening to active Church work. The Sunday School has been revived, under the superintendence of Dr. E. F. CLEVELAND. The ladies of the Parish have organized a society for the cultivation of a more social feeling in the Parish, and for mutual encouragement in Church work; and Lay Reading, in the absence of the Minister, has also been inaugurated, with the consent of the Bishop, Dr. CLEVELAND officiating. St. James', Dundee, is thus far advanced as to sustain, without calling in any one from abroad, the regular morning and evening service every Lord's Day, though the Missionary in charge, on account of his work in St. John's, Algonquin, and at Harvard, can only supply them with a morning service every alternate Lord's Day. "We thank God and take courage," as respects this portion of our Missionary field.

PETER ARVEDSON,
Missionary in Charge.

Elgin, Redeemer. - - *John F. Beaty, Lay Reader.*

Church Wardens—John F. Beaty, Robert Vasey.

Families, 26; Individuals not thus included, 18; Total of Souls, 115.
Baptisms—Infants, 14.

Confirmed, 4.

Communicants—Admitted, 4; Received, 2; Removed, 3.
Present Number, 35.

Sunday School—Teachers: Male, 3; Female, 2; Total, 5.

Scholars: Male, 15; Female, 17; Total, 32.

Public Catechetical Instruction—Number Times, 6; Catechumens, 7.

Holy Communion—Public: Sundays, 5.

Morning Prayer—Sundays, 50; Other Days, 2; Total, 52.

Evening Prayer—Sundays, 50; Other Days, 6; Total, 56.

Sermons, 108.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$24.00; Alms at other times, 169.35. Total.... \$193 35

Diocesan.—Diocesan Missions, \$7.23; Diocesan Fund, 38.40.
Total..... 45 63

TOTAL OF OFFERINGS.....\$238 98

RIGHT REVEREND FATHER IN GOD:

Herewith, I send you the report of our Parish for the year last past; and I can only say that we work in faith—and having faith, *we work.*

Faithfully, your Son and Servant in Christ,

JNO. F. BEATY.

Evanston, St. Mark's. - - *The Rev. Thos. Lyle.*

(Resigned, 7th of January, 1869.)

Church Wardens—Charles Comstock, A. G. Wilder.

Families. 38.

Baptisms—Infants, 12; Adults, 4; Total, 16.

Confirmed, 10. Marriages, 1. Burials, 3.

Communicants—Received, 19; Removed, 10. Present Number, 40.

Sunday School—Teachers: Male, 3; Female, 3; Total, 6.

Scholars: Total, 40.

Holy Communion—Public: Sundays, 11.

Morning Prayer—Sundays, 52; Other Days, 5; Total, 57.

Evening Prayer—Sundays, 51; Other Days, 15; Total, 66.

Sermons, 100. Lectures and other Addresses, 8.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$21.48; Christmas Festival, 30.65; Charitable purposes, 9.50; All other purposes, 3,379.25.
Total \$3,440 88

Diocesan.—Diocesan Missions, \$9.30; Diocesan Fund, 43.20; Aged and Infirm Clergy Fund, 6.25. Total..... 58 75

General.—Domestic and Foreign Missions..... 12 80

TOTAL OF OFFERINGS.....\$3,512 43

This Parish has been without a Rector since June 7th, but we hope this will not continue long. We have had services, morning and evening, every Sunday since. The following Clergymen have officiated during the vacancy: Rev. Dr. ASHLEY, of Milwaukee; Rev. Dr. BENTON, of Cleveland, Ohio; Rev. WM. NEWTON, Rev. Mr. WALLACE, Rev. Mr. JACKSON, Rev. Mr. DUNN, and Rev. Mr. HUME. The Parish is in a healthy condition, and increasing in numbers. We are having accessions to more than counterbalance the removals.

CHARLES COMSTOCK,
Senior Warden.

Fairbury, ———. - *The Rev. John Wesley Osborne.*

Church Wardens—Moses Osman, William T. Stackpole.

Families, 7; Individuals not thus included, 41; Total of Souls, 59.

Baptisms—Infants, 4.

Communicants—Present Number, 9.

Holy Communion—Public: Sundays, 3.

Morning Prayer—Sundays, 9.

Evening Prayer—Sundays, 9.

Sermons, 18. Lectures and other Addresses, 3.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, for Domestic Missions.....\$6 95

TOTAL OF OFFERINGS.....\$6 95

From the first Service the congregation has steadily increased. We have rented "Morris Hall," which is fitted up very well, and we have no trouble from others, as the hall is only used by us. All we have to do is to labor in faith and patience. The Lord will surely bless us.

Farmington, Calvary. - - The Rev. Philander Chase.

Church Wardens—William Wilkinson, T. A. Warner.

Families, 15; Individuals not thus included, 10; Total of Souls, 60.

Baptisms—Infants, 1.

Marriages, 1.

Communicants—Removed, 1. Present number, 23.

Sunday School—Teachers: Male, 1; Female, 3; Total, 4.

Scholars: Male, 6; Female, 11; Total, 17.

Holy Communion—Public: Sundays, 4. Private, 3.

Morning Prayer—Sundays, 15.

Evening Prayer—Sundays, 12.

Sermons, 26.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion..... \$3 00

Diocesan.—Diocesan Missions, \$11.80; Diocesan Fund, 20.00.

Total..... 31 80

TOTAL OF OFFERINGS.....\$34 80

I have to state that after my report at the last Convention, I continued to give one-half my time to Onarga, until February, at which time I commenced my visits to Farmington. This accounts for the fact that there are less services reported than Sundays since the Convention.

Of the state of the Parish, I have nothing special to report. The few zealous Church people who have, by God's grace, kept their lights trimmed and their lamps burning, have doubtless been sustained for a purpose, the fruits of which are not yet apparent, but which will, in His own good time, be made manifest.

I have to report for Onarga, besides the services held from September to February, with a few omissions occasioned by sickness in my family, the admission of nearly the entire class of seventeen or eighteen to their first Communion, and shortly thereafter, the marriage of one, and the funeral of another—whom I had married a few months previ-

ous. Thus, while we are called to rejoice with those that do rejoice, as well as weep with those that weep, we cannot but bless God who has inclined the hearts of these young people to seek Him in His own appointed sacraments, and, whether for life or for death, had chosen Him for their portion.

Farm Ridge, St. Andrew's. - The Rev. H. T. Hiester.

Church Wardens—Beebe Clark, John Yocum.

Families, 18; Individuals not thus included, 10; Total of Souls, 110.

Baptisms—Infants, 3. Confirmed, 1. Marriages, 1. Burials, 3.

Communicants—Admitted, 1; Removed, 11; Died, 1.

Present Number, 30.

Sunday School—Teachers: Male, 3; Female, 5; Total, 8.

Scholars: Male, 29; Female, 24; Total, 53.

Public Catechetical Instruction—Number Times, 8.

Holy Communion—Public: Sundays, 11.

Morning Prayer—Sundays, 52; Other Days, 4; Total 56.

Evening Prayer—Sundays, 12.

Sermons, 68.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$39.45; For Sunday School, 13.00; For Altar and Lectern, 87.10. Total.....\$139 55

Diocesan.—Diocesan Fund..... 40 00

General.—Foreign Missions..... 5 00

TOTAL OF OFFERINGS.....\$214 55

During the past year this Parish has suffered greatly by the removal of families and Communicants to other sections of the county. As the Parish is a rural one, and their places have not been supplied by Church families, recovery from these losses must necessarily be slow, and in the meanwhile the pecuniary loss be severely felt by those who are still struggling in their isolation to maintain the services, "faint, yet pursuing."

Freeport, Zion. - - The Rev. William J. Johnstone.

Church Wardens—Thomas Webster, Daniel S. Brewster.

Families, 70; Individuals not thus included, 15; Total of Souls, 350.

Baptisms—Infants, 17; Adults, 9; Total, 26.

Confirmed, 21. Marriages, 1. Burials, 3.

Communicants—Admitted, 21; Received, 7. Present Number, 95.

Sunday School—Teachers: Male, 5; Female, 12; Total, 17.
Scholars, 90.

Public Catechetical Instruction—Number Times, 12; Catechumens, 90.

Holy Communion—Public: Sundays, 13; Other Days, 1; Total, 14.
Private, 1.

Morning Prayer—Sundays, 52.

Evening Prayer—Sundays, 50; Other Days, 54; Total, 104.

Sermons, 92. Lectures and other Addresses, 38.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$27.02; Collections for Incidental Expenses, 137.38; Sunday School Offerings, 71.49; Collected for Church Furniture, &c., 205.10; Collected in behalf of Sunday School, 153.38. Total.....\$594 37

Diocesan.—Diocesan Missions, \$97.20; Diocesan Fund, 80.00; Aged and Infirm Clergy Fund, 8.31. Total..... 185 51

General.—Domestic Missions, for Bishop Whipple, \$27.50; Foreign Missions, 10.00; Missions to Freedmen, 8.35; Bible and Prayer Book Society, 6.60; Society for Increase of Ministry, 6.40; Other General Purposes, 14.82. Total..... 73 67

TOTAL OF OFFERINGS.....\$853 55

Galena, Grace. - - - *The Rev. Samuel Edson.*

(Resigned, September 1.)

Church Wardens—Frederick Stahl, Richard Seal.

Families, 55; Individuals not thus included, 5; Total of Souls, 240.

Baptisms—Infants, 9. Marriages, 1. Burials, 3.

Communicants—Removed, 8. Present Number, 76.

Sunday School—Teachers: Male, 3; Female, 11; Total, 14.

Public Catechetical Instruction—Number Times, 52.

Holy Communion—Public: Sundays and Great Feasts, 16.

Morning Prayer—Sundays, 51; Other Days, 29; Total, 80.

Evening Prayer—Sundays, 49; Other Days, 17; Total, 66.

Sermons, 108. Lectures and other Addresses, 15.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$68.85; Sunday Collections, 100.00; Sunday School Offerings, 68.25; Ladies' Society, 100.00. Total.....\$337 10

Diocesan.—Diocesan Missions, \$100.00; Diocesan Fund, 90.00; Aged and Infirm Clergy Fund, 8.80. Total..... 198 80

General.—Domestic Missions, \$25.35; Society for Increase of Ministry, 22.00; For Freedmen, 2.00. Total..... 47 35

TOTAL OF OFFERINGS.....\$583 25

Galesburg, Grace. - - The Rev. F. W. Boyd, D. D.

Families, 75.

Baptisms, 44.

Confirmed, 14. Marriages, 3. Burials, 4.

Communicants—Admitted, 58. Present Number, 75.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$83.17; Organist and Choir, 300.00; Board for Rector, 300.00; Incidentals, 150.00; Introducing Gas, 100.00; Christmas Presents, 50.00. Total.....\$983 17

TOTAL OF OFFERINGS.....\$983 17

A very urgent call to another Diocese, in which the disinterested judgment of my Bishop coincided with my own, has obliged me to leave this interesting field of labor, with great reluctance, and earnest prayers for God's continued blessings upon the labors of my successor.

Geneseo, Trinity. - - - - -

Church Wardens—Willis Hinman, Robert Flint.

Families, 25; Individuals not thus included, 20; Total of Souls, 125.

Baptisms—Infants, 3.

Marriages, 1.

Communicants—Removed, 10. Present Number, 30.

Sunday School—Teachers: Male, 4; Female, 4; Total, 8.

Scholars: Male, 12; Female, 20; Total, 32.

Holy Communion—Public: Sundays, 4.

Morning Prayer—Sundays, 20; Other Days, 1; Total, 21.

Evening Prayer—Sundays, 18; Other Days, 1; Total, 19.

Sermons, 10.

The Parish has been without a Rector since Easter, and the details of the Parochial Report are on that account somewhat imperfect, and, in the absence of a Parish Register, have been mainly furnished from the last Conventional Report to the Bishop, aided, as much as could be, by the memory of the Wardens and Vestrymen in relation to the changes which have taken place during the vacancy of the Parish.

The Rev. WILLIAM E. WALKER, of the Diocese of Wisconsin, has accepted an unanimous call to the Rectorship, and will take charge of the Parish during the present month. Salary, \$950, and use of a house as a rectory.

WILLIS HINMAN,

ROBT. FLINT,

Wardens.

Geneva, St. Mark's. - - - *The Rev. Wm. Greene.*

Church Wardens—J. F. Warren, B. F. Towner.

Families, 31; Individuals not thus included, 8; Total of Souls, 112.
 Baptisms—Infants, 2; Adults, 2; Total, 4.
 Confirmed, 4. Marriages, 4. Burials, 5.
 Communicants—Admitted, 3; Removed, 8; Died, 1.
 Present Number, 37.
 Sunday School—Teachers: Male, 2; Female, 2; Total, 4.
 Scholars: Male, 5; Female, 9; Total, 14.
 Holy Communion—Public: Sundays, 11; Other Days, 2; Total, 13.
 Morning Prayer—Sundays, 48.
 Evening Prayer—Sundays, 48; Other Days, 16; Total, 64.
 Sermons, 96. Lectures and other Addresses, 9.

CONTRIBUTIONS.

Diocesan.—Diocesan Missions, \$11.39; Diocesan Fund, 27.00.
 Total.....\$38 39
TOTAL OF OFFERINGS.....\$38 39

The congregation is quite scattered, and the number of children small; but as the population of the village grows, there is no reason to doubt that the strength of the Parish and Sunday School will grow with it. We have lost some very valuable communicants by removal, but others, who had almost ceased to hope for the presence of a Clergyman, have taken their places.

The Rector officiated at St. Charles, on Sunday afternoons, till late in the fall, and spent three Sundays recently with the earnest little band of Churchmen at Fulton, on the Mississippi.

The new church edifice was opened for Divine worship on Easter day; cost, \$8,000.

Gillespie, St. John's. - - - _____

Church Wardens—Benj. L. Dorsey, Richard E. Dorsey.

Families, 7; Individuals not thus included, 6; Total of Souls, 35.
 Communicants—Received, 1. Present Number, 10.
 Sunday School—Teachers: Male, 1; Female, 4; Total, 5.
 Scholars: Male, 8; Female, 10; Total, 18.

CONTRIBUTIONS.

Parochial.—Sunday School Instruction Books.....\$8 50
TOTAL OF OFFERINGS.....\$8 50

Gilman, ———. - - - The Rev. John Wesley Osborne.

Families, 6; Individuals not thus included, 47; Total of Souls, 67.

Baptisms—Infants, 1; Adults, 1; Total, 2.

Communicants—Admitted, 1; Received, 2; Died, 1.

Present Number, 8.

Holy Communion—Public: Sundays, 4; Other Days, 1; Total, 5.
Private, 1.

Morning Prayer—Sundays, 13. Evening Prayer—Sundays, 13.

Sermons, 26. Lectures and other Addresses, 6.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion.....\$8 60

General.—Domestic Missions..... 1 40

TOTAL OF OFFERINGS.....\$10 00

We worship in Brasee's Hall, which we have rented for the purpose. The congregation is good, and much interested in the service.

Grand Detour, St. Peter's. - - - The Rev. W. H. Williams.

Church Wardens—John Pankhurst, S. Pankhurst.

Communicants—Present Number, 12.

Sunday School—Teachers: Male, 3; Female, 5; Total, 8.

Scholars, Male, 10; Female, 15; Total, 25.

Holy Communion—Public: Sundays, 3.

Evening Prayer—Sundays, 1.

Sermons, 20.

CONTRIBUTIONS.

General.—Donation to the Southern Church.....\$4 00

TOTAL OF OFFERINGS.....\$4 00

The collection taken up on each Sunday is appropriated towards paying the necessary incidental expenses. The services are conducted on the Free Church system.

Harlem, Christ. - - - - -

Church Wardens—John S. Quick, John H. S. Quick.

Families, 24; Individuals not thus included, 17; Total of Souls, 137.

Baptisms—Infants, 4; Adults, 1; Total, 5.

Marriages, 1.

interest manifested among all of our people. The services are well and increasingly attended. Every aspect of the work here is full of promise and encouragement.

There have been no special collections taken during the year. All of the moneys collected have been used in defraying the current expenses of the Parish—the burdens incident to building and getting the Parish under way requiring every thing our people were able to give.

Since the report of last year, the church edifice has been entirely completed and furnished, and the grounds graded and fenced, at a total cost of about \$11,500. There remains now a debt of about \$4,000.

Jacksonville, Trinity. - - The Rev. I. L. Townsend.

Church Wardens—Henry Stryker, Isaac L. Morrison.

Families, 60; Individuals not thus included, 6; Total of Souls, 250.

Baptisms—Infants, 13; Adults, 6; Total, 19.

Confirmed, 17. Marriages, 4. Burials, 6.

Communicants—Admitted, 17; Received, 16; Removed, 5; Died, 1.
Present Number, 104.

Sunday School—Teachers: Male, 4; Female, 8; Total, 12.

Scholars: Male, 31; Female, 43; Total, 74.

Public Catechetical Instruction—Number Times, 7.

Holy Communion—Public: Sundays, 13; Other Days, 2; Total, 15.
Private, 2.

Morning Prayer—Sundays, 42; Other Days, 45; Total, 87.

Evening Prayer—Sundays, 40; Other Days, 12; Total, 52.

Sermons, 57. Lectures and other Addresses, 4.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$23.81; Sunday School, 60.60; Parish Library, 45.90. Total.....\$130 31

Diocesan.—Diocesan Missions, \$59.35; Diocesan Fund, 96.00; Aged and Infirm Clergy Fund, 16.50; St. Andrew's Mission, Mar-seilles, 5.00; Bonded Debt, 88.03. Total..... 264 88

General.—Domestic Missions, \$14.60; Foreign Missions, 10.45; Home Missions to Colored People, 16.91; New York Bible and C. P. Book Society, 11.00; Nashotah, 24.13; Hawaiian Church Mission, 4.60; St. Mark's Church, Dalton, Georgia, 4.60; Church of the An-nunciation, New Orleans, 4.60; Destitute Clergymen, 10.00.

Total..... 100 89

TOTAL OF OFFERINGS.....\$496 08

The present Rector entered on his duties November 26th, 1868. The items given above date from that time.

Jerseyville, ———. - - - The Rev. George Gibson.

Families, 16; Individuals not thus included, 10; Total of Souls, 75.
 Baptisms—Infants, 1; Adults, 2; Total, 3.
 Confirmed, 7. Marriages, 3. Burials, 1.
 Communicants—Admitted, 8; Received, 2; Removed, 5.
 Present Number, 18.
 Sunday School—Teachers: Male, 2; Female, 6; Total, 8.
 Scholars: Total, 35.
 Public Catechetical Instruction—Number Times, At each service.
 Holy Communion—Public: Sundays, 10; Other Days, 3; Total, 13.
 Morning Prayer—Sundays, 20; Other Days, 12; Total, 32.
 Evening Prayer—Sundays, 20; Other Days, 15; Total, 35.
 Sermons, 46. Lectures and other Addresses, 10.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$19.28; Church Fund, 275.00; Sunday School and General Parish Purposes, 78.39.
 Total.....\$372 67

Diocesan.—Diocesan Missions, \$4.80; Aged and Infirm Clergy Fund, 3.25. Total..... 8 05

General.—Domestic Missions, at Memphis, Tennessee, \$4.70; Foreign Missions, Easter Offering, Nashotah, 6.90. Total.. 11 60

TOTAL OF OFFERINGS.....\$392 32

Regular services were begun at Jerseyville, in conjunction with Carrollton, in November last. The Rev. Messrs. ABBOTT and DRESSER had held occasional services during the previous summer, and the former presented a class for confirmation. The work has since been sustained with great interest by those who desire the influence and power of the Church to be extended among them, believing that its interest in good law and order is the only check against much of the licentiousness of the times. Here, as in nearly all our Western towns and cities, the Church after every other Christian denomination has been planted; and it is a somewhat singular fact that among these bodies are Churchmen who have helped to make them what they are, and oftentimes we find them chief officers and supporters. It may be worth inquiring why it is so; why these Churchmen have thrown in their influence and time and money to build up bodies opposed to the Church, and have done nothing for the Church; why, as in many instances, when the Church had as fair representation and prospect for starting as its opponents, these men were drawn away to help others, when they could or should have drawn them to the Church? It is a lamentable fact, that the Church should overcome by vigorous teaching.

Joliet, Christ. - - - *The Rev. Charles A. Gilbert.*

Church Wardens—R. P. Denker, B. H. Cheney, M. D.

Families, 85; Individuals not thus included, 14; Total of Souls, 358.

Baptisms—Infants, 9; Adults, 5; Total, 14.

Confirmed, 10. Marriages, 6. Burials, 7.

Communicants—Admitted, 16; Received, 3; Removed, 16; Died, 1.
Present Number, 107.

Sunday School—Teachers: Male, 1; Female, 8; Total, 9.

Scholars: Male, 17; Female, 29; Total, 46.

Public Catechetical Instruction—Number Times, 15; Catechumens, 28.

Holy Communion—Public: Sundays, 12; Other Days, 3; Total, 15.
Private, 1.

Morning Prayer—Sundays, 51; Other Days, 7; Total, 58.

Evening Prayer—Sundays, 48; Other Days, 21; Total, 69.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$59.84; Offerings of the Sunday School, 34.49; Parochial Expenses, 629.01; Organ for the Church, 1,267.88. Total.....\$1,991 22

Diocesan.—Diocesan Missions, \$89.63; Diocesan Fund, 105.00; Aged and Infirm Clergy Fund, 7.00; St. Andrew's Church, Mar- seilles, Illinois, 16.50. Total.... 218 13

General.—Society for Increase of the Ministry..... 50 10

TOTAL OF OFFERINGS.....\$2,259 45

A good organ, built by WM. JOHNSON, Westfield, Mass., at a cost of \$1,475.00, has been purchased and nearly paid for. For this, we are indebted to the efforts of the ladies of the Parish.

The number of removals to other Parishes has been unusually large, while the number received from other Parishes has been only three. The result of the year's work presents the Parish with a number of Communicants one less than that of the preceding year.

Kankakee, St. Paul's. - *The Rev. Duane S. Phillips.*

Church Wardens—William Sibley, Emory Cobb.

Families, 53; Individuals not thus included, 28; Total of Souls, 240.

Baptisms—Infants, 12; Adults, 13; Total, 25.

Confirmed, 22. Marriages, 7. Burials, 1.

Communicants—Admitted, 17; Received, 2; Removed, 16; Died, 1.
Present Number, 65.

Sunday School—Teachers: Male, 4; Female, 10; Total, 14.

Scholars: Male, 61; Female, 68; Total, 129.

Public Catechetical Instruction—Number Times, 40; Catechumens, 175.
 Holy Communion—Public: Sundays, 12; Other Days, 1; Total, 13.
 Morning Prayer—Sundays, 50; Other Days, 10; Total, 60.
 Evening Prayer—Sundays, 50; Other Days, 45; Total, 95.
 Sermons, 112. Lectures and other Addresses, 48.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$93.73; Current Expenses for Music, 510.00; Sexton, Fuel, &c., 300.00; Repairs, Insurance, &c., 75.00; Sunday School, 198.49. Total.....\$1,177 22

Diocesan.—Diocesan Missions, \$64.00; Diocesan Fund, 75.60; Aged and Infirm Clergy Fund, 4.35; Assessment on Bonded Debt, 5.82. Total..... 149 77

General.—For Poor Churches at the South, (Lenten Savings of the Sunday School)..... 48 15

TOTAL OF OFFERINGS.....\$1,375 14

I have, by the blessing of God, again to report the continued prosperity of this Parish. The preceding report indicates only a part of the work we have been privileged to do here for Christ and His Church. St. Paul's School, which has now been established a year, is in successful operation, and has numbered during that time about two hundred different pupils. It is under the control of the Rector and five other instructors, all of whom are doing what they can to make it carefully religious and churchly in its influence. Many of our class for confirmation were young men connected with this school, who had not been reared in the Church.

I have continued the work at our mission in Momence, as I have been able. Seven adults and six children have been baptized by me there, and eleven presented for confirmation. The Communicants now number twenty-one. The corner stone of a church edifice (to cost \$8,000,) was laid in June last; half a block of valuable land has been secured, and nearly \$4,000 raised by subscription for the building. A Sunday School and service (lay reading and otherwise,) are held every Lord's Day. This is a very promising field of labor, and deserves the interest and assistance of the Church at large.

Kankakee Co., St. Anne. - The Rev. C. B. Guillemont.

Church Wardens—Laurent Chaillé, Antoine Massé.

Families, 30; Individuals not thus included, 7; Total of Souls, 159.

Baptisms—Infants, 18.

Confirmed, 20. Marriages, 4. Burials, 2.

Communicants—Admitted, 12; Received, 5; Removed, 2; Died, 1.

Present Number, 59.

Sunday School—Teachers: Male, 2; Female, 1; Total, 3.
 Scholars: Male, 19; Female, 15; Total, 34.
 Public Catechetical Instruction—Number Times, 25; Catechumens, 30.
 Holy Communion—Public: Sundays, 12; Other Days, 2; Total, 14.
 Private, 1.
 Morning Prayer—Sundays, 52; Other Days, 7; Total, 59.
 Evening Prayer—Sundays, 15; Other Days, 12; Total, 27.
 Sermons, 69.

CONTRIBUTIONS.

Diocesan.—Diocesan Missions.....	\$2 00
General.—Domestic Missions.....	5 50
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TOTAL OF OFFERINGS.....	\$7 50

Considering the great scattering of our families, the quasi-needy condition of most of them, and also the restless efforts in any way of the sects around us, the result for the past Conventional year is quite encouraging, and we thank the Lord for it.

The visitation, so long expected, of our good and beloved Bishop has been like a blessed dew, bringing to the hearts freshness, and a new vigor.

Had it not been for the very bad state of the roads at that time, thirty candidates, instead of twenty present, should have received the apostolic rite of confirmation.

Some improvements have been made in our humble church building: a new communion table; chancel and pews painted, walls whitened, etc.; a trifle for many others—much for people hard-toiling for daily bread.

It remains, what is more acceptable to God than gold or silver, and for which we shall pray and labor: to adorn His house with living stones; with hearts full of Christian faith and love, and souls all devoted to glorify their great Author, Benefactor and Saviour.

Kewanee, St. John's. - The Rev. William Thompson.

Church Wardens—R. P. Parrish, E. V. Bronson.

Families, 48; Individuals not thus included, 15; Total of Souls, 255.
 Baptisms—Infants, 8; Adults, 12; Total, 20.
 Confirmed, 11. Marriages, 4. Burials, 9.
 Communicants—Admitted, 10; Removed, 7. Present Number, 80.
 Sunday School—Teachers: Male, 5; Female, 5; Total, 10.
 Scholars: Male, 35; Female, 40; Total, 75.
 Public Catechetical Instruction—Number Times, 52; Catechumens, 75.
 Holy Communion—Public: Sundays, 12; Other Days, 1; Total, 13.
 Private, 1.

Morning Prayer—Sundays, 52; Other Days, 10; Total, 62.
 Evening Prayer—Sundays, 52; Other Days, 59; Total, 111.
 Sermons, 100. Lectures and other Addresses, 59.

CONTRIBUTIONS.

Parochial.—Sunday School Library, \$119.00; Incidental Expenses, 200.00; Repairs and Improvements, 100.00. Total...\$419 00

Diocesan.—Diocesan Missions, \$30.00; Aged and Infirm Clergy Fund, 8.00. Total..... 38 00

General.—American Church Missionary Society, \$10.00; Foreign Missions, 34.00; Evangelical Education Society, 7.00. Total. 51 00

TOTAL OF OFFERINGS.....\$508 00

Knoxville, St. John's. - - The Rev. C. W. Leffingwell.

Church Wardens—William Hester, John Babington.

Families, 12; Individuals not thus included, 12; Total of Souls, 80.

Baptisms—Infants, 4; Adults, 6; Total, 10.

Confirmed, 7.

Communicants—Admitted, 6. Present Number, 25.

Sunday School—Teachers: Female, 7.

Scholars: Male, 8; Female, 40; Total, 48.

Public Catechetical Instruction—Number Times, 6.

Holy Communion—Public: Sundays, 12. Private, 2.

Morning Prayer—Sundays, 40; Other Days, 2; Total, 42.

Evening Prayer—Sundays, 50; Other Days, 20; Total, 70.

Sermons, 40. Lectures and other Addresses, 60.

CONTRIBUTIONS.

Parochial.—Church Debt and Expenses, \$613.80; Sunday School, 64.00. Total.....\$677 80

Diocesan.—Diocesan Missions, \$27.00; Aged and Infirm Clergy Fund, 5.00. Total..... 32 00

General.—Bible and Prayer Book Society, 4.00; Foreign Missions, 6.65; Southern Relief, 7.00; Church in Tennessee, 3.00; Education (Nashotah 12.00, and Society for Increase of Ministry, 6.00), 18.00. Total. 38 65

TOTAL OF OFFERINGS.....\$748 45

The revenue of this Parish is raised by voluntary offerings on the Lord's Day, and devoted to the payment of the debt on the church building, which now amounts to about a thousand dollars.

Lacon, St. John's. - - - - -

Church Wardens— F. H. Stire, L. C. Rose.

Families, 3; Individuals not thus included, 1; Total of Souls, 8.
 Communicants— Removed, 2.

We have had no Minister for the past year—in fact, no organization. There are only two male members left in this place, and it is impossible to keep the Church open. These are facts we very much regret.

F. H. STIRE,
Senior Warden.

Lewistown, St. James'. - - The Rev. Philip McKim.

Church Wardens—S. C. Judd, D. W. C. Bryant.

Families, 24; Individuals not thus included, 14; Total of Souls, 120.
 Baptisms—Infants, 7; Adults, 10; Total, 17.
 Confirmed, 12. Marriages, 1. Burials, 1.
 Communicants—Admitted, 18; Received, 3; Removed and Dropped, 8;
 Died, 1. Present Number, 27.
 Sunday School—Teachers: Male, 4; Female, 6; Total, 10.
 Scholars: Total, 68.
 Public Catechetical Instruction—Number Times, 52; Catechumens, 48.
 Holy Communion—Public: Sundays, 13; Other Days, 1; Total, 14.
 Private, 5.
 Morning Prayer—Sundays, 52; Other Days, 46; Total, 98.
 Evening Prayer—Sundays, 52; Other Days, 3; Total, 55.
 Sermons, 98. Lectures and other Addresses, 61.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$75.93; Repairs to Furnace, 42.50. Guttering, 34.00; Organ, 200.00; Sunday School Papers, 13.50; Labor, 23.50; Poor, 2.45; Prize Books, 13.75; Wine, 6.75; Sexton, Fuel, Light, and Sunday School purposes, 88.40. Total. \$500 78

Diocesan.—Diocesan Missions, \$3.70; Diocesan Fund, 22.80; Aged and Infirm Clergy Fund, 3.35; Southern Clergy, 8.80.
 Total..... 38 65

TOTAL OF OFFERINGS.....\$539 43

The services have been regularly and fully sustained in this Parish the past Conventional year. All the Festivals and Fasts of the Church have been celebrated. The Sunday congregations

have been large generally, and there is a perceptible and steady growth in the attendance. I would refer to the above Report for the details of our Parish work. In addition to the regular services in this place, I have visited Canton, Farmington, Elmwood, Knoxville, and Robin's Nest, officiating at these places, with the exception of Canton, where, for want of means to pay for the use of a hall, no services could be held. There are a few candidates for baptism and confirmation in the Parish. Sixteen of the twenty-one confirmed the past twelve months have been drawn from the sects around us. To God we give the praise for what has been accomplished in this portion of His vineyard.

Limestone, Christ. - *The Rev. Philander Chase.*

Church Wardens—James Clark, John Pritchard.

Families, 25; Individuals not thus included, 25; Total of Souls, 100.

Baptisms—Adults, 1.

Confirmed, 7. Marriages, 2. Burials, 5.

Communicants—Admitted, 3; Removed, 5; Died, 1.

Present Number, 32.

Sunday School—Teachers: Male, 1; Female, 4; Total, 5.

Scholars: Male, 23; Female, 22; Total, 45.

Holy Communion—Public: Sundays, 4; Other Days, 1; Total, 5.

Morning Prayer—Sundays, 22; Other Days, 3; Total, 25.

Evening Prayer—Sundays, 20.

Sermons, 45. Lectures and other Addresses, 5.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$13.70; Cabinet Organ, 100.00. Total.....\$113 70

Diocesan.—Diocesan Missions..... 29 65

TOTAL OF OFFERINGS.....\$143 35

I have to report a gradual increase in our regular congregations, until our house is barely able to seat those who may be called our regular attendants.

The Congregation have purchased a new cabinet organ, and hope to erect a small tower and have a bell before another year. The freedom from anything like discord, and the increasing attentiveness of the young, has given me much encouragement that God, who inclines their hearts to seek after Him, will bless us with the ingathering of their souls into His fold.

Lockport, St. John's. - The Rev. W. H. Cooper, D.D.

Church Wardens—John Griswold, Hiram Norton.

Families, 26; Individuals not thus included, 12; Total of Souls, 104.

Baptisms—Infants, 7. Marriages, 1. Burials, 5.

Communicants—Received, 2; Removed, 5; Present Number, 29.

Sunday School—Teachers: Male, 2; Female, 7; Total, 9.

Scholars: Male, 14; Female, 24; Total, 38.

Public Catechetical Instruction—Catechumens, 38.

Holy Communion—Public: Sundays, 12.

Morning and Evening Prayer—Sundays, 101; Other Days, 12; Total, 113.

Sermons, 101. Lectures and other Addresses, 20.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion (above special appropriations), \$7.31; Sunday School Library, 21.83; Improvements about Parsonage, 125.00; E. R. Society for Northwest, 16.89; "Missionary Echo," etc., 7.00. Total... \$178 03

Diocesan.—Diocesan Missions..... 4 49

General.—Relief of Poor Clergymen, \$6.00; "Parish Visitor," 2.84; American Bible Society, 10.21. Total..... 19 05

TOTAL OF OFFERINGS.....\$201 57

Manhattan, St. Paul's. - - The Rev. Samuel Cowell.

Church Wardens—John Young, Edward Crafts.

Families, 10; Total of Souls, 44.

Baptisms—Infants, 2.

Communicants—Present Number, 20.

Holy Communion—Public: Sundays, 6.

Morning Prayer—Sundays, 36.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion.....\$13 84

Diocesan.—Diocesan Missions, \$10.00; Diocesan Fund, 4.63.

Total..... 14 63

TOTAL OF OFFERINGS.....\$28 47

Marengo, Advent. - - The Rev. John Cauch.

Marriages, 1. Burials, 1.

The condition of this Parish is about the same as at last Report. Having no place to hold services, there have been none during the past

Conventional year. All my ministerial services in the Parish are included in one marriage and one funeral. During the year, by request of the Wardens and Vestry, I have read prayers and preached in Trinity Church, Belvidere, twenty-six times; also at Emmanuel Church, Rockford, I have read Service and preached twice; and also at St. James', Dundee, I have read Prayers and preached once.

Marseilles, St. Andrew's. - The Rev. Erastus De Wolf.

Church Wardens—William C. Tillson, Henry J. Waite.

Families, 17; Individuals not thus included, 10; Total of Souls, 71.

Baptisms—Infants, 2.

Marriages, 4.

Communicants—Received, 12; Removed, 2. Present Number, 25.

Sunday School—Teachers: Male, 3; Female, 3; Total, 6.

Scholars: Male, 14; Female, 20; Total, 34.

Holy Communion—Public: Sundays, 10; Other Days, 2; Total, 12.

Private, 3.

Morning Prayer—Sundays, 48; Other Days, 6; Total, 54.

Evening Prayer—Sundays, 40; Other Days, 19; Total, 59.

Sermons, 76. Lectures and other Addresses, 20.

Throughout the Convention year just closing, as a Parish, we have been forcibly reminded, and that daily, that we belong to the Church Militant. At the time of the meeting of our last Diocesan Convention we, as a Mission, were scarcely one year old, and yet we were passing through the ordeal of church building. Owing to the fact that many outside pledges were only partially redeemed, and some of them not at all, we were left considerably in debt. To add to our burden, which was already very great, for some, to us, as yet unaccountable reason, we were dropped by the Missionary Board. Thus, with a debt pressing hard upon them, and compelled to make up, in part, at least, for the loss of the Missionary Stipend, it has been utterly impossible for my devoted little flock to contribute one dollar to outside objects. From the opening of the new Church, in November last, we introduced what is known as the "Envelope System." It has worked well, having increased during the year from an average of five dollars to about ten dollars per week. Notwithstanding all our trials and tribulations, I am happy to state that things are improving, and we feel confident that there is a bright future for St. Andrew's, Marseilles. The unsurpassed water power of Marseilles is fast being brought into requisition for all kinds of manufacturing purposes, and hence the town is growing rapidly, and the Church is increasing in numbers and interest in a corresponding ratio.

Mendon, Zion. - - - *The Rev. Wm. M. Reynolds.*

Church Wardens—Eli Banks, Samuel Haney.

Families, 33; Individuals not thus included, 10; Total of Souls, 163.

Baptisms—Infants, 2; Adults, 1; Total, 3.

Confirmed, 14. Burials, 2.

Communicants—Admitted, 6; Received, 2; Removed, 3.

Present Number, 40.

Sunday School—Teachers: Male, 7; Female, 7; Total, 14.

Scholars: Male, 34; Female, 72; Total, 106.

Public Catechetical Instruction—Number Times, 6; Catechumens, 20.

Holy Communion—Public: Sundays, 6.

Morning Prayer—Sundays, 23.

Evening Prayer—Sundays, 20; Other Days, 2; Total, 22.

Sermons, 43. Lectures and other Addresses, 6.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$5.00; Sunday School, 118.00. Total.....\$123 00

Diocesan.—Diocesan Missions, \$28.00; Diocesan Fund, 42.00; Aged and Infirm Clergy Fund, 5.00. Total..... 75 00

General.—For Bible and Prayer Book Society..... 3 00

TOTAL OF OFFERINGS.....\$201 00

This Parish has been considerably strengthened during the past year by the accession of new members. A class of *fourteen* was confirmed by the Bishop at his last visitation, and several families have been received from other Parishes in the East. The attendance at Church, when the roads were at all passable, has been good, and our little church often overflowing. The great want is still a house of dimensions sufficient for the congregation. With this, the Parish would undoubtedly soon become self-supporting, and able to have the entire services of its Rector. But its means are not yet adequate to the erection of such a church as is here needed, many of the members being in very limited circumstances—recent emigrants from Europe or more Eastern States.

Metamora, Christ. - - - *The Rev. A. B. Russell.*

Church Wardens—Charles Rich, Dr. J. M. Clark.

Families, 8.

Communicants—Present Number, 13.

Holy Communion—Public: Sundays, 4.

Evening Prayer—Number Times, 11.
 Sermons, 11.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion..... \$9 00

TOTAL OF OFFERINGS.....\$175 00

Hopeful for the future; full congregations, and manifestly increasing interest in whatever relates to the Church; anxious for more frequent services, which they ardently hope to enjoy, when, by the completion of the railroad, the town shall acquire greater prosperity. After years of destitution of the services of the Church, they find themselves too much weakened to do more than they are doing at present, except to keep the church property in repair. Any arrearages to the Diocese would be, for the present, beyond their ability to liquidate.

The utmost harmony and unanimity pervades this little flock—and it is always with great pleasure I visit them, doing hopefully and trustfully what I can for their spiritual good.

Naperville, St. John's. - The Rev. J. Taylor Chambers.

Church Wardens—S. P. Stevens, James G. Wright.

Families, 25; Individuals not thus included, 60; Total of Souls, 150.

Baptisms—Infants, 2; Adults, 5; Total, 7.

Confirmed, 10. Burials, 1.

Communicants—Admitted, 14; Received, 11. Present Number, 67.

Sunday School—Teachers: Male, 3; Female, 6; Total, 9.

Scholars: Male, 44; Female, 57; Total, 101.

Public Catechetical Instruction—Number Times, 52; Catechumens, 101.

Holy Communion—Public: Sundays, 19; Other Days, 5; Total, 24.

Morning Prayer—Sundays, 52; Other Days, 43; Total, 95.

Evening Prayer—Sundays, 64; Other Days, 70; Total, 134.

Sermons, 106. Lectures and other Addresses, 30.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$45.47; Building Fund (for Rectory), 592.12; Incidental Expenses, 149.60; Sunday School Offerings, 102.39; Special Offerings, 130.00; Sunday School Papers, etc., 14.35. Total.....\$1,033 93

Diocesan.—Diocesan Missions, \$43.62; Diocesan Fund, 52.80; Aged and Infirm Clergy Fund, 9.65; Bonded Debt, in full, 33.78; St. Luke's Hospital, Chicago, 25.00. Total..... 164 85

General.—Domestic Missions (Soldiers of Miss. Army) 6 50

TOTAL OF OFFERINGS.....\$1,205 28

The services, as reported last year, have been regularly performed, except that service at Lisle Station has been held but once a month. On the afternoon of Trinity Sunday, an attentive congregation was present at a service held at Downer's Grove, since when another service has been held.

An appropriate Lectern and Credence have been added to the furniture of the church during the year. They were purchased with the Easter Offerings of the children of the Parish, and serve as standing monuments of their love and self-denial.

The Rector has attended one Chapter meeting of the Northern Deanry, and three Missionary Convocations.

At a late meeting of the Vestry, it was determined to commence, without delay, the erection of a rectory on the lot adjoining the church, generously donated, a year or so ago, by a member of the Parish for that purpose.

Ottawa, Christ. - - *The Rev. W. W. Estabrook.*

Church Warden—William Osman.

Families, 69; Individuals not thus included, 25; Total of Souls, 326.

Baptisms—Infants, 11; Adults, 2; Total, 13.

Marriages, 5. Burials, 5.

Communicants—Removed, 10. Present number, 85.

Sunday School—Teachers: Male, 1; Female, 12; Total, 13.

Scholars: Male, 33; Female, 52; Total, 85.

Public Catechetical Instruction—Number Times, 12; Catechumens, 65.

Holy Communion—Public: Sundays, 8; Other Days, 1; Total, 9.

Private, 7.

Morning Prayer—Sundays, 11.

Evening Prayer—Sundays, 11.

Sermons, 22.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$23.05; Paid on Salary to former Rector, 900.00; House Rent, 150.00; Paid on Rectory, 400.00; Repairs on Rectory, 600.00; Incidental Expenses, 115.10. Total.....\$2,188 15

Diocesan.—Diocesan Missions, \$110.00; Diocesan Fund, 114.00; Aged and Infirm Clergy Fund, 12.30. Total..... 236 30

TOTAL OF OFFERINGS.....\$2,424 45

The report of religious services embraces only the time the present Rector has had charge of the Parish—since sixth Sunday after Trinity. The Rev. Mr. COAN, the former Rector, celebrated Divine service and preached sermons on Sundays and other Holy Days, up to first Sunday after Easter; from that time Lay services were held until the

present incumbent took charge of the Parish, but there is no official record thereof. The Senior Warden removed from the Parish, and no one has been appointed to fill his place.

The Parish recently purchased a rectory at a cost of \$1,000.00, and expended thereon, for repairs, \$600.00. The collections for Domestic and Foreign Missions were not taken at the usual time, but we propose taking them on the eighteenth Sunday after Trinity, and will therefore be included in the collection for the next year.

Paris, Grace. - - - - - *The Rev. M. Chase.*

Church Wardens—C. W. Levings, Henry Tanner.

Families, 15; Individuals not thus included, 20; Total of Souls, 71.

Baptisms—Infants, 1. Confirmed, 2.

Communicants—Present Number, 15.

Sunday School—Teachers: Male, 3; Female, 2; Total, 5.

Scholars: Male, 14; Female, 16; Total, 30.

Public Catechetical Instruction—Catechumens, 30.

Morning Prayer—Sundays, 11. Evening Prayer—Sundays, 11.

Sermons, 22.

CONTRIBUTIONS.

Parochial.—Building Fund, \$3,400.00; Prayer Books and Sunday School Books, 17.00; Other Parish Objects, 104.00.

Total\$3,521 00

TOTAL OF OFFERINGS.....\$3,521 00

Pekin, St. Paul's. - - - - - *The Rev. W. M. Steel.*

Church Wardens—William Stanbery, W. H. Medcalfe.

Families, 48; Individuals not thus included, 10; Total of Souls, 217.

Baptisms—Infants, 5.

Marriages, 3. Burials, 3.

Communicants—Received, 1; Removed, 11; Died, 1.

Present Number, 42.

Sunday School—Teachers: Male, 3; Female, 7; Total, 10.

Scholars: Total, 80.

Holy Communion—Public: Sundays, 11; Other Days, 1; Total, 12.

Morning Prayer—Sundays, 50.

Evening Prayer—Sundays, 45; Other Days, 6; Total, 51.

Sermons, 101.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$38.70; City Poor, 11.82; Sunday School, 1.30; Sunday School, additional, 150.58.

Total.....\$202 40

Diocesan. —Diocesan Missions, \$3.55; Diocesan Fund, 3.55; Aged and Infirm Clergy Fund, 2.60. Total.....	9 70
General. —Southern Clergy.....	4 65
TOTAL OF OFFERINGS.....	\$216 75

Peoria, St. John's. - - - *The Rev. John Benson.*

Church Wardens—Henry I. Chase, Samuel Wilkinson.

Families, 32; Individuals not thus included, 17; Total of Souls, 145.

Baptisms—Infants, 12; Adults, 1; Total, 13.

Confirmed, 6. Marriages, 5. Burials, 10.

Communicants—Admitted, 7; Received, 8; Removed, 7; Died, 1.

Present Number, 63.

Sunday School—Teachers: Male, 2; Female, 8; Total, 10.

Scholars: Male, 20; Female, 30; Total, 50.

Public Catechetical Instruction—Number Times, 10; Catechumens, 25.

Holy Communion—Public: Sundays, 12; Other Days, 1; Total, 13.

Private, 1.

Morning Prayer—Sundays, 52; Other Days, 58; Total, 110.

Evening Prayer—Sundays, 47; Other Days, 47; Total, 94.

Sermons, 111. Lectures and other Addresses, 34.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$16.05; Proceeds of Weekly Offertory, 735.57; Other Sources, 557.80. Total..\$1,309 42

Diocesan.—Diocesan Missions, \$81.25; Diocesan Fund, 63.60; Aged and Infirm Clergy Fund, 6.50. Total..... 150 35

General.—Domestic Missions, \$6.00; Foreign Missions, 4.65; Church in the South (with a request that it might go to Jacksonport), 10.00; Church at Dry Grove, Mississippi, 4.50; Church Sunday School Union, 12.00. Total..... 37 15

TOTAL OF OFFERINGS.....\$1,496 92

This is the second year of this Parish, in its separate and proper organization. The Parish gives evidence of stability and growth, which encourages us to hope that it will prove effective in advancing the Master's work, under His guidance and blessing.

As yet it has no church building. The services are held in a hired house, which, however, has, through a few alterations, assumed quite a churchly aspect.

zeal and energy of the Rev. Mr. NASH, which is held in grateful remembrance, we have a handsome church edifice, but one entirely unfurnished with the proper appliances of worship, and encumbered, alas, with a heavy debt of more than \$2,000.

The congregations are large and attentive. Prejudice is being overcome, and a lively interest is manifested in our services. The Congregation is much encouraged, is zealous and earnest, and, by God's help, is determined to work out the difficult problem given it to solve, and it is hoped that another year will witness spiritual and material gains.

Missionary services have been held in the neighboring towns of Malden, Wyanet and Buda, and are included in this report. Of the services and sermons reported, about one-half were rendered at Sycamore and DeKalb. The other official acts at Sycamore will be reported by the Wardens of St. Peter's.

Quincy, St. John's. - The Rev. Sidney Corbett, B. D.

Church Wardens—Francis C. Moore, H. A. Williamson.

Families, 100; Individuals not thus included, 200; Total of Souls, 700.

Baptisms—Infants, 25; Adults, 8; Total, 33.

Confirmed, 25. Marriages, 6. Burials, 7.

Communicants—Admitted, 25; Received, 6; Removed, 11; Died, 9.
Present Number, 205.

Sunday School—Teachers: Male, 12; Female, 21; Total, 33.

Scholars: Total, 210.

Public Catechetical Instruction—Number Times, 12; Catechumens, 210.

Holy Communion—Public: Sundays, 11; Other Days, 3; Total, 14.
Private, 5.

Morning Prayer—Sundays, 52; Other Days, 17; Total, 69.

Evening Prayer—Sundays, 48; Other Days, 80; Total, 128.

Lectures and other Addresses, 110.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$172.18; Special Public Collection for Industrial School, 79.72; Private Collection for Industrial School, 50.00; Collection for Incidental Expenses, 271.00; Elimination of Church Debt, 7,000.00. Total.....\$7,572 90

Diocesan.—Diocesan Fund, \$240.00; Aged and Infirm Clergy Fund, 38.00 Total..... 278 00

General.—Foreign Missions, \$55.00; Collections for Nashotah, 249.43. Total..... 304 43

TOTAL OF OFFERINGS.....\$8,155 33

For the first time in very many years, St. John's Parish is out of debt. In a Christian spirit and with commendable zeal, and at a time when the mercantile horizon foreboded gloom, a small portion of this people put their hands in their pockets and paid off a church-edifice debt of *seven thousand dollars* (\$7,000). Formidable and unpopular as was the attempt to liquidate our obligations at the outset, the consciousness of "*owing no man anything*" has proved so satisfying and agreeable that every contributor rejoices that he helped unshackle the Church of its debt. During the Rectorship of the present incumbent, our Church membership has been doubled, and the size of the Church building increased to twice its original capacity.

Robin's Nest, Christ. - - - - *The Rev. Dr. Chase.*

Church Wardens—Joseph Mayo, John Moss.

Families, 23; Individuals not thus included, 55; Total of Souls, 175.

Confirmed, 3. Burials, 3.

Communicants—Admitted, 3; Received, 3; Removed, 4; Died, 2.

Present Number, 86.

Sunday School—Teachers: Male, 2; Female, 4; Total, 6.

Scholars: Total, 40.

Holy Communion—Public: Sundays, 12; Other Days, 2; Total, 14.

Private, 2.

Morning Prayer—Sundays, 52; Other Days, 9; Total, 61.

Evening Prayer—Sundays, 47; Other Days, 7; Total, 54.

Sermons, 63. Lectures and other Addresses, 40.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$37.26; Sunday School Library and Papers, 62.00. Total..... \$ 99 26

Diocesan.—Diocesan Missions, \$75.00; Diocesan Fund, 40.00; Aged and Infirm Clergy Fund, 7.18. Total..... 122 18

General.—Domestic Missions, \$1.00; Foreign Missions, 19.00; Education of Colored Clergymen, 5.00; Southern Clergy, 6.00. Total..... 31 00

TOTAL OF OFFERINGS.....\$252 44

Rockford, Emmanuel. - - - *The Rev. J. E. Walton.*

Church Wardens—Dr. R. P. Lane, W. G. King.

Families, 83; Individuals not thus included, 45; Total of Souls, 475.

Baptisms—Infants, 8.

Confirmed, 2. Marriages, 5. Burials, 5.

Communicants—Admitted, 2; Received, 8. Present Number, 85.
 Sunday School—Teachers: Male, 3; Female, 10; Total, 13.
 Scholars: Male, 45; Female, 50; Total, 95.
 Public Catechetical Instruction—Number Times, 6.
 Holy Communion—Public: Sundays, 13; Other Days, 2; Total, 15.
 Morning Prayer—Sundays, 50; Other Days, 2; Total, 52.
 Evening Prayer—Sundays, 49; Other Days, 12; Total, 61.
 Sermons, 90. Lectures and other Addresses, 12.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$50.36; Easter Offering, 28.48; Sunday Collections, 129.20. Total.....\$208 04

Diocesan.—Diocesan Missions, \$76.96; Aged and Infirm Clergy Fund, 8.00. Total..... 84 96

General.—Domestic Missions, \$76.25; Foreign Missions, 60.00; Society for Increase of the Ministry, 11.42; Aid of Southern Churches, 11.23. Total..... 158 90

TOTAL OF OFFERINGS.....\$450 90

Rock Island, Trinity. - The Rev. T. I. Holcomb, B.D.

Church Wardens—Richard Crampton, Henry H. Mayo.

Families, 60; Individuals not thus included, 50; Total of Souls, 300.

Baptisms—Infants, 10; Adults, 7; Total, 17.

Confirmed, 14. Marriages, 5. Burials, 4.

Communicants—Admitted, 7; Received, 8; Removed, 6.

Present Number, 70.

Sunday School—Teachers: Male, 4; Female, 10; Total, 14.

Scholars: Total, 155.

Public Catechetical Instruction—Number Times, 10.

Holy Communion—Public: Sundays, 12. Private, 1.

Morning Prayer—Sundays, 72; Other Days, 2; Total, 74.

Evening Prayer—Sundays, 20; Other Days, 1; Total, 21.

Sermons, 92. Lectures and other Addresses, 10.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$79.06; Sunday Collections, 206.96; Sunday School Collections, 136.89; Collected and Paid on new Church, 11,778.52. Total.....\$12,201 43

Diocesan.—Diocesan Missions, \$40.00; Diocesan Fund, 60.00; Bonded Debt, 85.10. Total..... 185 10

General.—Foreign Missions..... 28 00

TOTAL OF OFFERINGS.....\$12,414 53

Salem, St. Thomas'. - The Rev. John Wesley Osborne.

Church Warden—Robert H. Whittaker.

Families, 3; Individuals not thus included, 54; Total of Souls, 95.

Baptisms—Infants, 1.

Communicants—Present Number, 3.

Holy Communion—Public: Sundays, 1.

Morning Prayer—Sundays, 1.

Evening Prayer—Sundays, 1.

Sermons, 2. Lectures and other Addresses, 1.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion.....\$8 61

TOTAL OF OFFERINGS.....\$8 61

There is no place in which we can worship with regularity. The Parish has about \$620 cash invested at interest. We hope to build a church some day. We have a Bible, Prayer Books, and a beautiful Communion Service, presented to the Parish by a lady of Cincinnati.

Sidney, ——— - The Rev. John Wesley Osborne.

Families, 2; Individuals not thus included, 50; Total of Souls, 64.

Communicants—Present Number, 6.

Holy Communion—Public: Sundays, 4.

Morning Prayer—Sundays, 13.

Evening Prayer—Sundays, 13.

Sermons, 26. Lectures and other Addresses, 8.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion.....\$19 10

General.—Domestic Missions..... 3 05

TOTAL OF OFFERINGS.....\$22 15

We are using the Baptist Meeting-house as a place of worship. The congregation is good, and the Responsive Service all that could be desired.

Springfield, St. Paul's. - The Rev. H. N. Pierce, D.D.

Church Wardens—S. H. Treat, R. P. Johnston.

Families, 80; Individuals not thus included, 450; Total of Souls, 750.

Baptisms—Infants, 27; Adults, 10; Total, 37.

Confirmed, 22. Marriages, 8. Burials, 8.

Communicants—Admitted, 14; Received, 14; Removed, 17; Died, 3.
 Present Number, 186.
 Sunday School—Teachers: Male, 6; Female, 11; Total, 17.
 Scholars: Male, 80; Female, 90; Total, 170.
 Public Catechetical Instruction—Number Times, 7; Catechumens, 130.
 Holy Communion—Public: Sundays, 15; Other Days, 2; Total, 17.
 Private, 5.
 Morning Prayer—Sundays, 52; Other Days, 68; Total, 120.
 Evening Prayer—Sundays, 50; Other Days, 14; Total, 64.
 Sermons, 115. Lectures and other Addresses, 20.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$203.17; Sunday School, 193.88; General, 2,177.44; For a Church Home, 1,230.00.
 Total.....\$3,604 49
Diocesan.—Diocesan Missions, \$153.85; Diocesan Fund, 213.60;
 Aged and Infirm Clergy Fund, 35.35; Balance of Bonded Debt, in full, 366.96. Total..... 769 76
 TOTAL OF OFFERINGS.....\$4,374 25

Of the Baptisms reported, three were registered by the Rev. Mr. JACKSON, my predecessor, and two by Rev. G. P. WALDO. Of the Marriages, two were celebrated by Rev. Mr. WALDO, and one by the Rev. Mr. DRESSER, of Carlinville. Three of the Funerals were attended by Rev. Mr. WALDO, before the present Rector took charge or during his temporary absence. The Rector takes this opportunity to acknowledge valuable aid in the services and otherwise from the Rev. G. P. WALDO, and to return his thanks for the same.

Sterling, Grace. - - *The Rev. J. E. Goodhue.*

Church Wardens—Gabriel Davis, Lorenzo Hapgood.

Families, 55; Individuals not thus included, 40; Total of Souls, 300.
 Baptisms—Infants, 13; Adults, 2; Total, 15.
 Marriages, 3. Burials, 2.
 Communicants—Received, 7; Removed, 5; Died, 1.
 Present Number, 50.
 Sunday School—Teachers: Male, 5; Female, 6; Total, 11.
 Scholars: Male, 37; Female, 53; Total, 90.
 Public Catechetical Instruction—Number Times, 4.
 Holy Communion—Public: Sundays, 4.
 Morning Prayer—Sundays, 16.
 Evening Prayer—Sundays, 15.
 Sermons, 31.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$30.68; Sunday School Purposes, 75.40; Contingent Expenses, 166.52. Total.....\$272 60

Diocesan.—Diocesan Missions, \$46.25; Diocesan Fund, 57.60; Aged and Infirm Clergy Fund, 4.00. Total..... 107 85

TOTAL OF OFFERINGS.....\$380 45

The statistics of clerical services in this Report are, for the most part, only for the three months since the present Rector took charge of the Parish. The present Rector has been in charge of the Parish such a short time he can hardly judge properly of the real state of the Parish. The Sunday School is in a flourishing condition, and it seems to me that by patience, perseverance and prudent management, with God's blessing, a strong Parish may be built up.

Sycamore, St. Peter's. - - - - *Vacant.*

(The Rev. George F. Cushman, D. D., up to Easter, 1869.)

Church Wardens—John Flinn, Isaac Jonson.

Families, 34; Total of Souls, 130.

Baptisms—Infants, 2.

Marriages, 1. Burials, 3.

Communicants—Received, 3; Removed, 10. Present Number, 28.

Sunday School—Teachers: Male, 1; Female, 8; Total, 9.

Scholars: Male, 20; Female, 25; Total, 45.

Holy Communion—Public: Sundays, 7.

Morning Prayer—Sundays, 26.

Evening Prayer—Sundays, 26.

Sermons, 30.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$62.18; Other Days, 30.00; Church Sociable, 326.39. Total.....\$418 57

Diocesan.—Diocesan Missions, \$48.76; Diocesan Fund, 28.00; Aged and Infirm Clergy Fund, 7.95. Total..... 84 71

TOTAL OF OFFERINGS.....\$503 28

Tiskilwa, St. Jude's. - - - *The Rev. F. B. Nash.*

Church Wardens—Oliver Milling, Francis Lefavor.

Families, 34; Individuals not thus included, 15; Total of Souls, 200.

Baptisms—Infants, 3.

Marriages, 7. Burials, 10.

Communicants—Received, 1; Died, 1. Present Number, 50.
 Sunday School—Teachers: Male, 4; Female, 7; Total, 11.
 Scholars: Male, 35; Female, 45; Total, 80.
 Holy Communion—Public: Sundays, 8; Other Days, 1; Total, 9.
 Morning Prayer—Sundays, 38; Other Days, 4; Total, 42.
 Evening Prayer—Sundays, 36; Other Days, 10; Total, 46.
 Sermons, 50. Lectures and other Addresses, 50.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$30.00; Improvement of Parsonage, 100.00; Church Debt, 700.00. Total.....\$830 00

Diocesan.—Diocesan Fund, \$50.00; Aged and Infirm Clergy Fund, 3.25. Total..... 53 25

General.—Domestic Missions..... 10 00

TOTAL OF OFFERINGS.....\$893 25

The Parish appears to be in a prosperous condition. The Church is ready for consecration. Quite an addition has been made to the value of the Parish property.

I had charge of the Church at Princeton until the 1st of March. Until then I officiated there regularly once every Sabbath, and occasionally besides. During the Conventional year, I baptized there five children, and officiated at two funerals.

During the summer, I have preached every other Sabbath afternoon at a point nine miles west of this. There are some ten or twelve Church families in the neighborhood, and some twelve Communicants. Our meetings there are very well attended, and a good deal of interest manifested.

Warsaw, St. Paul's. - The Rev. Wm. M. Reynolds, D. D.

Church Wardens—Pierre A. Barker, John W. Marsh.

Families, 32; Individuals not thus included, 22; Total of Souls, 160.

Baptisms—Infants, 9.

Confirmed, 6. Marriages, 2. Burials, 4.

Communicants—Admitted, 5; Received, 1; Removed, 2; Died, 1.

Present Number, 30.

Sunday School—Teachers: Male, 4; Female, 10; Total, 14.

Scholars: Male, 25; Female, 35; Total, 60.

Public Catechetical Instruction—Number Times, 6; Catechumens, 20.

Holy Communion—Public: Sundays, 6; Other Days, 1; Total, 7.

Private, 1.

Morning Prayer—Sundays, 25; Other Days, 3; Total, 28.

Evening Prayer—Sundays, 23; Other Days, 40; Total, 63.

Sermons, 51. Lectures and other Addresses, 20.

CONTRIBUTIONS.

Parochial. —Alms at Holy Communion, \$24.00; For Sunday School, 71.75. Total.....	\$95 75
Diocesan. —Diocesan Missions, \$7.15; Diocesan Fund, 31.80; Aged and Infirm Clergy Fund, 6.00. Total.....	44 95
General. —For Bible and Prayer Book Society.....	3 25
TOTAL OF OFFERINGS.....	\$143 95

There is nothing special in the present state of this Parish. We have again lost, by removal, some of our most valuable and active members—young men. We added at our last Confirmation some valuable members, both heads of families and young men and intelligent women. There are some signs of increased interest in the Church and liberality in providing for its wants, from which we have reason to hope better things for the future.

Waukegan, Christ. - - The Rev. S. Brainard Duffield.

Church Wardens—William Besley, Charles R. Steele.

Families, 74; Individuals not thus included, 3; Total of Souls, 280.
 Baptisms—Infants, 8; Adults, 1; Total, 9.
 Marriages, 4. Burials, 9.
 Communicants—Admitted, 1; Removed, 9; Died, 1.
 Present Number, 86.
 Sunday School—Teachers: Male, 4; Female, 8; Total, 12.
 Scholars: Male, 56; Female, 64; Total, 120.
 Public Catechetical Instruction—Number Times, 12; Catechumens, 120.
 Holy Communion—Public: Sundays, 15; Other Days, 3; Total, 18.
 Morning Prayer—Sundays, 50; Other Days, 33; Total, 83.
 Evening Prayer—Sundays, 53; Other Days, 56; Total, 109.
 Sermons, 98. Lectures and other Addresses, 49.

CONTRIBUTIONS.

Parochial. —Alms at Holy Communion, \$1,188.80; General Expenses, 1,038.72; Sunday Offerings, 153.80; Sunday School Offering for Library, 65.70; Sunday School Christmas Festival, 91.16; Sunday School, other purposes, 3.14. Total.....	\$2,541 32
Diocesan. —Diocesan Missions, \$198.13; Diocesan Fund, 114.00; Aged and Infirm Clergy Fund, 20.00; On the Bonded Debt, full assessment, 152.10. Total.....	484 23
General. —Sunday School Offering for Church at Laramie, \$8.00; Southern Church and Bishop Young, 37.50; To aid a Theological Student at Racine, 10.00; To send Church Missionary Periodicals to State Prison, 7.17. Total.....	62 67
TOTAL OF OFFERINGS.....	\$2,987 22

This Parish, aside from a large percentage of removals, is in a most prosperous condition. The attendance at the services on the Lord's Day, and Holy Days of the Church, is very excellent.

The offerings, for the year past, have been large, and all arrears to the Diocese and individuals have been paid. The parishioners have nobly joined me in mission work, in the adjoining towns of Lake Forest, Rockland, and Avon. (A Missionary is greatly needed in all these places, for a Rector of a Parish can only give occasional supply.)

I cannot fail to notice, especially, the large Easter offering, which was to place this Parish not only out of debt, but its Rector in a renovated and comfortable home. The amount of that offering was \$1,100.93; the remainder, the regular offerings at the Holy Communion.

Waverly, Christ. - - *The Rev. Joseph Adderly.*

Families, 3; Individuals not thus included, 5; Total of Souls, 16.

Communicants—Removed, 1. Present Number, 5.

Holy Communion—Public: Sundays, 4.

Morning Prayer—Sundays, 8.

Evening Prayer—Sundays, 8.

Sermons, 16.

CONTRIBUTIONS.

Diocesan.—Diocesan Missions.....\$4 00

General.—Domestic Missions..... 5 00

TOTAL OF OFFERINGS.....\$9 00

Wilmington, Redeemer. - - *The Rev. E. H. Harlowe.*

Church Wardens—A. C. Bowen, E. Allen.

Families, 46; Individuals not thus included, 100; Total of Souls, 200.

Baptisms—Adults, 4.

Confirmed, 12. Burials, 6.

Communicants—Admitted, 12; Removed, 3. Present Number, 40.

Sunday School—Teachers: Male, 4; Female, 8; Total, 12.

Scholars: Male, 25; Female, 30; Total, 55.

Public Catechetical Instruction—Number Times, 12.

Holy Communion—Public: Sundays, 12.

Morning Prayer—Sundays, 50. Evening Prayer—Sundays, 50.

Sermons, 106. Lectures and other Addresses, 36.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$18.20. Total..\$144 20

Diocesan.—Diocesan Fund..... 50 26

TOTAL OF OFFERINGS.....\$194 46

Wyoming, St. Luke's. - The Rev. Thos. N. Benedict.

Church Wardens—Henry A. Holst, Dr. J. G. Greene.

Families, 12; Individuals not thus included, 8; Total of Souls, 62.

Baptisms—Infants, 2; Adults, 1; Total, 3.

Marriages, 1. Burials, 1.

Communicants—Received, 1; Died, 1. Present Number, 21.

Sunday School—Teachers: Male, 2; Female, 4; Total, 6.

Scholars: Male, 26; Female, 47; Total, 73.

Public Catechetical Instruction—Number Times, 26.

Holy Communion—Public: Sundays, 5; Other Days, 1; Total, 6.

Private, 1.

Morning Prayer—Sundays, 22.

CONTRIBUTIONS.

Parochial.—Alms at Holy Communion, \$12.50; Sunday School Books, 25.00; Improvement of Church Building, 82.25. Total. **\$119 75**

TOTAL OF OFFERINGS.....**\$119 75**

During the past year I have resided at Jubilee College, assisting Dr. CHASE in the work of education and in Chapel service. On alternate Sundays I have officiated at Brimfield and Wyoming. At the latter place a flourishing Parochial School has been inaugurated, which promises to be an efficient instrumentality in extending and strengthening the Church in that place.

OTTAWA, Sept. 14, 1869.

BISHOP WHITEHOUSE:

RIGHT REVEREND AND DEAR SIR—I have but little to report of Clerical duties performed during the past year.

I have baptized three children and preached several times at Peru and Marsilles. Every attempt at preaching has been followed with physical prostration. My health during the winter and spring was very bad. It is now somewhat improved.

I feel that my pilgrimage is drawing near its close, and my chief concern is to be ready to meet that great and solemn event which awaits me.

Yours truly,

C. P. CLARKE.

BELVIDERE, Sept. 14, 1869.

RIGHT REVEREND HENRY J. WHITEHOUSE:

Not being in connection with a Parish, in consequence of ill health, I report to you the services I have performed.

I attend the Church at Belvidere, and occasionally assist in the services; and, in consequence of the Parish not having a Priest, I have administered the Holy Communion seven times. I have made visits and calls, over two hundred, where I have left religious literature; have visited a few sick persons.

Yours with esteem,

JOHN A. FITCH.

355½ BOWERY, NEW YORK, Sept. 7, 1869.

TO THE RIGHT REVEREND HENRY J. WHITEHOUSE, D. D.,

Bishop of the Diocese of Illinois:

RIGHT REVEREND AND DEAR SIR—Prevented by infirmities from performing the duties of a Clergyman, my report for the Conventional year, ending September, 1869, consists merely in stating that I have remained in the city of New York; visited a few individuals in their sickness; and, on one occasion, assisted at the celebration of the Holy Communion in St. John's Church, New Brunswick, Diocese of New Jersey.

Respectfully and very truly yours, ASA GRISWOLD.

CHICAGO, Sept. 14, 1869.

TO THE RIGHT REVEREND H. J. WHITEHOUSE, D. D., &c.,

Bishop of Illinois:

DEAR SIR—Permit me to submit this, my report of services performed since I came into your Diocese, on the 27th day of May, 1869.

From that time to the present, I have resided in the city of Chicago, and by invitation of the Wardens of various Parishes, I have held Divine service on Sunday mornings, twelve times; on Sunday evenings, twelve times; and also preached on Sundays twenty-four times, and lectured twice on other days.

Very respectfully,

J. N. HUME.

ST. JOHN'S CHURCH, ALBION, Ill., 1869.

I beg leave respectfully to report my own ministrations in St. John's Church, Albion, Ill., during the last Conventional year, and to have it accepted in lieu of one from the Parish with the required statistics.

My services have been given to St. John's Church twice on each Sunday, and for the greater part of the year on one night during the week. On the first Sunday in every month, and also on Christmas, Good Friday, Easter, Ascension Day and Whitsunday, the Communion has been administered. Collections have been made quarter-yearly for Missionary and Diocesan Fund purposes. The Sunday Schools continue well attended and well served, and the Parish generally is in a

prosperous condition. There is need of a home for the Minister close to the Church, and efforts are now being made to secure so desirable an end. We feel (I speak for the people as well as for myself) the evil of our great distance from sister Churches, brother Ministers and our beloved Bishop, and hope to see this evil lessened in an early lapse of time.

BENJAMIN HUTCHINS,

Officiating in St. John's Church, Albion, Ill.

To the Rt. Rev. H. J. WHITEHOUSE, D. D., Bishop of Illinois.

CHILLICOTHE, Sept. 13, 1869.

RIGHT REVEREND H. J. WHITEHOUSE, Bishop of Illinois:

DEAR SIR—As my Report from my present Parish only occupies the portion of the year since May 1st, I report, that from the beginning of the Conventional year, I officiated regularly at Trinity Church, Polo, until February 15, 1869. Confirmations, 8; Burials, 1; Communions, 4; Morning Prayer, 23; Evening Prayer, 23; Sermons, 46; other Addresses, 2.

From this time until May 1st I officiated and preached: At Palmyra, twice; Prairieville, once; Woosung, once; Charleston, twice; Peoria, twice; Champaign, once; Tuscola, twice; Arcola, twice; Chillicothe, twice; and Baptized two Infants; Holy Communion, once.

I do not report in full the statistics from Trinity Church, Polo, as the Wardens will do so.

Yours truly,

W. Y. JOHNSON.

CINCINNATI, Sept. 11, 1869.

RIGHT REVEREND HENRY J. WHITEHOUSE, LL.D., D. D.,

Chicago, Illinois:

RIGHT REVEREND AND DEAR SIR—By the good providence of the Lord, I am again in the land of my adoption, after a pleasant and not unprofitable visit to my native land. I have been just one year absent. In Ireland, your kind letter of commendation gained for me ready recognition at the hands of the Bishops and Clergy of the Irish Church; and from three several Bishops I received offers of appointment to Curacies in Ireland.

In my native town, Westport, in the west of Ireland, where I was born—and where my early religious education was received—a vacancy in the curacy of the Union (three Parishes being held by the same Rector, the venerable Arch-Deacon of Tuam,) then happening, I was very promptly offered it by the Arch-Deacon; and at the urgent solicitation of friends, I accepted it for such time as I might remain in that part of the kingdom. My Letters of Orders and your commendatory letter were sent to the Bishop of the Diocese (Tuam), and his

Lordship very promptly and cordially approved my appointment; and so I became the Curate in the Parish where I received my birth, and officiated in the same Church at whose Altar I had been baptized and confirmed and married—a very rare occurrence; and there for five months I continued to officiate—preaching, generally, three sermons each week, as also reading prayers and administering the Holy Communion.

I resigned this Curacy on the first of June last, with the view of traveling for a few weeks before my returning; but just then a neighboring Clergyman, the Rev. W. D. ROE, Vicar of Burreshoole (Newport), was called to visit England as one of a deputation to give lectures in opposition to Mr. GLADSTONE'S effort to disestablish and disendow the Irish Church—and I was requested to take charge of his Parish for a few weeks during his absence, the Bishop of Tuam having written me on the subject. I consented, and for eight weeks had full charge there—and for all my services was liberally and promptly remunerated; and on leaving had many kind and affectionate words and acts of affectionate regards.

Last Sunday was spent at Hudson City, N. J. I read the Lessons, preached and assisted the Rector—Rev. Mr. NOBLE—at morning service, and preached again in the evening in the same Church; and at the request of the Rector, I baptized the infant child of Mr. THOMAS ROBINSON, whose family I had known in former years in Ireland.

I am very much improved in health, and feel strong and willing to work for God and his Church, should a field be open for my labors. I regret that it may not be in my power to reach Chicago in time for the Convention, and, lest I should not, I send this as my report. There is very strong and kindly feeling expressed by Bishops, Clergy and Laity of the Irish Church for our own Church, and in their reconstruction will be guided by our Constitution and Canons very much.

With affectionate and sincere regard,

I am, Dear Bishop, yours very truly,

M. MAGILL.

RIGHT REVEREND AND DEAR BISHOP:

Since attending the last Diocesan Convention, I have officiated in Henry county until sickness disabled me from taking the journey, and prevented me from moving to that field of labor as arranged—having organized a Church of twenty-five Communicants, with whom I celebrated the Sacrament of the Lord's Supper. Have preached once in St. Andrew's Church, Farm Ridge; also, in the same Parish, administered the Holy Communion to a sick person, with other recipients present at the visitation, and am now, agreeably to the permission of my kind Diocesan, arranging to officiate at some of the unoccupied places in La Salle county.

JAMES A. WOODWARD.

MILLICAN, Texas, Sept. 1, 1869.

TO THE RIGHT REVEREND HENRY J. WHITEHOUSE, D. D., &c:

DEAR SIR—I beg leave to report to you, that I labored regularly for six months in Belvidere, Ill., from October 1st, 1868, to April 1st, 1869. During this time the Parish enjoyed an unusual degree of prosperity; but, as I have no access to the Journal, I cannot give particulars.

In consequence of having failed to dispose of my property in Texas, I felt compelled to return to my family at this place, and am now regularly officiating and teaching a Parish School at the Mission in Millican, through the courtesy and kind co-operation of Bishop GREGG.

Very respectfully,

A. J. YEATER.



APPENDIX III.

STATEMENT OF CORRECT AMOUNT DUE FROM PARISHES SEPT. 1,
1867—BEING REVISION OF TABULAR STATEMENT OF COM-
MITTEE ON BONDED DEBT, AS PUBLISHED IN
THE JOURNAL, 1868, pp. 47-49.

Parishes marked thus * have settled at old rate.

Albion.....	St. John's.....	\$ 57 92
Algonquin.....	St. John's.....	1 84
Alton.....	St. Paul's*.....	330 07
Amboy.....	St. Thomas'.....	40 51
Arcola.....	Christ Church.....	63 00
Aurora.....	Trinity.....	191 05
Belvidere.....	Trinity.....	258 90
Bloomington.....	St. Matthew's.....	284 45
Brimfield.....	Zion.....	90 11
Bement.....	Atonement.....	43 40
Cairo.....	Redeemer.....	.....
Carlinville.....	St. Paul's.....	.....
Centralia.....	St. John's.....	53 60
Chester.....	St. Mark's.....	.....
Chesterfield.....	St. Peter's.....	11 41
Chicago.....	Ascension*.....	69 96
Chicago.....	Atonement.....	271 00
Chicago.....	Christ Church *.....	88 60
Chicago.....	Grace*.....	367 15
Chicago.....	Holy Communion.....	424 64
Chicago.....	St. Ansgarius'.....	550 09
Chicago.....	St. James'*.....	975 98
Chicago.....	St. John's.....	169 35
Chicago.....	Trinity*.....	680 47
Collinsville.....	Christ Church.....	177 20
Decatur.....	St. John's.....	29 77
Dixon.....	St. Luke's.....	37 80
Dundee.....	St. James'.....	.....
Farmington.....	Calvary.....	2 63
Farm Ridge.....	St. Andrew's*.....	95 07
Freeport.....	Zion.....	181 24
Galena.....	Grace.....	424 18
Galesburg.....	Grace.....	64 66
Geneseo.....	Trinity.....	90 80
Geneva.....	St. Mark's*.....	5 60
Gillespie.....	St. John's.....	.....
Grand Detour.....	St. Peter's.....	95 55
Hyde Park.....	St. Paul's.....	36 40
Jacksonville.....	Trinity*.....	88 03

Joliet.....	Christ Church *	\$ 82 23
Kewanee.....	St. John's.....	127 92
Knoxville.....	St. John's.....	62 40
Kankakee Co	St. Anne's.....	122 00
Kankakee	St. Paul's*.....	5 82
Lacon.....	St. John's.....	57 20
Lee Centre.....	St. Paul's.....	149 64
Lewistown.....	St. James'.....	.....
Limestone	Christ Church .....	.....
Lockport.....	St. John's.....	197 60
Manhattan.....	St. Paul's.....	180 34
Marengo	Advent.....	129 90
Mendon	Trinity.....	6 21
Mattoon.....	Zion.....	214 50
Metamora	Christ Church	95 55
Morris	St. Thomas'.....	183 90
Naperville.....	St. John's*	33 78
Onarga.....	Trinity.....	99 00
Ottawa.....	Christ Church	205 27
Pekin.....	St. Paul's	269 00
Peoria.....	St. Paul's.....	354 83
Peru.....	St. Paul's.....	68 36
Pittsfield.....	St. Stephen's.....	300 10
Polo.....	Trinity.....	159 40
Princeton	Redeemer.....	94 25
Providence.....	Zion.....	210 25
Quincy.....	St. John's*	593 20
Robin's Nest.....	Christ Church	147 57
Rockford.....	Emmanuel.....	447 67
Rock Island.....	Trinity*.....	85 10
Rock Island Co.....	Grace	338 00
Rushville.....	Christ Church.....	13 00
Salem.....	St. Thomas'	29 90
Springfield.....	St. Paul's*.....	366 96
Sycamore.....	St. Peter's	152 10
Shelbyville	Trinity.....	.....
Sterling	Grace .....	.....
Tiskilwa.....	St. Jude's	65 91
Tremont.....	Christ Church	60 10
Tuscola.....	St. Mary's.....	7 00
Utica.....	St. George's.....	51 00
Warsaw.....	St. Paul's.....	123 19
Waukegan	Christ Church*	152 10
Waverly.....	Christ Church	36 40
Wilmington	Redeemer.....	41 64
Wyoming.....	St. Luke's.....	77 22

Total.....\$12,549 94

APPENDIX IV.

CHANGES MADE BY THE GENERAL CONVENTION OF 1868,
 IN THE
Canons of the Church.

AMENDMENT OF CANONS.

We certify that the following are the changes made in the Canons, at the session of the General Convention, held in the city of New York, October, 1868, and that the said changes are to be arranged in the following order, as required by Canon 2, of Title IV, of the Digest.

WM. H. ODENHEIMER, D. D.,

Bishop of New Jersey.

JOHN B. KERFOOT, D. D., LL. D.,

Bishop of Pittsburgh.

Committee appointed by the House of Bishops.

BENJ. I. HAIGHT, D. D.,

HAMILTON FISH, LL. D.,

Committee appointed by the House of Clerical and Lay Deputies.

New York, April, 1869.

Section II., of Canon 10, of Title I, is amended so as to read as follows:

§ II. And if such foreign Clergyman be a Deacon, he shall reside in this country at least one year, and obtain in this country the requisite testimonials of character, before he be ordained a Priest.

Canon 11, of Title I, is amended so as to read as follows:

CANON 11.

Of Persons not Ministers in this Church officiating in any congregation thereof.

No Minister in charge of any congregation of this Church, or, in case of vacancy or absence, no Church Wardens, Vestrymen, or Trustees of the congregation, shall permit any person to officiate therein,

without sufficient evidence of his being duly licensed or ordained to minister in this Church; *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers.

Canon 11, Title I, Section I. and II., is hereby repealed, *Provided* that such repeal shall not affect any case of a violation of said Canon committed before this date; but such case shall be governed by the same law as if no such repeal had taken place.

Clause [2.] of Section VI, of Canon 12, of Title I, is amended so as to read as follows:

[2.] Where Parish boundaries are not defined by law, or settled by Diocesan authority under the second Section of Canon V, of Title III of the Digest, or are not otherwise settled, they shall, for the purposes of this Section, be defined by the civil divisions of the State, as follows:

Parochial boundaries shall be the limits, as now fixed by law, of any village, town, township, incorporated borough, city, or the limits of some division thereof which may have been recognized by the Bishop, acting with the advice and consent of the Standing Committee. as constituting the boundaries of a Parish.

If there be but one Church or congregation within the limits of such village, town, township, borough, city, or such division of a city or town as herein provided, the same shall be deemed the parochial cure of the minister having charge thereof. If there be two or more congregations or Churches therein, it shall be deemed the cure of the ministers thereof; and the assent of a majority of such ministers shall be necessary; but nothing in this Canon shall be construed to prevent any Clergyman of this Church from officiating in any Parish Church, or in any place of public worship used by any congregation of this Church, or elsewhere within the parochial cure of the minister of said congregation, with the consent of the Clergyman in charge of such congregation; or, in his absence, of the Church Wardens and Vestrymen or Trustees of such congregation, or of a majority of them.

When, under Diocesan authority, a new parish is constituted, and its boundaries defined, this section shall be applicable to the same as so established.

Section I, of Canon 14, of Title I, is amended so as to read as follows:

§ I. The Secretary of the House of Clerical and Lay Deputies shall keep a register of all the Clergy of this Church, whose names shall be delivered to him in the following manner; that is to say: Every Bishop of this Church, or where there is no Bishop the Standing Committee of the Diocese, shall at the time of every General Convention, deliver, or cause to be delivered, to the said Secretary, a list of the names of all the ministers of this Church in their proper Diocese, annexing the names of their respective cures, or of their stations in any Colleges or other Seminaries of learning; or, in regard

to those who have not any cures or other stations, their places of residence only; and also, with particulars of time and place of all ministers belonging to the Diocese, who have been ordained to the Diaconate, or the Priesthood, or have been deposed or have died since the preceding General Convention; and the said list shall, from time to time, be published in the Journals of the General Convention.

A new Canon, to be numbered Canon 21, of Title I., is enacted as follows:

CANON 21.

Of the Consecration of Churches.

§ I. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien or other incumbrance.

§ II. It shall not be lawful for any Vestry, Trustees, or other body authorized by law of any State or Territory, to hold property for any Diocese, Parish, or Congregation, to encumber or alienate any consecrated Church or Chapel without the previous consent of the Bishop acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel be situated; *Provided* that this Section shall not be operative in any State, with the laws of which, relating to the taking and holding of property by religious corporations, the same may conflict.

§ III. No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of, for any "unhallowed, worldly, or common use," without the previous consent of the Bishop acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel may be situate.

Canon 2, of Title II, is amended so as to read as follows:

CANON 2.

Of Offences for which Ministers may be tried and punished.

§ I. Every Minister of this Church shall be liable to presentment and trial for the following offences, viz.:

1. Crime or immorality.
2. Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America.
3. Violation of the Constitution or Canons of the General Convention.
4. Violation of the Constitution or Canons of the Diocese to which he belongs.
5. Any act which involves a breach of his Ordination vows.

And on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.

§ II. If a Minister of this Church shall be accused by public rumor of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship or of the Holy Eucharist according to the offices of this Church, or of being guilty of any or either of the offences enumerated in the first section, it shall be the duty of the Bishop, or if there be no Bishop, of the clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor. And in case of the individual being proceeded against and convicted according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective Constitutions and Canons.

Section III, of Canon 9, of Title II, is amended so as to read as follows:

§ III. The charges having been prepared in either of the modes first above mentioned, shall then be delivered to the Presiding Bishop, if he be not the accused, nor related to the accused in any degree mentioned hereinafter in this Canon; in either of which cases, the charges shall be delivered to the next Bishop in seniority not so related.

The following Canon, to be numbered Canon 13, of Title II, is enacted as follows:

CANON 13.

Of Marriage and Divorce.

No Minister of this Church shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

Section V, of Canon 1, of Title III, is amended so as to read as follows:

§ V. In order that the contingent expenses of the General Convention may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of the General Convention, at or before any meeting of the General Convention, three dollars for each clergyman within such Diocese.

The following Canon, to be numbered Canon 8, of Title III, is enacted as follows:

CANON 8.

Authorizing the formation of a Federate Convention or Council of the Dioceses within any State.

It is hereby declared lawful for the Dioceses now existing, or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Federate Convention or Council, representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid, but before any determinate action of such Convention or Council shall be had, the powers proposed to be exercised thereby shall be submitted to the General Convention for its approval.

Nothing in this Canon shall be construed as forbidding any Federate Council from taking such action as they may deem necessary to secure such legislative enactments as the common interests of the Church in the State may require.

APPENDIX V.

Diocese of Illinois.

CANON REGARDING PAROCHIAL ASSOCIATION AND INCORPORATION WITH DIRECTIONS FOR ORGANIZATION.

CANON VIII.

Of Parochial Association and Incorporations.

SECTION I. It shall be lawful for any number of persons not less than twelve, males of full age, friendly to the Episcopal Church, and desirous of concentrating their endeavors, to associate and organize themselves as a Parish in the following manner:

I. Notice shall first be given to the Bishop, or, if there be no Bishop, to the President of the Standing Committee, of the intention thus to associate and organize. Said notice shall be in writing, and contain such information in the premises, as may enable the Bishop to judge of the propriety of the act, which paper shall be signed by the persons respectively, who propose to organize. If the Bishop approve of the proposed organization, he shall give a written certificate to that effect, which approval shall be transmitted to the Secretary of the Convention with the other papers, and the approval of the Bishop of the organization be essential for the admission of the Parish into union with the Convention. The notice to the Bishop shall contain the following Article: "We, whose names are hereunto affixed, deeply sensible of the truth of the Christian Religion, and earnestly desirous of promoting its holy influences in our own hearts, and in those of our families and neighbors, do hereby associate ourselves under the name of _____, in communion with the Protestant Episcopal Church in the United States of America, and the Diocese of Illinois, the authority of whose Constitution and Canons we do hereby recognize, and to whose Liturgy and mode of Worship and Discipline we promise conformity."

On the approval by the Bishop, or in the event of a vacancy in the Episcopate, by the President of the Standing Committee, of the proposed organization, the proceedings shall be as follows:

1. Notice shall be given, on some occasion of public Morning Service, at least two weeks previous to the time of meeting, that the

persons belonging to the Protestant Episcopal Church, or desirous of uniting with the same, will meet at a time and place specified, for the purpose of incorporating themselves, adopting a Constitution for the Parish, and electing the requisite number of wardens and vestrymen. This notice shall be given by the Clergyman, if there be one, and if not, by some neighboring Clergyman, invited to hold service, and give the notice, and also preside on the occasion of the meeting for organization.

2. At the time of the meeting, the Clergyman, as aforesaid, shall preside; a Secretary shall be appointed; a book provided for the minutes, in which should be first entered the names of the persons who attend, and are qualified to vote, and a record made of all papers and action, previously had, in reference to the association and organization.

3. A Constitution for the Parish shall then be adopted according to the prescribed form.

See "CONSTITUTION AND CANONS OF THE DIOCESE OF ILLINOIS," p. 23.

4. All the provisions of the statute for religious incorporations of the State of Illinois, and of any Canon of the General Convention, shall be strictly followed and observed, and all the acknowledgments or record, thereby required, be duly made, and the whole proceedings of the meeting be certified by its Presiding Officer and Secretary.

5. The application for admission into union with the Convention of the Diocese shall be forwarded to the Secretary of the Convention at least one month before the meeting of the annual Convention, which application shall be accompanied with a copy of the minutes duly certified, and of all the other papers, the certificate of the Bishop, approving of the organization, and the proof of record or other acts required by the statute. *Provided*, however, that such Parish shall have at least six communicants to entitle it to representation in the Convention.

DIRECTIONS.

PRELIMINARY.

1. For Parochial Association there must be at least twelve persons of full age friendly to the Episcopal Church. Sec. 1.

NOTICE TO THE BISHOP AND APPROVAL.

1. Notice must be first given to the Bishop of the intention thus to associate.

2. The notice to the Bishop must contain the Article beginning—"We whose names"—to—"promise conformity."

3. This notice in writing must "contain such information in the premises as may enable the Bishop to judge of the propriety of the act."

4. The Bishop, if he approves, will then give a written Certificate to that effect, and this Certificate is initiatory and fundamental for the admission of the Parish into union with the Convention.

PROCEEDINGS AFTER THE RECEIPT OF THE BISHOP'S APPROVAL.

1. Notice on some occasion of public morning service at least two weeks previous, in the words and tenor of sub-section 1.

2. Notice must be by a Clergyman.

3. The same Clergyman must preside at the meeting for organization.

THE MEETING FOR ORGANIZATION.

1. Clergyman, as aforesaid, must preside.

2. Secretary be appointed.

3. A Book provided for the Minutes.

4. The entry first made of all persons who attend and are qualified to vote.

5. A record must be made in order of all papers and action previously held. This will include necessarily :

1. The notice to the Bishop.

2. His approval.

3. The papers or action collateral.

6. A Constitution for the Parish must be there adopted as prescribed in form in Canon VIII, p. 23, of the Diocese of Illinois.

7. Steps must be taken to incorporate legally under "the Statute for Religious Incorporation of the State." Also, of any Canon of the General Convention. Those having reference might be, Tit. I, Canon 12, § VI, [2]. Tit. III, Canon 5, § 5, I, II.

All acknowledgments and record must be duly made.

8. Proceedings of meeting certified by the Presiding Officer and Secretary.

APPLICATION FOR UNION WITH THE DIOCESAN CONVENTION.

1. Application must be forwarded to the Secretary at least one month before the Annual Convention.

2. Accompanied by a copy of minutes duly certified.

3. All other papers embraced, viz. :
 1. Notice to the Bishop.
 2. Certificate from Bishop.
 3. Proof of public notice and its due form.
 4. The minutes of meeting.
 5. The Constitution as prescribed.
 6. Proof of legal incorporation, of acknowledgment and record.
 7. Certificate that Parish contains at least six communicants.

If the minutes have been fully and properly kept, and papers transcribed in order, the above will require little more than the certified copy of the minutes themselves.



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EIGHTEENTH

ANNUAL ADDRESS

BY

HENRY JOHN WHITEHOUSE, D.D.,
LL. D., D. D. OXON.,
LL. D. CANTAB.;

Bishop of the Diocese of Illinois.

1869.

PUBLISHED BY ORDER OF THE CONVENTION.

EPISCOPAL ADDRESS.

TO THE CLERGY AND DELEGATES
OF THE THIRTY-SECOND CONVENTION,
AND TO THE CLERGY AND LAITY
OF THE DIOCESE OF ILLINOIS;
GREETING IN THE LORD:
BELOVED IN THE CATHOLIC FAITH AND BODY
OF CHRIST:

Welcome once more, to the Annual Diocesan Council, in the name and love of the Divine Saviour, and in the trust of His presence through the Holy Spirit.

We meet, as always, in the unity of the Visible Church, with its historic Ministry, Sacraments, and Worship; witnessing to Catholic Truth in our organization, and ministering in its service by work and suffering. We meet in loyal recognition of our federate union in the "Protestant Episcopal Church, in the United States of America." We meet in the larger unity of the Anglican Communion, conscious that fourscore years have only confirmed the bonds and verified the integrity of our hereditary estate. We meet in descent legitimate, and without attainder, for all that is Catholic in the Church's Faith, Discipline, and Worship, to hold it, or to vindicate it. We meet, Member of a Branch of the Church, which has never

broken its succession, since Apostles went to the British Isles, nor has ever yielded its autocephalous independence. Above all, it has never cast away any portion of Christendom by anathema or excommunication. As far as any act or fact of ours goes, we are in communion with the Christian world. We have simply held our Catholicity—"the Apostle's doctrine and fellowship, the breaking of the Bread and the Prayers." Others have only to substantiate theirs by going alike to the common standard, and "maintaining the Faith in its purity and integrity, as taught in Holy Scripture, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils."

Welcome, too, beloved, in our brotherhood of "infirmities," which remind us, at every step, of the humiliation and shame of sin, and force us for help to the Great Restorer. Welcome in the hard forms of our daily life—the toil and pressure of the world, its burthen of maintenance, and the bitter experience of its meanness, strife, and deceptions; its antagonism with the spiritual in the discipline of the Church, and in the aspirations of the soul. But, thrice welcome in our saintly fellowship of covenant blessing, where the worst can be overmastered by the grace of Christ sufficient, and be transmuted into blessing by that "strength made perfect in weakness."

OBITUARY.

We have lost this year by death, one of our valued and distinguished Presbyters, Rev. Roswell Park, D.D., whose work has been at the fountain head of Church life—Christian scholarship, and Church education.

Immanuel Hall, in the vicinity of this city, was founded by him, and I trust will grow on in work and

blessing, though he who so tenderly watched its infancy has passed from an earthly charge.

The scholarship of Dr. Park was signally comprehensive. The application of his powers was harmonious and vigorous; his deportment eminently that of a Christian gentleman; his piety sincere and uniform, as expressed in his teaching or his life.

The Church in different parts of our country has record of his labors, educational and parochial. Wherever thus broadly known, his works are held in remembrance, and his loss is appreciated as a sorrow for the Church.

TRI-ENNIAL COUNCIL.

The year which has passed has been eventful; and it falls to my lot to present to you now, and through you to the Diocese, some of these incidents, and such comments as my office may claim or warrant.

First among them has been the meeting of our Triennial Council, and we must briefly note the spirit and acts of that important assembly.

You need not be told how it is constituted, and how thoroughly it is representative of the whole American Church, its dioceses and its membership—with republican freedom and popular equality. You little need to be told what a gathering of picked men take seat for its deliberations, and what stores of honor, wisdom, and devout feeling the renowned in political and the gifted in social life bring to that Ecclesiastical “WITTENAGEMOTE.” If any manifestations can be relied upon for the tone and spirit of our Church it must be found there. If any test can be afforded of an average consciousness of what is right and safe for the Church in her current agitations, it must be found through the free

debates, and concurrent legislation, of that Senate House of Bishops, and its popular aggregate of Clerical and Lay Deputies.

An approaching meeting of this body necessarily evokes the sentiment of the Church in individual opinion or partisan anxiety. It intensifies and combines discrepancies which may be otherwise floating and unorganized, with a view of influencing the formation or shaping the course of the General Convention. Hence it may be a crisis where opinions may be sharply cut, and feelings may rise to earnestness or strife, alarming for our harmony, and even threatening to our oneness.

This was unfortunately to a peculiar degree the state of things pending the late Tri-ennial meeting.

A Radicalism broke out, (easy enough to explain as the Church is situated in the United States), which assailed the foundation in apostolic succession; its principles of Sacramental grace; the old forms and words of the liturgy; the separation of its orders; its Catholic breadth of opinion; the integrity of the English Reformers; and claimed almost revolutionary changes by minatory projects of disunion and separation.

On the other hand, with more thoughtful origin and deeper work, but with suspicious facts and tendencies, Ritualism, so called, disturbed the Anglican Communion. It conflicted with established order; modified our worship, ceremonially; and introduced, without authority, practices, ornaments, services, and discipline, not recognized in the Church of England or our own; especially a dogmatic symbolism in the Holy Communion asserted what the Anglican Church had not thus defined, and which, perhaps, never had been defined except in the rationalizing terminology of the

Church of Rome. "The leprosy of Transubstantiation." *

I have no conscious sympathy with any of these extremer views, and have never allowed myself to be seduced or driven into partisan affinity with either. But I feel assured that the great truths they, on either side, contentiously put in opposition, are in living harmony and indissoluble unity. We all, however, appreciate that there may be material of conflict and lawlessness in a partial apprehension of them, and that each extreme may find abettors and defenders.

Thank God that Radicalism has so few within the Diocese of Illinois, and Ritualism fewer still. I do not know the minister, within my jurisdiction, who would, I think, sustain a single one of these questionable practices against my "godly admonition."

The General Convention met in the midst of this conflict of opinion, when lookers-on, who did not understand the Church, predicted inevitable separation. It gathered, in the full representation of all the Dioceses—from Maine to California—under the influence of their respective diversity. It was pressed for the resolution of the difficulties through revision of the Liturgy; the free admission to our pulpits of ministers of the religious bodies around us; a promiscuous union; condemnation of terms liable to abuse; the rigid defining of ceremonial; and the sharper injunction by sacramental rubric. The Ritualistic party, as such, asked nothing legislative, but only to be let alone.

There is, I think, a common spirit and aim underlying these opposite systems in their present conflict. They are both impelled by a consciousness of the want of unity in the Body of Christ, and the imperfect influ-

* Bp. Cosins.

ence which the Gospel has gained over human nature, individually and socially. "A Catholic current is passing through the world." The one expects to remedy these defects through an increase of objective reality in the Church as the Divine organization—the Body of Christ. The other regards, mainly, the internalism of the moral and religious life in faith and sentiment, subjectively realized in the individual heart as an emotional state. Properly there should be no conflict between these two phases of the one Gospel. "Neither the truths nor the expression of them are inconsistent, but are so in semblance merely, as all are embraced within the many-sided perfection of the truth as it came from God. If we understood aright the teaching of Holy Scripture in its breadth, we should find in that teaching that comprehensive truth in which to reconcile the divergent articulation of modern Theological Schools." *

"A man need not forget his separate relation to God when contemplating the progress, the organization, the imperial majesty of the realm of Christ. It may, however, be admitted that the undue predominance of one of these considerations is a danger for individuals or for particular ages or portions of the Church against which it is necessary to take precautions." †

The Church of Christ is founded on the Incarnation and Inspiration—the God-man of Bethlehem and the Holy Ghost of Pentecost. From both united, the Christian Church, Visible and Holy, was created, is perpetuated, and works. There is, in consequence, an indissoluble connection between the Means of Grace and the Workings of Grace. The denial or the imperfect conception of this inviolable relation leads to false

* Marriott Eirenika, 92.

† Liddon, Univ. S., p. 14.

objectivity, or false subjectivity. The true doctrine of the Church rests upon the organic reciprocity of both the means and operations of Grace, which are one in life and activity, though they may be distinguished for the sake of argument. In the Gospel economy in the Church, and its experimental reproduction in the human soul, these expressions are no way antagonistic, but are factors of the one result. The "Christ outside of us" in the Church, which is His Body, the organism of which He is the Living Omnipresent Head, is not in any conflict with the "Christ within us," but they are conditioned, one of the other. "The disregard of Christ in the Church leads, logically, to the denial of the Incarnation and its correlatives, and then subjective religion ceases to be subjective Christianity." The Christ within us in that condition is nothing but a general idea. The unhappy phenomenon occurs, which largely exists in our sectarian religionism, that the human soul is put in place of Christ. "The disregard of the Christ within us is to make the Church and its salvation nothing more than the outward sensible presence of Christ was to the unbelievers of His age."

There must be organic reciprocal relation between Scripture tradition, the Historic Church, and the Christian individual born of the Spirit, "from the womb of the Church." He must be thus born, not only sacramentally, but through awakening, conversion, and wrought-out sanctification,—through faith which then is the trustful union with Christ, as the Saviour of the world and his own Saviour, in whom the regenerate man finds divine life, with its individual impulses and experience, in new and holy habits of discipline and obedience, which comprehend alike the living objective means and all the inner freedom of the quickened

nature. The Church is holy, because Christ is in it, the wisdom and the power of God, and its aim is the redemption and sanctification of every man. The believer, in and through that Church, apprehends that for which he is apprehended, and takes into his own nature, with its awful egoism, the pursuit and realization of a Christ-like holiness.

I cannot admit for an hour that there is any real antagonism between the historic Church with its supernatural notes, and the free evangelism and the deepest experience of the human soul. My whole ministry (poor illustration, as it may be) has owed all its order to the full and unreserved belief and consciousness of what I thus state. The severest scrutiny to which I can subject myself—my past and my present—fails to discover to me any conflicting change in my opinions or my teaching. Perhaps it is my shame—but things have changed around me far more than they have within me. I have utterly abnegated such terms as “High” or “Low,” where they meant to imply discrepancy between Christ in the Historic Church and Christ in the human soul. No theological fact is clearer to me than that we put these in contrast where there is none existent; and all seeming opposition between them is our impotent handling of the word of God. When they express anything real, they express harmonious truth from a one-sided view. If we appreciated each aright—and in proportion as we do so, we should find that they return each upon the other, to constitute saintship as a gift, and saintship as an achievement. “The individual believer in his own regenerate nature, will recognize in the Church his objective counterpart ‘bone of his bone, and flesh of his flesh.’”

“On this reciprocal relation depends the health of

the Church, and if we conceive a time when these factors shall have thoroughly permeated one another, then will the Church have reached its highest earthly goal; it will have returned through the steps of its period of development back to the fullness of life revealed by the Apostolic Church as the model for all time.”*

In a healthy branch of the Catholic body freedom must be one of its factors, and this applied alike to its own organic development, and the “changes and chances” of the human soul, in its personal spiritual vitality. But not abuses of freedom, as mere individual will of interpretation or ethical practice; not freedom referable only to an internal consciousness; not freedom to create its own ecclesiastical guarantees. But freedom which recognizes given authority and given truths, and exercises itself by obedience to authority which does not change; and love of the truth which is continually developing through inward appropriation. And in both conditions of the Holy Church, and the individual holiness of its members, we must appreciate not as a defect to be scoffed at or wept over, but as in reality the appointed dispensation—that the actual Church is one-sided, struggling to reform and adapt herself to every new exigency of her work, and is in painful progress as militant towards her triumphant ideal. Any one age, and all the ages so far, collectively, have heard only the whisper words of her ways, and been moving in the hiding of her power.

Under such circumstances, general and specific, such a council must seem to us, as interested actors, to have done too much or too little. It is difficult for us to

* The quotations are from “Martensen’s Dogmatics.” But more than that marked should be credited to the learned Bishop of Seeland, to whom I have purposely made myself indebted for expression, as being Danish and not Anglican.

measure the real force of conservative reticence; and of course, it is more striking, that in a relatively popular assembly it should have been attained. We all admit that it is by the Divine Spirit alone, working after the counsel of His will, that such blessing comes. It is impressive to a thoughtful mind to bring together the conflict of opinion and the final action. We may note the loose and passionate talk outside before the meeting; the political eagerness with which movements are projected to attain predetermined ends; the scope of debate; the agitation of successive days seemingly widening each breach, and inflaming conflicting opinion. These seethe and work; while by and by, all terminates in a brief resolution, or the forbearance from any action, or in some provisional plan which apparently leaves all unsettled. It is not so unsettled. That action is the thoughtful, prayerful, contribution of the human element in the Church's administration. It is the wisdom of men—reverently acknowledging its limit of capacity and power—and putting into the hand of the Great Disposer that which is "sufficient for the day."

The General Convention acted decidedly when the fact was before it. It acted indeterminately where the subject matter was undeveloped; the position of the Church tentative; and patience alone, could work the experience to inform and guide.

When liturgical revision was asked, it gave an emphatic declension. It could not then be entertained safely. It mattered not whether because the time was not propitious, or whether the necessity did not exist. The prudential, at least, was clear.

On the plea which would open our pulpits to non-Episcopal ministers, and stultify our claim of Apostolic

succession, the joint legislation barred doubt, and strengthened beyond misapprehension, existent law.

Canon 11, Title I, is amended to read as follows:

“No minister in charge of any congregation of this Church, or in case of vacancy or absence, no Church Warden, Vestrymen, or Trustees of the Congregation shall permit any one to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church. *Provided*, That nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers.”

As interlocutory, while thus repeating the amended law for the guidance of our Diocesan Church, I beg to refer to two correlative enactments, one of the General Convention, the other of our own Diocese.

The Canon quoted speaks of “sufficient evidence of being duly ordained to minister in this Church.” By Canon 10, Title I, “*Ministers ordained in foreign countries, by Bishops in communion with this Church,*” before they shall be permitted to officiate in any parish or congregation, shall exhibit a certificate signed by the Bishop of the Diocese that their letters of Orders are authentic, and that they have given satisfactory evidence of pious and moral character and theological attainments.

Clergymen and Vestries heedlessly disregard this prescription of the only “sufficient evidence” in such a case—a *letter from the Bishop of the Diocese*. Men have been allowed to officiate who were unworthy—sometimes impostors, and even not in Orders at all. A minister degraded in a neighboring diocese some years since, has been invited to officiate several times by a Rector in this, because he presented himself under cover of residence in a British colony, and the Rector, for courtesy sake, made himself the summary judge of qualifications.

LAY READERS.

On the subject of Lay Readers, recognized exceptively in the last clause of the General Canon given above, as amended, our own Diocese legislates, and requires that a Lay Reader shall always be licensed by the Bishop—Canon XIX, D. of Ill.:

“None shall be considered as authorized to officiate as a Lay Reader in this Diocese, except in cases of particular emergency, without a written license from the Bishop”—and Lay Readers shall in all cases conform to the provisions of the XIth Canon of the General Convention, now Title I, Canon 3, Section II:

“No candidate for Holy Orders shall take upon himself to perform the service of the Church but by a license from the Bishop, or if there be no Bishop, from the clerical members of the Standing Committee of the Diocese in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop, or said clerical members, may prescribe. He shall not use the Absolution or Benediction; he shall not assume the dress appropriate to clergymen ministering in the congregation; he shall conform to the directions of the Bishop, or said clerical members, as to the sermons or homilies to be read; nor shall any Lay Reader deliver sermons of his own composition; nor, except in cases of very extraordinary emergency or very peculiar expediency, perform any part of the service when a clergyman is present in the congregation.”

This valuable agency of lay helpers is coming into more formal use in the Church of England and our own. It may provide for a present necessity and contribute to the propagation and support of public worship, but everything will depend, under God, on the pious wisdom, discipline, and reverent obedience of those who may be so commissioned. Without strict responsibility and order, it will become a local source of disturbance. I must charge, then, the watchful interest of every congregation, or minister, where there is one, to see that they look out “men of honest report, full of the Holy Ghost and wisdom, whom we may appoint

over this business;" and those to whom the trust is committed, must separate themselves to execute blamelessly their good work.

CANONS OF DISCIPLINE.

On the intrusion of one clergyman into the parochial bounds of another, which had been made the subject of popular agitation by the trial of an offender under the existent canon, the Convention, instead of removing the restrictions of parish boundaries, added a clause, ratifying the whole, in letter and construction, by the removal of a technical difficulty alleged against its enforcement.

A Canon was also passed amendatory of Canon 2, Title II: "*Of offenses for which ministers may be tried and punished.*" The substantive change is in assimilating it to the Canon for the Trial of Bishops, which makes the enumeration more distinct, and adding as a fifth section:

"Every act which involves the breach of his ordination vows."

The legislative proceedings and debates, as published, present a significant conservative action, taken throughout in a cool, logical, and at the same time, tender spirit. It rebuked the radicalism of the day by quietly "minding its own business," in the conscious dignity of fellowship in the Church, One, Holy, Catholic, and Apostolic, notwithstanding the clamor of loose religionism, sectarian jealousies, the rationalism and unbelief of society, and the mistaken, but often generous, impulses of her own children.

RITUALISM.

On the movement named "RITUALISM"—deep, complex, unrevealed, with its insight and sacrifice, its

work and devotion—and, we must admit, to some extent—its frivolity and excesses, its factious spirit, and dogmatic imprudence, the Church had no positive legislation. She was not prepared to commit herself to any vague alarm, or sumptuary regulations. But she did not ignore the movement, nor shirk her real responsibility. She had voice of counsel for obvious errors, which might, after all, be superficial; but would not, with uncatholic hand, crush possible vitality, or set up an iron formalism.

Full vent was given to representative opinion; various sets of resolutions, elaborately prepared, were brought forward and discussed; referred to Special or Standing Committees; reports heard from minority as well as majority; and then it ended, as far as formal authority was involved, in the following resolutions of the House of Clerical and Lay Deputies:

I. *Resolved*, That the House of Bishops be requested to set forth for consideration and adoption, by the next General Convention, such additional Rubrics in the Book of Common Prayer as in their judgment may be deemed necessary.

II. *Resolved*, That meanwhile in all matters doubtful, reference should be made to the Ordinary, and no changes should be made against the godly counsel and judgment of the Bishop.

III. *Resolved*, That copies of the reports of the majority and minority of the Committee on Canons be transmitted to the House of Bishops.

But the House of Bishops did not accept this limited but precise reference to rubrics as open to addition and alteration; but returned the following message:

Resolved, (*Unanimously*), That the House of Bishops affectionately informs the House of Clerical and Lay Deputies, that in the full trust that the spirit of the second of the three resolutions, communicated by that House in its message number 78, will be carried out in the action of the clergy and laity of the several dioceses, and missionary jurisdictions of this Church, this House deems it unadvisable to enter

upon any alteration of the rubrics of our Book of Common Prayer by the insertion of additional matter ; but that it will appoint a committee, whose duty it shall be to consider whether any additional provision for uniformity, by canon or otherwise, is practicable and expedient, and to report to the next General Convention.

Thus it ended for the session on the area of legislation ; but on the freer one of paternal counsel the Bishops spoke in their Pastoral Letter. After protest against certain doctrinal views of the Holy Communion, and practices which might teach any or all of the errors there condemned, that document says : “ We would, at the same time, deprecate most earnestly those extravagances in Ritualism recently introduced, which tend to assimilate our worship to that of a Church not only alien but hostile to our own. And we must also urge you to remember, that the reverent obedience to their Bishops and other chief ministers, promised by the clergy at their ordination, would, if faithfully rendered, prevent these evils.”

And suppose, in the face of all this, the minister burns candles at the Holy Communion ; or waves the censer ; or bends the knee before the consecrated elements ; or elevates the paten for adoration ; or mutilates the Baptismal Service and upbraids its doctrine ; or holds the prescribed services of the Liturgy subject to his own taste and self-will ; or offends the order of the Church by “ lawlessness ? ” (*ανομία*.) What course have the laity and clergy and fathers endorsed ? What is the Bishop, “ over ” that man “ in the Lord,” to do ? Give “ his godly counsel and judgments ” or withhold it ? And what is the minister to do ? Follow it as the voice of the Church, with “ *reverent obedience*,” or invoke public sympathy against the tyranny, and make the Bishop a “ by-word among the people ? ” And what are the laity to do ? Respect the discipline of

the Church, and uphold by the moral force of outspoken obedience, veneration for her offices, and loyalty to her Divine order? Or are they to become "railers"* (*λοιδοροὶ*) and lay the Church's "honor in the dust" before the mob? Ignatius answered, five years after the death of St. John, "GIVE YE HEED TO THE BISHOP, THAT GOD ALSO MAY GIVE HEED TO YOU." †

MARRIAGE AND DIVORCE.

Most important in every sense is Canon 13, Title II, *Of marriage and divorce*. It does not, perhaps, add anything to what was before the settled principle of the Church, and the bounden duty of the ministry, and to a large extent, their scrupulous practice. But it affirms and defines it as law, so that there is so far no room left for mistake or evasion, and the clergyman would be clearly amenable to discipline who should disregard it. It is proclamation of the stand of the Church, and may warn those who entertain a looser casuistry, not to apply for the Church's sanction "to be joined together otherwise that as God's word doth allow;" and also induce more careful scrutiny before performing the ceremony, especially if either party should prove to have been married before.

"No minister of this Church shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

CONSECRATED CHURCHES.

On the consecration of Churches, after interesting discussion, a canon was passed—numbered Canon 21,

* *λοιδορεω*, John ix, 28; Acts xxiii, 4; 1 Cor. iv, 12. *λοιδοροσ*, 1 Cor. v, 11, vi, 10; and *λοιδορια*, 1 Tim. v, 14; 1 Pet. iii, 9, are very expressive words, and the subject of Apostolic admonition.

† Epis. to Polycarp, 263.

Title I of Digest, which must protect the sanctity and realty of our places of public worship, by preventing the abuse of the property, through improper incumbrance or alienation; and arrest the sacrilege, which may exist, of the taking down and removal of consecrated edifices to dispose of the land for “unhallowed, worldly and common use,” merely for the luxury or convenience of pew owners, where God clearly indicates a righteous claim on His own.

Three things are by this law distinctly provided for :

1. A building cannot be consecrated until the Bishop is certified that building and ground are paid for, and are free from incumbrance.

2. Vestry or Trustees cannot encumber or alienate any consecrated Church or Chapel without the consent of the Bishop, acting with the advice and consent of the Standing Committee.

3. A consecrated Church or Chapel cannot be taken down, or otherwise disposed of, for any “unhallowed, worldly or common use,” without the same consent of the Bishop.

The provisions of this Canon will also control the removal of a congregation from one part of a city to another, sometimes relatively remote from the original site, which has been done with questionable propriety, without asking the consent of the Bishop or of the contiguous parishes, whose interests may be affected. It has been my own practice to have the “Instrument of Donation” a sealed document, put on public record, as a caution of lien as far as its provisions may have been binding in law or equity. It will be hereafter proper to see that in all cases, due warning is given of the Ecclesiastical easement which consecration involves.

Title I, Canon 21—*Of the Consecration of Churches:*

SECTION 1. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien and other incumbrance.

SEC. 2. It shall not be lawful for any Vestry, Trustees or other body authorized by law, of any State or Territory, to hold property for any Diocese, Parish, or congregation, to encumber or alienate any consecrated Church or Chapel, without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel be situated.

Provided, That this section shall not be operative in any State with the laws of which relating to the taking and holding of property by religious corporations the same may conflict.

SEC. 3. No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of for any "unhallowed, worldly or common use," without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church and Chapel may be situated.

STANDARD BIBLE AND STANDARD PRAYER BOOK.

A portion of the business of both houses related to these standard editions; a subject, especially in relation to the Prayer Book, which has been treated with care and labor for more than the last twenty-five years. The Oxford quarto edition of the Bible, 1852, is stated to be a model of typographical accuracy. Inquiry had been made as to the practicability of a joint edition of the English and American Churches, but the Archbishop of Canterbury did not think such an arrangement could be effected. The publication in this country alone has been regarded as too expensive an undertaking, and the matter would have been abandoned but for intimation given of the generous intention of a wealthy lady to assume the expense, in consequence of which a joint committee of both Houses was appointed to proceed with the publication. I call attention to the fact that there is a standard Prayer Book, as well as a standard edition of the Bible, and to advise that such

only should be in use for the public services of our Churches. Certain errors and interpolations of society editions of the Holy Scriptures have been published by one of our Bishops, and they are numerous and significant enough to prevent the authoritative use for the public reading of our Churches. Those published by private enterprise are even less reliable for typographical accuracy. Every Church then should be scrupulous to provide for the public reading of the Divine Word, the standard edition, always including the Apocrypha.

It was said in a report of 1844 that the Prayer Book with its peculiarity of arrangement and difference of type, sprinkled over page after page, is confessedly about the hardest book to print which the English language contains. There are many parishes in the Diocese, I fear that I might say the majority, who fail in this respect of "standard books" in the proper furniture of the Sanctuary, and I recommend attention to the defect and the remedy of it in each parish not already supplied, by the provision, as an offering on the coming festival of the Nativity, of an Oxford Bible and the large 8vo. standard edition of the Book of Common Prayer, or the Altar Service as bound separately, if preferred, for the Lord's Table. In the same connection allow me to urge that there should be in every Church a suitable font, and that a fixed one. A movable font, as a basin, wants the reverent association of the other, and especially, when, as happens, it may be left carelessly about, perhaps on the floor of a robing room. There is a hint of weight in the same report to which I have alluded.

The rubric says: "And the minister coming to the Font, (which is then to be filled with pure water), and standing there shall say"—Does the parenthesis of the

third rubric imply that the Font is not to be filled till just previous to a baptism? The opinion of the Committee was that "then to be filled" meant merely that the Font must be at that time full, and not that the act of filling must then be performed. The clergy, however, may forget the word "filled." The word certainly means that the element is to be in abundance, and to be *poured* from the hand.

It may not be amiss to add here, that Romanists have objected to our baptisms, and (as is believed) reiterated them, because we sometimes use the element in repeating a child's name, and not while repeating the formula of inspiration. The words and the sign of a sacrament they say, should be coincident, or the sacrament is void. Without admitting such a conclusion, it may serve to remind us as ministrants, that we should not use the element except as we utter the appropriate words. †

CANDIDATES FOR HOLY ORDERS.

The deliberation and action of the Convention expressed anxiety for a closer attention to the learning of the ministry, and the more thorough training of our candidates. The report of the debates on the proposed Regulations which were carried in the House of clerical and lay Deputies, is full of earnest conviction that examinations for Holy Orders fall below an adequate standard, and that the solemn duty is carelessly performed.

The Canon sent to the House of Bishops contained the following provisions :

1. All examinations of candidates for Holy Orders shall consist in part of written questions and answers.

* Page 463, G. C. Journal, 1868.

2. Examinations of candidates for Priest's Orders shall, unless the Bishop in any case remit the rule, be extended through the parts of three days.

3. For the conduct of examinations, at which the Bishop of a Diocese is not personally present, it shall be his duty to appoint a permanent committee or committees for his diocese, or the different districts thereof; or if he so prefer, one presbyter, as an examining chaplain, who with other presbyters, appointed for such occasion by the Bishop's direction, shall conduct examinations.

The House of Bishops declined to concur in this proposed Canon, on the ground that it deemed the regulations therein contained, to be within the discretionary regulation of each diocesan Bishop, and did not approve of making them compulsory.

The suggestions made in the resolutions commend themselves to my judgment, and, as far as practicable, I mean to be guided by them in my own administration.

SUPPORT OF THE CLERGY.

The better support of the Clergy was pressed, with many painful and humiliating facts, in a memorial from New Jersey, and an earnest lay report, while the whole was followed up by an appeal in the Pastoral Letter. I must quote a part of the report in which Layman speaks to his brother Laymen:

“If we desire more earnest prayers, and to have a more independent Clergy, we must relieve them from the harrassing cares of insufficient support, and from the constant struggle for their daily bread, and give them such assurances of a comfortable and constant maintenance as to enable them to turn their undivided effort to the great work before them. If we are not

content to witness the decrease of the ministry, and dry up the sources of supply, we must arouse ourselves, and prepare for a comfortable and full support of the Clergy. It is not a charity, but a duty; it is a debt, not a mere benefaction. It is a debt which we owe to the ministers of the Church, to the country, and to God. It is obvious enough that the remedy lies with the laity, not with the clergy. This is an opportunity, while the laity are gathered together, to force facts home upon them, and remind them affectionately, but pointedly, of their culpable delinquency in this great and high duty; and to urge them, in the name of humanity and of the Master whom they profess to serve, that they set themselves steadily, earnestly, persistently to the fulfillment of their duty to those on whose faithful prayers rest their dearest and mightiest interests."

My own judgment and feelings concurred with all that was said, and I determined, God helping me, to plead for the large band of sufferers in my own jurisdiction. I made a public address on the claims and wants of the Clergy. I collected the statistics of the actual salaries of those under my charge. I took, as I supposed, all prudent means, by the aid of the Clergy, to gain, through a public meeting in Trinity Church, the ear and conviction of the laity in this city, but without effect; and the anxious burthen only fell back, with increased weight and humiliation, on my own consciousness.

It is the business of the laity, and a question of prudential finance of which they are the proper managers. They not only must be relied on to give what is required, but to scrutinize the claims presented for it. They must not only give themselves, but by competent agency see that the congregation of the starving

and bewildered Clergyman does its proportionate duty. It wants the manly practical strength of the laymen, to shame the meanness that withholds what it is in the power of the hand to do, and makes pitiful appeal for missionary assistance. There must be generous gifts to fulfill the purpose as a grand pledge of the Church in Illinois, that the salary of no minister shall be less than one thousand dollars, and a capital should be raised at once to secure that honorable stand. But it must be disbursed so as to provoke the energy of the parish itself, and make the men of means in it lift the burthen of honest duty in sympathy with the burthen assumed by others, of benevolent sacrifice for the love of Christ and His Church.

My inquiries, pursued carefully, gave the following statistics of salary:

Returns from sixty-one (61) Clergymen, total amount.....\$75,569 00
Average of Salary..... 1,238 80

The whole number was divided into three classes:

1st. Class of two thousand dollars and upward...	11
2d. " of one thousand and upwards to 1800..	26
3d. " of eight hundred and under.....	24
	61

FIRST CLASS DISCRIMINATED.

Salary of four thousand and parsonages.....	2
" three thousand five hundred.....	2
" three thousand.....	1
" twenty-five hundred.....	2
" two thousand.....	4
Averaging three thousand, excluding parsonage.	

SECOND CLASS—ONE THOUSAND AND UPWARDS TO EIGHTEEN HUNDRED.

Salary of eighteen hundred.....	1
" fifteen hundred.....	6
" twelve hundred.....	7
" one thousand.....	12
Average.....	\$1,200 00

THIRD CLASS.

Salary of eight hundred and under.....	24
“ eight hundred.....	6
“ six hundred and under.....	18
Average.....	

§565 00

and this imperfectly and irregularly paid.

To raise the salaries thus arranged in class third to one thousand dollars, would require, apparently, about \$10,000. It is a large sum; but are there not a thousand laymen who could readily do this, and so disburse it, that probably one-half the amount named would secure the actual result, through a more hopeful effort in the parishes themselves?

This effective management of Pastoral Aid would free the Missionary work for its legitimate scope. The same minimum of support—one thousand dollars—should then be guaranteed, but graduated by combining districts. In these, and all unorganized places, the money raised should be sent immediately to the Board, making the missionary thus independent of the people, and enabling him to do his work, not as the paid servant of individuals, but as one panoplied with the power of the Church, and also bringing every station into direct contact with a recognized arm of the Church, and keeping it up to strict accountability.

And now I ask, in view of this terrible fact, that the salary of twenty-four of our working clergy, more than one-third (for all equivocal material was left out in the computation) amounts to an average of far less than \$600—I ask whether it is to be suffered to remain unredressed? Are these words and facts, coldly put, perhaps, and yet enough, if appreciated, to burn into the conscience of our churches—are they to close their mission with my dying breath, or lie as a record for sentimental sigh on the printed page? Or will the

clergy, who hold places above the suspicion of complaint or want for themselves, rise and plead for their "brethren and companions' sake?" Will laymen take it up, and before God and their fellows vow and work that the amount shall be raised; and our Diocese stand up to the pledge and the honor that, if work and love can do it, henceforth no parish priest or missionary shall have less than one thousand dollars a year; that honorable laymen will see that promises represent truth, when the pastor trusts his all to the integrity of a vestry; and that the parish in its pecuniary engagements and moral pledges shall stand up at least to the mark of our average mercantile liability.

RESTLESS PASTORSHIP.

Perhaps, in this connection, I may refer to a subject which has pitiable significance—the unresting change of the clergy from parish to parish, and from one diocese to another. It belongs here in moral connection, because whatever contingent reasons may be assigned for this strange itinerary as far as it involves choice, there can be no doubt that it finds its main impulse in a necessity forced by the condition of the parishes in their state and administration.

We appreciate, in social satire at least, the state of a family ostentatiously living beyond its means, and the moral temptation to do wrong, if that show is kept up to hold outside reputation which it does not deserve. This is the condition of many of our parishes. They are living beyond their means, and trust the future in a large degree for what may "turn up." Each insists, however small, that it must have a resident pastor to itself, or else it cannot thrive. The resources for this privilege are not computed by the means or the sacri-

fices of the church itself, but, over a limited amount, by the popular capacity of the clergyman to "draw outsiders." And this, practically, a "hand to mouth" issue; so that if a pastor does not at once, as a "star actor," take popular favor, there will be a deficiency in the quarterly revenue, and then troubles begin. His troubles are plain enough. He has a moral trust over a weak, uninstructed, perhaps socially inharmonious body. He may have a legacy in gossip and reality of his predecessor's failings. He is cumbered with the inconveniences of preparing a home in some chance place which may be vacant, without the least anticipative reference to his convenience or his duties, and look forward to shift it on short notice. He is among strangers, with each one of whom he must at once form sympathetic relation. He is in the midst of ignorant prejudice, through which he must win a way. His wife must make her mark as well as himself. Years of patient labor, for the judicious removal of obstructions, growth in public confidence, training in the ways of the Church, winning hearts by the by-paths of domestic sorrows and joys, are necessary to give that man a fair pastoral chance, as God's commissioned minister, to be "highly esteemed for his work's sake." There may be, indeed, tender and aching hearts in that little flock that feel the inestimable privileges of Divine service and holy sacrament, and the Word read and preached—reverentially feel these as Christ's gift to them and their children. With them it is a living reality; a divine seed to be planted, watered mayhap with tears, tended with trembling hand, and watched with prayer, that it may take root and grow, they know not how. But the swaying condition is none of this God-ward trust and hope. The "temporal" tramps

the ground hard in worldly expediency, and nor seed, nor dew of grace to water it, can penetrate. If seed be there, it must be dug up every day, as in the child's garden, to see if it is growing.

Do we not see, at a glance, what comes, what must come, of this underlying worldliness, speculation, deception, impatience,—this beggary, not of this world's goods so much, as of faith, love, sacrifice, hope, soul-honesty? One year—two years possibly drag on. There have been personal kindnesses, real; courtesies, real; hard, anxious toil for the minister; assurances that he is a good man, unexceptionable in character, but hints that his preaching does not attract. The small salary is in arrears and the minister in debt for, perhaps, half the amount due to him; and the gaunt necessity of an escape, before it is too late, is worn into him day and night. He goes away to make place for another in this round of unrest; and takes a place, which has exhausted, in similar contradictions, the minister who vacates it. Round and round, over our broad land, is this procession of restless pastorship wearily dragging, becoming dust-soiled and worn, squandering time and means, deprived of home associations, forfeiting the education of their children, forced into the sensational, and time-serving; and insensibly shriveling the “young Melancthon” into humiliating dependence on capricious opinion, or the rasping consciousness of a position irremediably false. We must not seem indeed to charge all fault of this clerical inconsistency on the parishes. I am compelled to admit that, what with the real and factitious claims on the ministry in our western population, some who bear the commission are not qualified to sustain it effectively. The demand is irregularly high; the training has not been adaptive;

the habits have not been steadily studious and advancing; and the defective natural powers are not infused with the reality of a forceful heart. Ministers must fail, as men of the world fail, for a want of personal capacity and tact, as well as through untoward exterior incidents.

Enterprising change of place; the pressing into fresh occasions; the possession of the land, as civilization reclaims its grand area, and swift lines of travel stretch from sea to sea; all that is embraced in the physical and social state should claim, as a normal condition, quick and distant changes in ministerial life. I not only allow it as a normal necessity, but am prepared to welcome it as a benefit. But neither the law nor the necessity explains the phenomenon. There are evils in it to be rebuked, wrongs to be vindicated, and defects to be remedied.

I have tried to count and company this caravan of ministers with their families and goods, as it has wound along the last three years, going from one diocese to another, to take no note of the larger band of annual excursionists from one place to another in the same diocese. If my eye has counted right, in thirty-five dioceses, reporting two thousand two hundred and fifty-four clergymen, seven hundred and twelve have been received from one to the other; six hundred and thirty-three have interchangeably removed; twenty-eight have been deposed; one hundred and twelve have passed to the unseen world, and two hundred and twenty-six are without any cure, while upwards of three hundred have been ordained. We have no means of distinguishing exactly in this moving train, how many may reappear in the circle of three years. It tells that nearly one-third of our ministry change diocese in three

years, and one-tenth, besides, are without cure of souls. But where has this caravan at last stopped, to found a city to dwell in, or people waste places? Alas! no where. It wanders on—on. Eight dioceses have lost in the number of Clergy; into which moved with Dimissory Letters one hundred and thirty-five, and sixty-eight were ordained. Three dioceses are where they were, but received seventy-three of the wandering, and ordained forty-five. California and Tennessee have gained respectively fifteen and thirteen. New York has received one hundred and twenty, ordained fifty-five, but by dimission, death and deposition, sent one hundred and twenty odd away. Illinois has made the largest uniform gain besides, namely, *ten*; and for this residuum, fifty-six Letters Dimissory have been given or accepted by me.

There is something very sad in this ideal vision of this “mixed multitude” of at least twelve hundred clergymen, more than half the whole number reported, voluntarily or coercively migrating from one parish to another in three years—it bewilders to compute the feeling, time, money, and above all, moral power, gone to waste in that hurried march.

PASTORAL OF THE HOUSE OF BISHOPS.

The Pastoral Letter was constructed with singular felicity in its comprehension of topics, and the terse but suggestive exposition of them. It met with universal approval, and by its official readings from our pulpits over the whole land, and the private reading of it in our families, has contributed to shape and animate the harmonious work of the Church. Its passages, however, were in reality only texts. Each required to be carefully expanded and enforced by the parochial

clergy. To instructed minds and prepared hearts, its short paragraphs rung with familiar truth, and cheered the depression of the faithful few bearing the burthen of work which the majority passed by unsympathetic, or with suspicion. It marked an era of witness, where the Fathers, with one voice and heart, gave facts to the Church; but it challenged a responsive witness from pastors to their flocks—explanation, appeal, and warning, co-operative work, and suggestive benefaction. Hence I ventured in a short pastoral letter thus to commend this view to the clergy:

“The Pastoral, Beloved, utters deep-toned truths, guiding and elevating for you and yours. Receive it in love; proclaim it in strength; and let the voice of the Church’s Fatherhood fall on a listening ear and heart of reverence.”

But I ventured further than this obvious claim. “The Pastoral is an index of themes rather than the exposition of them. It hints what it could not expand. It comes to each of you with texts for you to seize, develop and enforce. It affords to the Church in the Diocese, and everywhere in our land, the occasion of a grand uniformity of thought and instruction on successive Lord’s days. Can we not spontaneously fulfill this; see ‘eye to eye’ and speak with one voice?” In the Cathedral, on the evenings of successive Sundays, I gave fourteen lectures on the suggested themes; and the experience from my own thought and study, with the popular effect of them, has made me regret the more that my suggestion failed to secure the relative action of my clergy. May I utter and record these noble subjects in hope that now, by concert among yourselves, the course shall yet be adopted and carried out. Our people are hungering for instruction

on such things; and a large share of the restlessness of opinion and the popular cavil is from the withholding that which is thus due. We are gathering a "mixed multitude" brought up under different associations—or most probably under none of any training sway, over-religious habit and sentiment. Many are driven to the Church as a refuge from what has proved distasteful elsewhere—a vague eclecticism; others from indefinite preference or the mere accidents of social life.

The Church is emphatically with the running promise—"to you and to your children"—an hereditary faith—baptism into the Creed—a bringing up in the nurture and admonition of the Lord. It is the system by which "we grow up into Him in all things which is the Head, even Christ"; and in the unity of the faith and of the knowledge of the Son of God, attain our spiritual manhood—the measure of the stature of His Church, "the fullness of Christ." * Instruction, education, pre-occupying the mind, forming the habits, teaching the formularies, imbuing with reverence and devout association, giving elementary dogmatic formula by the Catechism, disciplining "to speak the truth in love," all this in manifold form is the essential commission of the instructing Church for those born and trained within her pale. Bitter are the evils of the partial neglect of these things in our congregations and the family. But these duties or neglects are not my present theme. I advert to their inherent scope, and to the place of their beginning, thus down in the infant mind, "to grow with the growth and strengthen with the strength," in order to present with the "much more" the need of meeting with some systematic and adaptive instruction the untrained adult mind that is finding place in our

* *πληρωμα του χριστου.*

Churches. My limited efforts in that direction have satisfied me of the existent appetite for such instruction, as well as of the need of it. I hear on all sides complaints for the withholding of more positive teaching on the history and claims of the Church. The annunciation of such subjects secures invariably an outside interest. They should not be treated controversially; but with plainness and reality, as facts, and truths and principles. Whence can they be assumed so naturally, as from the selected enumeration of them by the Bishops? How can the discussion of them be so happily relieved from the imputation of any local suggestion; where can clergy stand with more dignity and corporate protection than on the weighed and collegiate utterance of the Fathers in God?

This is the index of these subjects as I have used and commend it, but of course open to correlative enlargement.

1. The Introduction.
2. Christian Education.
3. The Support of the Ministry.
4. Associated Effort in Mercy and Education, especially by Sisterhoods.
5. Our Churches—Their Use and Blessing.
6. The Christian Family.
7. The Church's Warfare.
8. Covert Infidelity.
9. Extreme Individualism.
10. The true law of Scriptural and Catholic unity.
11. The Anglican Reformation.
12. The doctrine of the Sacrament and its ritual exposition.
13. The life of Christ's Disciples.
14. The Peace of Jerusalem.

I still think, as I then said, that the pulpit treatment of these "will promote your own thoughts and study on subjects emphatically 'for the times.' It will afford a natural occasion to bring the theme before your people with peculiar significance. It will diffuse a harmony of Churchly intelligence and feeling, and, through the Holy Ghost, may stir up the wills of God's faithful people to bring forth more plenteously the fruits of good works."

Accept the suggested order, brethren of the ministry, as your better judgment may determine. But in some way and order accept "the duty of teaching your people," as the Bishops express it, "the true law of a Scriptural and Catholic unity, the adorable and living centre of which is none other than Jesus Christ our Lord; the inspiring source of which is, His true Vicar, the Holy Ghost; and the visible expression of which is the 'Apostles' doctrine and fellowship, the breaking of bread and prayers.'"

THE PROTEST.

Six clergymen of the Diocese have issued a formal "PROTEST" against a sentence in my Address to the last Diocesan Convention. So far as I am concerned, this questionable invocation of popular censure might have been avoided by an inquiry preliminary, whether the meaning intended by the writer agreed with the interpretation put upon the passage by the inquisitors. The numerical strength of the impeachment may be reduced, as one of the signers, who has since abandoned the ministry, stated that he had neither heard or read the "Address," and another that he had signed the Protest without reading it; while a third, I have understood, in consciousness of the indecorum, has intimated

that "names" were not mentioned in the copy to which he gave his assent.

These Presbyters "solemnly remember" their ordination vow, as they quote it, "to banish and drive away from the Church, all erroneous and strange doctrines, and to use both public and private *monitions* as need shall require and occasion be given." I am obliged to say that the *monitions* were forgotten altogether. The only knowledge I ever had of the complaint and rather summary discipline, has been derived from accidental copies of the "Protest" falling into my hands.

Notwithstanding the liberal construction of the ordination vow contrived by the authors of the "Protest," I have no actual claim on the monitions, and they have still less claim on the paragraph to justify their anomalous position. For, after the semicolon which divides the question, it reads: "and to use both public and private monitions and exhortations, as well to the sick as to the whole *within your cure*."

Many of you, dear brethren, will recall some other ordination vows of the Priesthood "to maintain and set forwards as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are, or shall be committed to your charge."

Or that other, "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and discipline of Christ, as the Lord hath commanded, and this Church hath received the same, according to the commandments of God, so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"

And still more, "Will you reverently obey your Bishop and other chief Ministers who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

You may believe, however, that I should not have adverted to the matter in any personal significance. It is part of an effort to disturb seriously the Church, not only in this Diocese, but in others of the Northwest. It seeks to do this on the one hand by crude appeals to popular prejudice; and on the other by a proposal of voluntary work; the one ignoring so far the Church in her standards and doctrine, the other in her corporate organization; and both alike chargeable with loose casuistry of ministerial promises and lay obligation. To characterize this and such like sinister movements, I take the liberty of adopting the language of my wise and gentle Brother, the Assistant Bishop of Wisconsin, who may be deemed a more impartial observer:

"The Church is the home of law and order, and respect to authority. It has its officers and its laws which they must execute, and to which they themselves are amenable. It has its dioceses, every one under its own constituted authorities.

"The utter lawlessness of certain proposals, as to mission work in our Diocese, among others, by entirely irresponsible parties, by setting aside its Bishops, its Board of Missions, and all its authorities, was so palpable that it deceived very few among us. But the officious intermeddling, the circulation of extreme partisan papers, the attempt to draw the laity from the clergy for separate action, to sow fears and suspicions

among brethren, deserve the severest reprobation of us all.

“We are a united Diocese, doing the Lord’s work in the old spirit of the Church. Let the few whose fears and suspicions have been stirred be on their guard against their own prejudices, and against the representations of the prejudiced and the lawless. One crying need of our people is reverence for law; one duty of the Church in the midst of them is to insist upon it, and to practice it. Lawlessness is the cause of all our present troubles. It is worse than Ritualism—worse than the opposite extreme. Our safety, brethren, our duty lies in this, to rally about our constituted standards and authority—to let no man despise them, or trample on them, or put them in contempt.” *

We are warranted in feeling assured that to this extent the Church understands her position. The artifices and cant of a disloyal benevolence have failed to bewilder or to seduce her seriously. More and more it is esteemed frivolous and false to set up a self-willed conscience against the deliberate covenant with the Church. The labored attempt to overawe, by a threatened secession, ended in less than a “respectable failure.” The partisan leaves which have whirled through the Diocese have fallen, mainly, to wither and rot. The agents of disorder, however subtle, have been received coldly and suspiciously. By God’s goodness, the whole movement has brought out an expression of substantial agreement to discountenance revolutionary change, and abide by the constituted legislation.

The isolated passage from my Address selected for

* Address, 1869, Bp. Armitage.

this "Protest," which is made under ordination vow, garbled and perverted in its citation, is quoted as follows, italicized, and interpolated, and incomplete:

"In the regeneration by Holy Baptism, the spiritual and ineffable presence of our Lord in the Eucharist, with the mystical nutriment through His Body and Blood, there is a VIRTUAL CONCURRENCE in the accepted standards of the historical Church—Eastern and Western" (or Roman) "and Anglican."

The real passage is printed in the Address simply and without any emphasis, and adds, where the protesting citation stops, the words, not immaterial certainly, in the intent of the whole, "including largely the Continental Bodies in the same category."

It would not be becoming in me to affirm that the argument and language in this portion must be really without ambiguity to others, because it may be plain and coherent to my own mind. But, rather, should I assume, that it may not be as guarded against possible misconception as it might have been. We easily feel this liability when a thing has been actually misunderstood. To me it appears to state what I meant to state, and what I considered to be well-known liturgical and symbolic facts. My argument required only the enumeration of objective facts, without reference at all to the variant opinions or discrepant forms in which the common fact might be articulated, or the primal truth be deformed.

It was intended to affirm that up to certain points therein expressed and limited, there was a Catholic consent and agreeing antiquity.

I should be ashamed to collect here the accessible proofs of this in all the principal Liturgies throughout the Church, the symbolic books of the Reformation, the *catenæ* from the writings of the Fathers, and the whole stream of Anglican theology. I consider that

there is substantial agreement when the word SACRAMENT is defined, and that the definition is equivalent to that of our Catechism, or reducible to its idea—"an outward and visible sign of an inward and spiritual grace given unto us." The Catechism of Trent says: "Nothing defines a Sacrament more clearly than the expression given by St. Augustine, which all the scholastic doctors follow. 'A Sacrament is a visible sign of an invisible grace, instituted for our justification.'"* Hence it followed that Sacraments were not merely ceremonies by which a man professes himself a member of the Church, but had an influence and power as supernatural means and channels of divine grace.†

I understand that all these standards, Liturgical or otherwise, no matter how many questions may be raised as to the extent of the Baptismal gift or change, or how it is produced,—they all agree in the fact that there is "*regeneration by Holy Baptism,*" and that they use the very word and its cognates; and make almost universal reference to the third chapter of the Gospel of St. John.

The Calvinistic formularies are peculiarly explicit on the "new life commencing with Baptism."

Luther's form contains "*et gratiam tuam aeternam per spiritualem regenerationem flagitanti.*"

Brandenburg and Nuremberg Liturgy of 1533, directs—"Dip the child, etc., and then say, Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, etc."

Bucer, whose service our own so closely resembles, says, "*qui regenerasti hunc infantem.*" In the order of Confirmation the prayer is longer than ours, and stronger, though with current resemblance—"We

* Cat. Trid: 112.

† Address, 1868, p. 19.

beseech thee for these children, *quos ecclesiae tuae donasti, atque tibi sacra Baptismati regeneristi.*”

The *Belgic Confession* declares: “The Sacraments are signs and visible symbols of things internal and invisible, by which as by means, God Himself works in us by the power of the Holy Spirit.”

“For as water poured out upon us and appearing visibly on the body of the baptized person, moistening it, washes away defilement, even so the Blood of Christ washing the soul cleanses it from sin, and regenerates us who are the children of wrath, and makes us the sons of God.”

The *Heidelberg Catechism* affords another instance:

Question. Where has Christ promised that He will as certainly purify us by His Blood and Spirit as we are purified by the water of Baptism?

Answer. When He instituted Baptism. This promise is repeated where Scripture calls Baptism “the laver of regeneration” and “the washing away of sins.”

Ques. Why then does the Holy Spirit call Baptism thus: the Laver?

Ans. God does not thus speak without solemn cause, not only that He may teach us that our sins are expiated by the Blood and Spirit of Grace, but much more, that He might make it certain to us, by this divine symbol and pledge, that we are not less truly cleansed by internal washing from our sins than that we have been washed by external and visible water.

The *Augsburg Confession*, drawn up by Melancthon, by direction of the princes, and under the supervision of Luther:

“Baptism once received remains through the whole life, and remains a continual seal of our adoption. God, who is rich in mercy, purges us freely from our

sins through the Blood of His Son, and by this adopts us as His children, connects us in Holy Covenant with Himself, and enriches us with divers gifts, that we may be able to lead a new life. All these things are sealed to us in Baptism. We are inwardly regenerated, purified, and renewed by God through the Holy Spirit."

Hermann's *Baptismal Liturgy*, translated into English and published in aid of the Anglican Reformation in 1548, assures us:

"Baptisme is a Sacramente of Regeneracion, whereby we be planted and are incorporated into Christ the Lord, and be buried into Hys death, and put in the same, and be made throwe Hym the sonnes and heyres of God."

The *Catechism of 1548*, commonly known as "Cranmer's Catechism," taught the same:

"The second birth is by the Water of Baptism, which Paul called the Bath of Regeneration, because our sins be forgiven us in Baptism, and the Holy Ghost is poured into us as into God's beloved children, so that by the power and working of the Holy Ghost we be born again spiritually and made new creatures."

Bishop Bethel, in his *Treatise on the subject*, (ch. viii., p. 111) gives a summary judgment on the universality of the doctrine:

"For it," Baptismal Regeneration, "is in complete accordance with the opinions of Catholic Christianity from the days of the Apostles to the time of the Reformation. It came before them, not as a doubtful and disputed point, but as a fundamental and established truth; not asserted or defended by a few doctors and apologists as their own private opinion, but recorded and alluded to as a doctrine received without contradiction in the Church of Christ by the whole body of Fathers, Councils and Ecclesiastical Historians."

Up to the point of fact that there is a Presence of our Lord's Body and Blood in the Eucharist I stated that there was a virtual concurrence of these standards.

Bishop Cosin says: "So then none of the Protestant Churches doubt of the *real*, that is the true and not imaginary, presence of Christ's Body and Blood in the Sacrament; and there appears no reason why any man should suspect their common confession of either fraud or error, as though in this particular they had the least departed from the Catholic faith."

But the term "Real Presence," had I employed it, might have been open to confusion popularly with transubstantiation. I, therefore—though the very words *Real Presence* may be found in most of the standards referred to—described that presence in terms very general, because from the object I had in view, it was only necessary to mention a certain number of facts which existed throughout the branches of the visible Church of Christ, and from which the great religious bodies around us had departed, with whom a restored unity was desirable.

1. Orders—Because the large majority of the Christian world had the Order of Bishops, and claimed for them regular succession.

2. The Creeds—Apostles and Nicene—used as public Confession.

3. Two Sacraments of Baptism and the Lord's Supper.

4. That a *Sacrament* was a divine mystery and outward sign of inward grace given.

5. That they all attributed "Regeneration" to Holy Baptism.

6. That they held the presence in the Holy Eucharist of the Body and Blood of our Lord.

These Christian bodies alluded to, had not Bishops nor the Creeds; did not understand a Sacrament as a Divine mystery, but as a mere ceremony by which profession is made of Church membership. Did not declare "regeneration by Holy Baptism;" regarded the Lord's Supper only as commemorative, and its benefits derived through a faith exercised reflectively upon the person of Christ in Heaven.

My hope of advancing unity was cast, not upon fusion, at present utterly impossible; nor upon discussions which seemed to have collective or individual change of membership as the main object. The differences, important as they were, need not be estimated by comparing existing relations and conflicting interests. Each denomination could continue to act independently, as it was acting, in increasing strength; and assert, as would inevitably be the case, even more defiantly, its popular independence. But inasmuch as wonderful change in a churchly direction had occurred already, as a mere material thing, the growth of wealth and the spirit of the world, so might it be that the accidental and purposeless advance would shape itself in organization and symbol after a chosen model of the first three centuries. A deep-toned purpose of unity might induce a fragmentary minority to embody in their own voluntary system those facts of order, discipline, confession and truth which history affirmed always to have signalized Catholic Christendom under all diversities; and which, even in its present dismembered seeming, were sustained by universal witness. By thus partially recognizing a common standard exterior to each and all of us in our post-reformation or modern state, we might ecclesiastically approximate by moral application of the mathematical axiom: "Things that are equal to the same, are

equal to one another." Each Protestant body working out its own destiny, but doing so in some reality of reference to a normal historic standard "truthing in love," might introduce Catholic facts and spirit—adopt them even as the safe and expedient, if not as the certain and imperative, and thus assimilate more and more. By and by we should thus dwarf to unreality our remaining discrepancies; or better still, be able to allow them as a more vigorous development of the church of this age and country.

For some time I was at a loss to tell where the false doctrine and dangerous error of the passage could possibly be supposed to lie. It did not affirm or sustain directly any doctrine, nor could it in the nature of the case involve any substantial error beyond historic inaccuracy. It would certainly be impossible that a Bishop of our Communion could be publicly stigmatized for saying that "regeneration by Holy Baptism" and "the spiritual presence of our Lord in the Eucharist, with the mystical nutriment through His Body and Blood," were admissible formulæ within the Anglican Communion.

But some months after, I found the formal statement made that the passage declares, *that in regard to the much-controverted questions* of Baptismal Regeneration, and of the Lord's presence in the Eucharist, as also in regard to Orders, Creeds and Sacraments, there is virtual concurrence and substantial agreement between the Anglican, or Protestant-Episcopal, and the corrupt Russo-Greek and Roman Communions.

There is not intended to be one word or one thought in the passage in regard to an agreement or disagreement on these as "controverted *questions*," but only, to a limited extent, as simple dogmatic facts. It has no

connection with them as *questions* involving quality, manifest or occult. * It states only, that as far as the writer knows, every historic Church in Christendom puts into its ritual, regeneration connected with Holy Baptism, and the Spiritual Presence of the Body and Blood of Christ in the Eucharist. I therefore beg to declare that I do not mean in that simple statement to affirm, nor do I allow, that there is a concurrence actual or "virtual" in doctrinal expression or opinions on these subjects between the Anglican Communion and the Churches named. On the contrary, there are existent, theological discrepancies of the most serious kind; some of which, in my imperfect judgment, it is treachery to the truth as taught in the Catacombs, or vindicated at Oxford and Smithfield, to attempt to reconcile. No part of my theology or teaching has ever inclined me to such insidious adjustment between mediæval corruptions and Catholic truth or discipline. But I do believe that there is throughout Catholic Christendom,

* No. 76, Tracts for the Times, contains a large *catena* of writers in the later English Church, to the Doctrine of Baptismal Regeneration, and notes some of the differences of speculative opinion.

"There is a variety of questions connected with the subject on which the writers, under review, differ more or less from each other, but not so as, in the slightest degree, to interfere with their clear and deliberate maintenance of the doctrine of Baptismal Regeneration.

"Such, for instance, as the following: Whether grace be given in or through the water, or only contemporaneously with it. Again, whether Baptism, strictly speaking, *conveys* the blessings annexed to it, or simply *admits* into a state gifted with those blessings as being the initiatory rite of the covenant of mercy. Or, again, whether or not Baptism, besides washing away past sin, admits into a state in which, for sins henceforth committed, Repentance stands in place of a Sacrament so as to insure forgiveness without specific ordinance; or whether the full and explicit absolution of sin after Baptism is altogether put off until the day of judgment. Or, again, there may be differences of opinion as to the state of infants dying unbaptized. Or, again, whether regeneration is an instantaneous work, completed in Baptism, or admits of degrees and growth. Or, again, whether or not the Holy Spirit can utterly desert a soul once inhabited by Him, except to quit it for ever. Or whether the change in the soul made by Baptism is indelible for good or for evil; or may be undone as if it had never

past and now, a “virtual,” though not actual “con-
 currence” on these facts, viz.: That all branches of the
 Church have the Order of Bishops; all confess in the
 two Creeds; all have the two Sacraments of Baptism
 and the Lord’s Supper, which, as Sacraments, they
 regard as supernatural means and channels of Divine
 Grace, which they substantially define as “outward and
 visible signs of inward and spiritual grace given unto
 us;” that the gift in Baptism is Regeneration so ex-
 pressed, as far as I know or believe, in every formulary
 or Symbolic Book or Catechism of the Catholic Church.
 And that in the Holy Eucharist there is the Presence
 of Christ’s Body and Blood, real and not in a figure,
 the mystical nutriment so wonderfully expressed in its
 depth and simplicity, (“ineffable” as it is) in our own
 Communion Office, where we enter upon the same Cath-
 olic inheritance—which may the Blessed Lord give us
 all grace to magnify and perpetuate. “In simplest
 words, we learn and confess our inmost union with

been. Or how far the enjoyment of the grace attached to it is suspended on the
 condition of our doing our part in the covenant. All these are questions far from
 unimportant, but which do not at present come into consideration; the one point
 maintained in the following extracts, being, that infants are by and at Baptism
 unconditionally translated from a state of wrath into a state of grace and acceptance for
 Christ’s sake.”

A writer of our own Church, in a recent pamphlet, enumerates seven distinct
 opinions on the meaning and scope of “Regeneration” as employed in our own
 Baptismal Office.

“As to the *manner* of the presence of the Body and Blood of our Lord in the
 Blessed Sacrament, we, that are Protestant and reformed according to the ancient
 Catholic Church, do not search into the manner of it with perplexing inquiries; but
 after the example of the Primitive and purest Church of Christ, we leave it to the
 power and wisdom of our Lord, yielding a full and unfeigned assent to His words.
 Had the Romish maintainers of Transubstantiation done the same they would not have
 determined and decreed, and then have imposed as an article of faith absolutely
 necessary to salvation, a manner of presence newly by them invented, under pain of
 the most direful curse, and there would have been in the Church less wrangling and
 more peace and unity than now is.”—*Cosin, Bishop of Durham, published, Tracts for
 the Times, I, 191.*

CHRIST, the mutual indwelling, the spiritual but real oneness, the cleansing of our sinful bodies by His Body, the washing of our souls by His Precious Blood, there eaten and drunken; that not in a figure, but in deed and in truth, we take and receive the Body and Blood of Christ; that the Body of our LORD JESUS CHRIST, which was given for us, and His Blood, which was shed for us, preserve our body and soul unto everlasting life, the pledges of our resurrection and eternal oneness with God.” *

So far, then, as the expression of my thought may be properly faulted as inaccurate or obscure, I respectfully acquiesce. I am open to correction by testimony from the standards of the Older Historic Churches or the Churches of the Reformation which will go to disprove or modify the facts thus summed up; and show that I am wrong in saying that those standards—with all the discrepancies of theological opinions—with Calvinism on the one hand and Romanism on the other—still virtually concur in this, viz.: “That they assert Regeneration by Holy Baptism, the spiritual and ineffable presence of our Lord in the Eucharist, with the mystical nutriment through His Body and Blood.” As far as this goes in dogmatic history, must I still adhere to my expression, although I may regret if it is open to reasonable misconception, but much more, that it has been perverted to such unjustifiable disorder.

I have thus far spoken, mainly as a CHARGE, on matters which the state of the General and Diocesan Church presented as important. God has committed to me the cure and government of this Diocese, and in the weighty trust there will be periods demanding, above others, firm expression of facts and opinions. It has

* Dr. Pusey's Essay.

certainly been a year of professional anxiety and exposure; and none who love the Church can have failed to share these trials and griefs. Christ and His ministry constitute one mystical personality; and the identity runs through every true relation. As He is, so are we in this world. The servant is not greater than his Lord; and separation, even to cruelty and hate, may be a natural issue, as we carry about in our body the mortification of Christ.

The visible Church, the Body of Christ, instinct with life, guidance, and sympathy from its invisible Head, is now "witnessing in sackcloth." The Body is fulfilling, through its organism, the suffering state imparted by Him who lived the "man of sorrows." The enmity of the world is perpetual, according to that significant saying, "The world hated me before it hated you." The world around the Church, the world within the Church, and the world in each heart of struggle and grace. The Church is alive, and the world is alive. Each grapples the other, or permeates the other, as the case may be.

Ours is not martyrdom of the arena, nor the loneliness of the prison, nor the disciplinary solitude of the cave or the mountain. We have our peculiar trials, and fill up our measure of "the sufferings of Christ." But it is on the open area of society in advanced civilization; and, from that very advance, in a condition more empirical, and with more manifold antagonisms. It is an age of thrift, refinement and freedom, which quickens the individual to intense development, and drives the mass with impassioned tread. The Church has caught the energy of revival, and moves more visibly aggressive as a recognized power. But the Church can be no more in friendship with the world

among these common interests, and this subtle blending, than in the marshaled hostility of enlightened heathenism.

Can we wonder that we of the Anglican Communion have peculiar trials, and disappointments, and hardness? Can we be surprised that there should be conflict between the conservative of our inherited trusts, and the expediency from springing events? Ought we to be downcast if "all these things are against us"—covert infidelity and extreme individualism, selfish struggle and success, an earnest religionism and bold indifference, as well as apathy, selfishness, luxury, and sensuality, in the life of Christ's disciples? We are living where material progress scorns the past; where Mammon builds Babel Towers, and Science utters oracles from rocks and graves to confuse the old paths and dishonor old trusts; where the supernatural is superstition to the sagacious materialist; where the past is worn out and exhausted; where power is the gift of the multitude, and order is its will; where religion must represent the impulse of popular sentiment, instead of swaying it; where offering our sons and our daughters to Moloch is a willing sacrifice, and the discipline of a spiritual mortification an eccentric conceit; where the Gospel is an authority only so far as it may be expediently adaptive to the times in which we live; and personal religion is a sentiment which may be divulged in no obedience, witnessed by no confession, articulate in no worship, sealed by no sacraments—constituting itself the sole judge of truth, and its inner sense the arbiter of duty. Civil contract supersedes the idea of Divine institution in government, marriage, family reverence, and moral obligations. Associations multiply, into which men are drawn by greed or need, who

are homeless and exposed because "aliens to the commonwealth of Israel." These are prolific of antagonisms of passion and selfishness, and fling off at last into a drearier void. The fractional communism of aggressive self-interest tends substantially, like the system it epitomizes, to make "religion pantheism, morality epicurean, and politics despotism."*

The many test all that is religious by an eclectic sensibility not to be closely challenged; they tolerate everything while it is quiet, and assumes no authority; and are content with Christianity so long as it lets the individual alone, and manipulates Society with tact and smoothness by the same sensual mechanism which the world employs.

In the midst of such things, a thousand-fold more tangled and contradictory, we must stand and witness for historic realities, supernatural endowments, and the unchanging organism of the Visible Church of eighteen centuries ago; we must confess in the same Creeds; teach from the same Word; interpret from the long tradition; claim the same mystical agencies; perpetuate the same sacramental powers;—truths which can never change, and means that can never grow old.

A glorious calling! where we can afford to submit for a time to taunt from without of slowness and reserve. Our breasts may pant for more aggression on the evils of society; and for a deeper ministry among its multiplied sufferings. May the holy jealousy burn like fire within us! We may impatiently demand wider field, more flexible harness, and issues more popular. But we can bear even this seclusion if it has been ordered as the "still small voice" of conservative witness, to hush confusion; to make the God of Order

* Dict. des Sciences, Phil.: Krauth.

known, and the reality of a perpetual covenant acknowledged; and unfurl a standard round which may rally a disordered Church, when the storm, the earthquake, and the fire of socialism rock and flash.

Still in whatever we may do or say, or withhold, in humble fervency of love and zeal, with soul intent on the welfare of Christ's mystical Body, must there ever be share in the "afflictions of Christ," and in the "fear and trembling" of an anxious life.

But such tears irrigate with vital energy; such pains have productive moral force; such grief is the "MOTHER OF JOY;" * and Bernard says, "As the cells of the honey-comb wall in the honey, and the shell preserves the kernel, so that joy, collected and multiplied by the Grace of our Lord, is prepared and preserved for the joys of Paradise."

* Chrysostom: Donne, Sermon on Col. 1, 24.

EXHIBIT I.

CATHEDRAL.

The record of the Cathedral has been one of comfort and blessing. I know not how a Bishop can consent to forego his privilege of home ministrations, or be without his central point of preaching, sacrament, and pastoral life, with the hidden sympathies in his past presbyterate, and its ready powers for existent work. Very imperfect is the actual complement of my Cathedral means and results, because relatively narrow is the circle of help beyond its precincts. I do not mean that its form, efforts, sacrifice and improvement are without appreciation; much less that there is hostility. But the Cathedral is not yet felt as needful part of the Church's order and life. Parishes do not claim, as they might, their vested interests in its honor and prosperity; nor develop the affectionate ideal of the Cathedral as head and heart. We want much more of sympathy and pecuniary help to bring out this inner life, and its radiating influence for example and mission. For this, however, we must in patience wait. Almost insensibly, through our dioceses, we shall grow into the practical recognition of Cathedral headship, and adapt the conduct of it to our peculiar polity.

There is at present friction in the practical working of our Church at large, owing to parochial exaggeration. The tendency has been so far to develop energetic congregationalism. The Parish—in itself needful and effective, the inevitable outgrowth of our social habits—has become gradually to a degree excessive, selfish and contentious. The beadroll of wants, luxuries, and

competitive progress is told too exclusively within its own walls and corporate life. Hence it happens that while our Church is united in organism, it is defective in concentration for homogeneous work and broad need. Our division into dioceses and parishes acts as disjunctive rather than co-operative; and charity at home lords it over charity "that seeketh not her own."

While this is really affecting many and larger wants, and causes languor and even paralysis in our membership, I ought not to be discouraged if a "Bishop's Church" redeems its primitive franchise slowly, or wins with hardness a Catholic recognition, and pines for the time "when her children will rise up and call her blessed."

Far beyond Cathedral precincts, we crave what Origen calls "the sacrament of preparation"—that mission of the Holy Elijah to go before the Blessed One, to bring back alienated and false hearts to the family unity of sacrifice and love; "to turn the hearts of the children to the Fathers, and the hearts of the Fathers of the children." Through more thoughtful knowledge of the ancient saints, and the ancestral "household of faith," the Holy Ghost will make more dutiful children to the unseen Father and the family of the First Born; more dutiful children in the living family of the Church on the Earth; more dutiful children in the Fatherhood of an infirm ministry, which God is pleased to "make princes in all lands," and yet "perfect their strength only through weakness."

I am myself surprised how, "little by little," our Cathedral work rolls up in the course of a year. The work to do seems so large, and the means available so small, that the impression all the while is that we fail. So we do. But the annual aggregate in review or sum

is at last cheerful. God's house improves in material beauty; numbers are added to the Confessing Church; services flow on in daily stream; crowds come and go who "hear the Word," and partake in the "beauty of holiness;" scores of "little ones" are round the font, and on weekly Sacrament the faithful feed on the heavenly banquet; hundreds of children learn the way of salvation, and their voices train in choral praise; successive marriage groups give holy troth at the Altar; and solemn funerals stop for burial offices on the way to the graveyard, and meet Christian brothers to stand reverently around the one whose work is done, and surpliced choristers to chant inspired requiem. The sick, the afflicted, the stranger, and the needy, find God's servants to wait upon them; and boys and girls are trusted for Christian education to those same, who know "they must give account." Yes! even what we see and note with the eye and ear, in the backward glance of the twelvemonth, is manifold for grateful comfort, and awful in responsibility. What of the unseen in the depth of those thousands of souls—the quiet help or warning given to each one for the daily life—the widening circles from one sanctuary impulse!

During the past season, the Chapel and Choir-room have been finished; and the Chapel, connected through a rich screen which crosses the East Transept, can be thrown into the available Church-room, and accommodate two hundred worshipers with convenience nearly equal to the Nave. This screen, with panels which slide down into the wainscot, can be opened or closed at pleasure. For our Daily Prayers in the cold weather, the Chapel is used. It also supplies a present place for the Cathedral School, which has been established under the special management of Canon MAGILL,

whom I have gained from the Diocese of Toronto. We have also a Female School, for which a house is appropriated in the neighborhood. These both promise to be institutions of sound learning and Church training; and provision is made in the family of Mr. MAGILL, and of the Lady Principal to receive boarders. We have also opened a gratuitous Night School in the same place, and an Industrial School on Saturdays. The screen, to which I have alluded, bears under its central canopy a Memorial Tablet of the LAMBETH CONFERENCE, and the record of the imperishable *formula*, which its fourscore Bishops published with one voice.

THE LAMBETH CONFERENCE,
 UNDER THE PRESIDENCY
 OF THE
 PRIMATE OF ALL ENGLAND.

SEPT. 24, 27. DEC. 10.

A. D. 1869.

WE, BISHOPS OF CHRIST'S HOLY CATHOLIC CHURCH,
 DO HEREBY SOLEMNLY RECORD OUR CONVICTION
 THAT UNITY WILL BE MOST EFFECTUALLY PROMOTED BY
 MAINTAINING THE FAITH IN ITS PURITY AND INTEGRITY,
 AS TAUGHT IN THE HOLY SCRIPTURES,
 HELD BY THE PRIMITIVE CHURCH,
 SUMMED UP IN THE CREEDS,
 AND AFFIRMED BY THE UNDISPUTED GENERAL COUNCILS.

The building itself has been seriously injured by the improvement of the street in front. But if this be obviated at last by raising the edifice, then some compensating benefit will ensue in providing large rooms below for schools of a cheaper and more popular form, in the same interests of Church Education. The expense must, however, be from seven to ten thousand dollars—a hopeless sum in our poverty, unless God sends special help.

The statistics of the year, as accurate as it is possible to make the items of Families and Communicants—where so many come and go without giving formal notice—sums as follows:

Families.....	300
Total of attendants.....	1,500
Baptisms—Adults.....	12
“ Infants.....	56—68
Confirmed.....	35
Marriages.....	32
Burials.....	23
Communicants admitted.....	19
Received.....	20
Died.....	2
Present number.....	350

In the Sunday School, *forty* Teachers and *three hundred* Scholars. Catechetical instruction is given every Sunday.

Daily Prayer is celebrated morning and evening. The aggregate of each, 366 times—in all—732. The Holy Communion has been celebrated publicly *seventy* times; on Sundays, *fifty-three*, and Holy days, *seventeen*. There have been preached one hundred and eight sermons, and forty lectures and other addresses. This is a large amount of labor to perform, and yet it comprises only a portion. There is incidental work of visiting the sick and other calls, which falls to the Cathedral Clergy, and cannot be recorded.

The choir of the Cathedral, under the training of Canon KNOWLES, with my son at the organ, has steadily advanced in efficiency, and is entirely self-supporting. More than that. The men and boys, about thirty in number, not only give their services patiently and faithfully, but also add thereto an offering on every occasion of Public Worship, which defrays the necessary expenses for surplices, books and music.

The Sunday and Day School Children are trained in the choral service; and the congregation unite heartily in response and singing.

The whole Cathedral work is sustained by the Altar offertory, the regular Sunday offerings, averaging seventy dollars; and all it is and does, costs less in the whole annual expenditure than the music alone of one of our city churches. I endeavor also to render its influence missionary and diocesan as far as possible; and the clergy second my effort with diligent sacrifice. Several Lay Helpers have given themselves to Missionary work, and are prepared to go, as need may require, and supply distant stations and vacant places on the Lord's day. They do this at their own expense, and with an absence not unfrequently from Saturday to Monday. Men and women both, from the regular congregation, offer their sacrifice of patient labor and generous gift, and thus the work goes on.

Canon KNOWLES, whose duties confine him closely to the Cathedral, and thus limit his outside work, reports to me "that he has preached three times at Lake View; once at Grace Church, where he celebrated the Holy Communion; once at St. Stephen's; once at Rockford; twice at St. James', Milwaukee; once on the steamer 'City of Madison,' on a fortnight trip to Lake Superior."

Canon MAGILL reports as follows:

In addition to my ordinary duties in the Cathedral during the past eight months I have made three hundred and eighteen Parochial Visits, and organized the Cathedral Schools. The Boys' School was opened on the 11th of April, with eight pupils; it now numbers twenty-seven. The School for Girls was opened on the first of this month, and has already twenty pupils. The staff of Teachers in both Schools numbers five.

In April last a Night School was commenced, in which it was proposed to give gratuitous instruction to boys and men. With the assistance of two gentlemen of the Cathedral congregation, I have been enabled to make this a success.

The Industrial School has been eminently successful. This was opened about the same time as the Night School, and has been regularly served by a staff of lady Teachers—volunteers from the congregation of the Cathedral. The energy and zeal of these ladies is beyond all praise. There are at present over fifty girls on the roll, to whom instruction in needle-work is given. It is confidently hoped that these Schools will be a permanent and highly useful branch of the Cathedral work.

As Clerical Director of the Cathedral Mission of "All Saints," I have to report a real though slow improvement in its condition. A lot of land has been purchased, and the first installment of \$1,000 paid. Several lots of lumber have been subscribed, and we hope to have a building erected for public worship before the winter sets in. The present unfavorable location—a room four stories high—may account for the fact that the attendance has not increased according to our expectations. I have introduced the system of "Cottage Lectures" in the district, but as yet have not been able to give it a fair trial.

In addition to the Cathedral work, I have visited several of the Parishes in the Diocese. At Harvard, officiated thrice, celebrated Holy Communion once, Baptized a child, and made eight Parochial Visits; at Onarga, held nine Services, two celebrations of the Holy Communion, performed the Burial Service once, and made fifteen Parochial Visits; at Hyde Park, officiated twice, and celebrated the Holy Communion once; at Harlem, officiated twice, and celebrated the Holy Communion once; in Chicago, held six Services at Epiphany; three Services, celebration of the Holy Communion, and two Baptisms, at Calvary; two Services at Lake View; one at Ascension; at St. Mark's, one Service, and one celebration of the Holy Communion; at St. Stephen's, two Services.

The Rev. GEORGE C. STREET, A. M., is also attached to the Cathedral, as one of its Ministers; although not expected, from his other engagements, to

perform regular duty. The Report will show his offering of work:

Since my last Annual Report, I have been engaged in founding and carrying on a Church School, on the "North Side;" a work, of which, I believe, I may claim to be the pioneer in this city. Although a private enterprise, it is intended, and, I think, calculated to be—in its humble measure—a hand-maid of the Church. The Church Catechism is taught and explained daily. Ecclesiastical History forms part of the regular course of study; and it is my constant aim to train and instruct my youthful charge in their duties and privileges, as heirs of the Heavenly Inheritance. I have reason to hope, moreover, that my efforts have not been unsuccessful, since my School has already achieved a good reputation, and is constantly increasing in numbers, from term to term.

My duties in this relation, however, (in themselves, by no means the least important in the great work of building up the Kingdom of Christ on Earth,) have not interfered with the accomplishment of a considerable amount of pastoral duty, of which I subjoin a summary.

I have officiated and preached at the Church of the Ascension, Chicago, thirteen times; St. James' Church, five times; St. Mark's, Cottage Grove, eight times; St. Stephen's, once; The Church of the Epiphany, once; Calvary Church, once; Christ Church, Harlem, ten times; St. Paul's, Hyde Park, nine times; Trinity Church, Onarga, twice; at Lake View, once; and, during a trip to Canada, in July, once in the Church of the Holy Trinity, Toronto; once at Niagara, and twice in Paris; in all, four times. Total, fifty-five times.

I have assisted in the celebration of Divine Service, on Sundays, at the Cathedral, twenty-three times; at the Church of the Ascension, twenty-four times; at St. James', six times; at other places, three times. In all, fifty-six times.

I have officiated, on week days, at the Cathedral, four times; at the Church of the Ascension, thirty-four times; at other places, five times. In all, forty-three times. I have baptized seven children; solemnized four marriages, and officiated at four funerals.

In addition to the above, I have either celebrated, or assisted at the celebration of the Holy Communion, sixteen times.

From these statements it appears, as a summary of Holy Offices thus rendered by the three Canons outside of the Cathedral, that they have officiated and preached ninety-seven times; week day services, fifty-seven; Holy Communion administered, eighteen times, with several baptisms and burials.

EXHIBIT II.

RURAL DEANS.

By the concurrent action of the last Convention the Diocese was divided into seven Deanries and Rural Deans appointed in the same. Scattered as the Clergy are over a large area, any systematic organization must, for a time at least, appear to be more high-sounding than the existent detail would sustain. This is, however, no necessary objection to orderly arrangement of permanent utility. The year of experiment has proved very satisfactory, and I am satisfied that altogether it has been a more than usually effective year of church work. It has inspired confidence in our system, and without ignoring the difficulties and infirmity under which, as a Historic Church, we must labor, there is consciousness of vigor and advance. The connection of the Deans as *ex officio* members of the Missionary Board, is no necessary consequence of the office itself. The executive diocesan work in that department could be done by the elected committee alone. But while this is true, and therefore no complication exists between the system of Rural Deans and the Missionary administration, I am satisfied of the effective strength which these officers bring of counsel and management, when, as they are, component members.

I have been favored with frequent and minute correspondence from several of the Deans, and have found myself informed and guided by the careful local information which they obtain and impart.

At my request, brief reports were made to me by each Dean before the Convention, and I subjoin these

in order, as affording frank expression of difficulties as well as of procedure.

NORTHERN DEANRY.

REPORT OF

The Rev. J. H. RYLANCE, D. D., Rural Dean.

ST. JAMES' RECTORY,

CHICAGO, Sept. 3, 1869.

RIGHT REVEREND AND DEAR SIR:

The commencement of our work in the Northern Deanry was somewhat delayed by my attendance upon the General Convention, in New York. At our first meeting of the Chapter at Grace Church, Chicago, the attendance was good, and a very cordial interest was manifested on the part of both the Clergy and Laity present, in the purposes of our organization. Three other Chapter Meetings were appointed, at Rockford, Aurora, and Waukegan, and at these meetings, Missionary Convocations were appointed, and Clerical and Lay delegates named to attend them, in all the Parishes and Stations of the Deanry. There have been some failures in attempting to execute these plans, but considering the extent of the work, the distances members of the Chapter and delegates to Convocations have to travel often, the consequent expense, and the preciousness of time in this over-worked age and country, I think we may congratulate ourselves upon the large measure of success attained.

Still there is great need of a more resolute energy, and of a readier spirit of self denial and devotion in the work of Christ's Church, if ever she is to become "a Praise in the Earth." The great weakness of the Church among us, is a narrow, selfish congregationalism. The Diocesan work, represented by the several Deanries, affords a field for the manifestation of a Catholic spirit, in which "we, that are strong, may bear the infirmities of the weak;" wherein we may prove the blessedness of that one fellowship into which we are baptized, and realize a truth which has shaped itself into a proverb, that "in Union there is strength."

I trust that this first year of our Decanal work, which may be looked upon as tentative and experimental largely, is but a very feeble indication of the vigor and efficiency it is destined to attain. The direct benefits are many and positive;—in attaining a fuller and clearer knowledge of the wants and difficulties of our missionary field; in directing and encouraging efforts to supply such wants, and to conquer such difficulties; in the deeper emphasis with which we are able to make our appeals for help to those who cannot or will not give themselves or their time to Christian work. But the indirect advantages are as conspicuous and precious perhaps,—in the mutual love and confidence that have been inspired; in the quickened zeal we have carried back to our several parishes, for daily duty and suffering there; in the deeper confidence we have gained in the inherent capabilities of the Church

to meet the novel conditions of this Nineteenth Century; in her ability to give to the men of this age and country, that for which they crave—peace amid distraction, an authentic faith amid the ravings of heresy, and a Christian liberty, that conserves and sanctifies obedience and order.

J. H. RYLANCE, *Dean*.

NORTH WESTERN DEANRY.

REPORT OF

The Rev. SAMUEL CHASE, D. D., Rural Dean.

The undersigned, in behalf of the
NORTH WESTERN DEANRY,

Reports, that soon after the Convention of 1868, the Chapter assembled in St. Paul's, Peoria; several of the Clergy attended, and also Lay Representatives from several of the Parishes.

On this occasion it was determined to hold meetings of the Chapter at the more prominent points within the Deanry every quarter, and Missionary Convocations in all the Parishes and Missionary Stations during the year.

A second meeting of the Chapter was held at Knoxville. At this meeting a Treasurer of the Deanry was appointed, through whose hands it was thought advisable that all funds raised in the Deanry for Missionary purposes should pass to the Treasurer of the Diocese; at this meeting reports were received from the Missionary Convocations held during the previous quarter.

A subsequent meeting of the Chapter was appointed at Peoria; but, owing to the necessary absence of the Dean and several of the Clergy, none was held.

The Missionary Convocations are believed to have been highly beneficial, not merely to the Parishes in which they were held but to those attending, in exciting an interest in the advancement of the Church, and bringing its members together in love and sympathy.

SAMUEL CHASE, *Dean*.

EASTERN DEANRY.

REPORT OF

The Rev. THEODORE N. MORRISON, D. D., Rural Dean.

ST. MATTHEW'S RECTORY,
BLOOMINGTON, Sept. 1, 1869.

RIGHT REVEREND AND DEAR SIR:

In making out a report of the condition of the Eastern Deanry, and of the work done during the past year, I shall confine myself to general statements.

The Clergy, as a body, have taken a lively interest in our Chapter Meetings, and when these meetings have been held in places of easy access, they have been well attended. There is, I think, but one opinion regarding the benefit of such Clerical and Lay gatherings. We have been drawn closer in the bonds of Christian sympathy and brotherhood, and have been strengthened by mutual consultation and the interchange of experience for the duties committed to each one of us. We hope, at no distant time, to help "bear one another's burdens" in the matter of necessary expense attendant on Chapter and Missionary meetings.

Appointments have been made for meetings to raise funds for Diocesan Missions in all our Parishes, and in such of the Missionary Stations as has been thought advisable. If there have been any failures in holding these meetings, it has risen from the fact that some of the Parishes have been vacant, or that unavoidable hinderances have prevented the attendance of those appointed to be present. It is impossible to provide for the many contingencies which are liable to hinder the keeping of Missionary and other appointments. When too late to supply the absence, some imperative Parochial duty keeps the appointee at home, or recalls him before the meeting has been concluded. Some of the difficulties now in the way of doing our duty in this matter will be obviated, in part, at least, by an increase of the Clergy, and by more direct routes of communication between Parishes.

The Clerical members of the Deanry have been doing, as they have had opportunity, Missionary work without their Parishes and regular Missionary Stations. In this way scattered members of the Church have been visited; the names and residences of others have been ascertained, and a record made of them; marriage ceremonies have been solemnized; the burial service read, and baptism administered. There are a number of quite important towns in the Deanry, in each of which there are a few Church people. In some of these occasional week-day services have been held; and to others of them the offer of such services has been made. It is a misfortune that in almost all these towns the communicants are women, and that no men are found willing to take the trouble and bear the expense of procuring, warming and lighting a room for services.

We need one or two itinerant Missionaries in this Deanry. By confining their labors within judicious boundaries, a work could be done for the Church in her infancy here and now which cannot, I conceive, be done in any other way. If the Missionary Board had the means to make two such appointments, I could designate points of convenient distance where the labors of the Missionaries would, under God, be abundantly blessed. As it is, we must wait with patience the time when the Church at large shall see her duty and her opportunity, and send forth laborers into the field ready for the harvest.

T. N. MORRISON,
Dean, Eastern Deanry.

MIDDLE DEANRY.

REPORT OF

The Rev. HENRY N. PIERCE, D. D., Rural Dean.

RIGHT REVEREND AND DEAR SIR :

I received your nomination as Dean of the Middle Deanry last winter. The Lenten Season soon coming on, and our few clergy being much occupied by the extra services customary at that season, were unable to leave their parishes then. Soon after Easter an attempt was made to organize our Chapter, but the attendance was so small that we concluded to postpone till a more favorable opportunity.

I was afterwards absent from home for several weeks, on duty in Chicago. Owing to this, and to the further fact that clerical changes have taken place in *two* of our *five* parishes, our Chapter is still unorganized. This Deanry is the weakest in Clergy and the largest in extent of any in the Diocese. Extending over twenty-two counties, and embracing nearly 500,000 souls, it has within its limits only five Clergymen; that is one Clergyman to 100,000 souls. This shows a state of destitution hardly to be paralleled in any portion of our land.

I have visited Elkhart, held service and baptized three adults and five children. I have also visited Lincoln, held service and baptized one adult and one child. I have promises of lots for Church building at each of these points. There is quite a nucleus of churchmen at Lincoln, and could we have a Missionary to reside at Lincoln, and officiate at various points upon the railroad, both north and south, we should soon have a well established parish at that town. Regretting that this report is necessarily so meagre, and hoping that another year may show a better state of things,

I am your servant in Christ and His Church,
H. N. PIERCE.

WESTERN DEANRY.

REPORT OF

The Rev. SIDNEY CORBETT, B. D., Rural Dean.

QUINCY, September, 1869.

TO RIGHT REVEREND H. J. WHITEHOUSE, D. D., LL. D.:

The Deanry over which you have called me to minister comprises eight counties. St. John's, at Quincy, is the only Parish of real strength within it. Much of the territory that it comprises is inaccessible, except by private carriages, and as the roads intersecting it are exceedingly heavy three-fourths of the year, it is impossible to do all the missionary work required. In the Deanry committed to my charge there are but three Presbyters and one Deacon at work. These are all doing their uttermost to extend the privileges of the Church. Inasmuch as my own Parish is large, and my labors therein onerous, I have not found time to prosecute the work assigned me to my own satisfaction.

All of which is respectfully submitted.

SIDNEY CORBETT, *Rural Dean.*

SOUTH WESTERN DEANRY.

REPORT OF

The Rev. C. S. ABBOTT, Rural Dean.

RIGHT REVEREND H. J. WHITEHOUSE, D. D., &c. :

RIGHT REVEREND AND DEAR SIR—In addition to my report as Rector of Saint Paul's Church, Alton, I also send the following as Rural Dean of the South Western Deanry.

The Clergy belonging to this jurisdiction, in addition to the Dean, are the Rev. Messrs. Dresser, Adderly, Gibson, and Hutchins. The Rev. John Portmess was with us as Rector of the Church at Collinsville until July, when he removed to Northern Illinois. The Rev. Mr. Hutchins is so widely separated from the rest of us, he has not been able to attend any of the meetings of the Chapter or engage in our Missionary work, so that the actual working force of the Chapter is contained in the Dean and three members first named. In this connection I would record, with great satisfaction, the perfect harmony existing, and the readiness and unanimity with which the clergy of the Deanry have entered into this arrangement of the Bishop and Convention, and the hearty co-operation they have given the Dean in carrying out the plan in this missionary division of the Diocese. The one great thing to fear in the successful working of the system is, in my judgment, the danger of jealousies arising between the Clergy and the Dean, owing to the fact of his office being one not recognized by the Church at large in this country, and his position, powers, and duty, being more or less vague and undefined; it is therefore particularly gratifying to me to be able to say that nothing of the kind has been seen amongst us, but that we have all worked together in harmony, each one having in view simply the good of the Church.

Our work has been purely of a missionary character; therefore we have not attempted anything like Missionary Convocations for the purpose of raising funds, as I notice has been the case in other Deanries. Our object has been to maintain the services of the Church in such places, giving promise of church growth, as our limited number would permit. The points thus attended to are Gillespie, Bunker Hill, Edwardsville and Carlyle. Jerseyville and Carrollton were nursed by us until they were able to secure the services of Rev. Mr. Gibson.

At Edwardsville, the county-seat of Madison county, is an old Parish, the organization, however, having died out, and everything so far given up that its name has not even been mentioned on the Convention Journals for years. During the past year services have been revived. The Parish has been reorganized, and in June last two *men* were confirmed. The old church building has, with the consent of the Bishop, been sold, and measures are now being taken for the erection of a new one in a more desirable locality. A Sunday School has been organized, and for the present service is held one Sunday afternoon a month by myself. There is every prospect for a good,

healthy, self-supporting parish in a short time. It was fortunate we owned property, not only for the pecuniary help towards a new church, but during the years that the organization was practically dead, it served as a reminder of the Church's existence, and in our reorganization was something to rally around.

Carlyle, the county-seat of Clinton county, on the Ohio & Mississippi Railroad, is another point of great promise. We have no Parish organization here as yet, but we have a Parish in everything but the name. The Bishop in June confirmed several, and there are about fifteen communicants in all. The people evidence great interest, and seem determined to make the Church a success, for which the character, position, and zeal of those interested give every prospect. Here also we are endeavoring to afford service monthly.

At Bunker Hill and Gillespie we have Parishes—the latter in union with the Convention. Being without a Rector, the Decanal Chapter has been doing what it can for them, and the prospect for them was perhaps never better than it is now. Here also we are trying to give them a service once a month.

There are other places within the bounds of the Deanry—such as Collinsville, Centralia, and Salem—where Parishes are organized, besides some where, although Church services have never been held, we hear occasionally of Church families who would like to have the Church established among them, and where, with patient, persevering work, doubtless much could be done to extend the Church.

What we need is men to reap the harvest. There ought to be three Clergymen to at once begin work within the bounds of this Deanry. Men who have the love of Christ and His Church in their hearts, and who are willing to act prudently and judiciously, and to work with patience and perseverance, presenting the Church as she is in her integrity, would here find ample scope for their energies, in labor that would well repay them. The Missionary Committee might be required to do a little, and yet it would be comparatively but little; and with such an addition to the working force of the Deanry, we would soon be able to open up new places. I plead, dear Bishop, for this neglected Southern Illinois.

Respectfully,

C. S. ABBOTT,

Rural Dean, S. W. Deanry.

September, 1869.

SOUTHERN DEANRY.

REPORT OF

The Rev. JAMES W. COE, Rural Dean.

TO THE RIGHT REVEREND H. J. WHITEHOUSE, D. D.:

Holding, by the appointment of yourself and the Convention of the Diocese, the office of Rural Dean, it may be expected that I report the condition and prospects of the Church within my Deanry, and the manner in which I have discharged the duties of my office.

My jurisdiction, comprising sixteen counties, with a population of more than 200,000 souls, so far as our Church is concerned, is a spiritual desert, with scarcely an oasis. There is now, and for the greater part of the year there has been, but one clergyman beside myself within this vast region. It is, in every sense of the word, missionary ground. There is no point within the Deanry, with the exception of Cairo, where the Church really is, or for some years to come is likely to be, self-sustaining. The organized parish at Mound City presents the most promising nucleus for Church growth and strength; but even there the Church building would have passed into other hands had it not been for the practical interest and praiseworthy liberality of several gentlemen, who are not even baptized members of the Church. To my knowledge, a single dollar has not been appropriated by any Church Missionary Board for any kind of Church work within this Deanry for the past year.

For several weeks last fall, until the road became impassable, I held divine service in the Church at Mound City, on Sunday afternoon, returning in time for my regular evening service in Cairo. Within the conventional year, I have also administered the Holy Communion to a sick person, in private, twice; baptized three adults and two children, and presented to the Bishop seven persons for confirmation.

I have also visited Metropolis, on the Ohio River, Villa Ridge, Jonesboro, Anna, Carbondale and Du Quoin, on the Illinois Central Railroad, and Grand Tower, on the Mississippi. At Metropolis, three years ago, there were a sufficient number of families and individuals, anxious for the services of the Church, to form the nucleus of a good parish; but finally discouraged, some have moved, and others have identified themselves with a Presbyterian Church since organized, and have assisted in building a house of worship. One of the most prominent and influential men of town, who, though not a communicant, is so attached to the Church as to prevent him uniting himself permanently with any other body of Christians, is acting as trustee and treasurer in the newly organized society.

Grand Tower, from its wonderful facilities for the smelting and manufacturing of iron, is destined, at no distant day, to be an important town. I know, however, at present, of but one churchman among the officers of the company; and of the workmen, and even of the coal miners at Mount Carbon, there seem to be few who are familiar with the services of the Church.

I have been much discouraged from my inability to find at any point, except Mound City, a suitable person, who would be willing, under appointment, to act as Lay Reader.

JAMES W. COE,
Dean, Southern Deanry.

September 11th, 1869.

EXHIBIT III.

REPORT OF THE TRUSTEES OF ST. LUKE'S HOSPITAL.

The undersigned, a Committee appointed at a regular meeting of the Trustees of St. Luke's Hospital, to draw up the annual report to the Bishop of the Diocese, which is enjoined by the Constitution, beg leave to offer the following in discharge of their duty.

The Hospital has, during the last year, pursued steadily its course of usefulness. Although, from its limited size, it has not been able to add any more beds, it has relieved more patients. A dispensary has been in successful operation during the whole year, especially for surgical cases, and a great many persons, unable to command the services of a trained surgeon, have here been most skillfully treated. There has lately been added a department for treating diseases of the eye and ear, under the care of Dr. Samuel Jones, and already many poor persons have availed themselves of its gratuitous services. The Hospital grows steadily in the affections of Churchmen, and in the good will and confidence of all classes of the community. We have felt emboldened to commence the work of collecting subscriptions for a permanent building. Our subscription books are in circulation, and we have sanguine hopes of success. The necessity is very great; the inconvenience of our present location; the expense of the rent; the increasing call upon us; the felt duty of the Church in the city to show forth her recognition of this, her peculiar work, in a way more fitting her strength and her pretensions; all these press heavily upon our thoughts, and urge us forward in this labor of building. We ask your prayers and efforts, as well as those of all our brother Churchmen.

Religious services are held every morning in the house, and a service on Sunday, at 9 A. M. Several baptisms, funerals and private communions have been held, all of which are reported in the parish in which the hospital is situated. The receipts from all sources, from September 1, 1868, to September 1, 1869, exclusive of donations in kind, which are many and valuable, were \$5,675.92. The expenses were \$5,445.55, leaving a balance on September 1st, \$230.39. The contributions were from the following sources:

Grace Church.....	\$1,885 65
St. James' Church.....	856 93
Trinity Church.....	326 25
St. John's Church (\$76.00 since report made up).....	126 06
Cathedral.....	199 00
Christ Church.....	30 00
Church of the Ascension.....	60 00
Church of the Epiphany.....	102 00
Miscellaneous.....	900 72
Concert by the ladies of Grace Church.....	1,213 00

Church of the Holy Communion.....	\$25 00
Calvary Church Sunday School.....	7 31
St. John's Church, Naperville.....	20 00

The thanks of the Hospital are due to the skill and attention of Drs. OWENS and JONES, and the kindness of the consulting physicians and surgeons.

The Physician-in-Chief reports the following:

House Patients from Sept. 1, 1868, to Sept. 1, 1869.....	176
Dispensary Patients.....	215—391
Births.....	16
Deaths.....	10

Of the three hundred and ninety-one, seventy-three were Churchmen, the rest from the various religious bodies. Fifty-eight were Americans, the rest principally Irish and Germans.

The Trustees, who represent all the City Churches—the charter from the State obliging the Board to be thus constituted—commend their enterprise heartily to the good will of all the Churchmen of the Diocese.

J. H. KNOWLES,
CLINTON LOCKE,
T. P. LAWRENCE,

Committee of the Board of Trustees.

EXHIBIT IV.

STATISTICS.

Confirmation has been administered in the following Parishes:

1868.		1869.	
Dec. 15, Dixon	4	May 4, Carlinville	9
“ 16, Polo	7	“ 5, Chesterfield	5
“ 17, Freeport	17	“ 6, Bloomington	9
“ 18, Rockford	2	“ 9, Atonement, Chicago..	3
“ 23, Belvidere	17	“ 14, Farm Ridge.....	1
1869.		“ 16, Rock Island.....	14
Jan. 13, Joliet.....	10	“ 16, Moline	2
Feb. 13, Cathedral (special)..	2	“ 21, Aurora	8
“ 21, Our Saviour, Chicago	5	“ 23, Elgin	4
Mar. 7, Cairo	16	“ 23, Algonquin	1
“ 7, Mound City.....	6	“ 25, Limestone	7
“ 9, Charleston	12	“ 26, Jubilee	4
“ 14, Christ, Chicago.....	19	“ 26, Knoxville	7
“ 14, St. John's, Chicago..	11	“ 28, Lewistown	12
“ 17, Chillicothe.....	2	June 1, Decatur	7
“ 18, St. John's, Peoria....	6	“ 2, Springfield	22
“ 18, St. Paul's, Peoria....	4	“ 3, Jacksonville	19
“ 21, St. James', Chicago..	30	“ 6, Harvard	9
“ 21, Trinity, Chicago.....	24	“ 9, Kankakee.....	4
“ 22, Naperville	10	“ 10, Momence	11
“ 23, St. Ansgarius, Chicago	25	“ 13, St. Anne.....	20
“ 24, Calvary, Chicago.....	17	“ 14, Immanuel Hall.....	7
“ 26, St. Mark's, Chicago..	9	“ 16, Mendon.....	12
“ 26, St. Stephen's, Chicago	19	“ 18, Quincy (by Bishop	
“ 29, Easter, Cathedral....	21	of Missouri).....	4
April 1, Galva	1	“ 20, Cathedral (special)..	1
“ 2, Kewanee	11	“ 30, Alton	6
“ 4, Epiphany, Chicago...	9	“ 30, Edwardsville.....	4
“ 6, Kankakee.....	18	July 1, Marine.....	4
“ 8, Danville.....	2	“ 1, Collinsville	1
“ 11, Grace, Chicago.....	19	“ 2, Carlyle.....	5
“ 15, Mendota	4	“ 6, Wilmington.....	12
“ 17, Quincy	22	“ 8, Freeport.....	5
“ 18, Stone's Prairie.....	2	“ 14, Private sick, Chicago	1
“ 20, Pittsfield	15	“ 22, Warsaw	6
“ 25, Ascension, Chicago..	13	“ 23, Aledo	7
“ 25, Evanston.	10	“ 24, Preemption.....	9
“ 29, Carrollton	6	Cathedral (supplementary)..	24
“ 29, Jerseyville.....	7		—
“ 30, Alton	24	Total..	750
May 2, Chester	9		

The following Parishes have been visited or appointments made where there has been no confirmation:

Farmington, Preemption, Galena, Galesburg, Hyde Park, Ottawa, Tiskilwa.

LETTERS DIMISSORY GRANTED.

Clergy transferred by Dimissory Letters from this Diocese:

The Rev. JONAS GREEN, to the Ecclesiastical Authority of Iowa.

The Rev. GEORGE SAYRES, to New York.

The Rev. WILLIAM MITCHELL, to Tennessee.

The Rev. C. A. BRUCE, to Arkansas.

The Rev. CHARLES RITTER, to Pennsylvania.

The Rev. GEORGE C. GRISWOLD, to Connecticut.

The Rev. E. JAMES PURDY, to Indiana.

The Rev. JOHN GIERLOW, to California.

The Rev. EDWIN COAN, to Wisconsin.

The Rev. ALEXANDER FULLERTON, to Pennsylvania.

The Rev. J. A. RUSSELL, to Iowa.

The Rev. THOMAS D. PULFORD, to Wisconsin.

The Rev. JAMES MCGOWAN, to Wisconsin.

The Rev. WARREN H. ROBERTS, to Pittsburgh.

The Rev. SAMUEL EDSON, to Iowa.

CLERGY RECEIVED.

The following Clergy have been received into this Diocese:

The Rev. HORATIO N. POWERS, D. D., from the Ecclesiastical Authority of Iowa.

The Rev. H. N. PIERCE, D. D., from Alabama.

The Rev. A. J. YEATER, Deacon, from Texas.

The Rev. I. L. TOWNSEND, from Connecticut.

The Rev. THOMAS HOOKER EDDY, from Iowa.

The Rev. JONATHAN E. GOODHUE, from Connecticut.

The Rev. THEODORE I. HOLCOMB, from Minnesota.
 The Rev. W. W. ESTABROOK, from Iowa.
 The Rev. GEORGE F. BUGBEE, from Long Island.
 The Rev. J. NELSON HUME, Deacon, from California.
 The Rev. GEORGE J. MAGILL, from Toronto.
 The Rev. BROCKHOLST MORGAN, from New Jersey.
 The Rev. OSCAR B. THAYER, from Kentucky.
 The Rev. JOHN B. COLHOUN, from Central New York.
 The Rev. EZRA JONES, from Wisconsin.

ORDINATIONS—PRIESTHOOD.

In the Cathedral, Chicago, on Sunday, the 12th day of September:

The Rev. MARCH CHASE was admitted to the Holy Order of Priests.

DIACONATE.

At St. John's Church, Quincy, on the 17th day of April, I admitted and ordained

P. B. LYONS to the Order of Deacons.

The Sermon on the occasion was preached by the Rev. Dr. CORBYN, of Palmyra, Missouri.

In the Cathedral, Chicago, on Sunday, the 30th day of May, I admitted and ordained

ALBERT AUGUSTUS FISKE to the Order of Deacons.

Also,

In the Cathedral, Chicago, on Sunday, the 12th day of September, I admitted and ordained

A. W. GLASS to the Order of Deacons.

CLERGY DECEASED.

The Rev. ROSWELL PARK, D. D.

DEPOSED.

The Rev. H. W. WOODS.

WHOLE NUMBER OF CLERGY, 89; RESIDENT, 1.

SETTLEMENT OF CLERGY.

The Clergy transferred have been settled as follows:

The Rev. Dr. POWERS, St. John's Church, Chicago.

The Rev. Dr. PIERCE, St. Paul's, Springfield.

The Rev. A. J. YEATER, Deacon, Belvidere, now in Texas.

The Rev. I. L. TOWNSEND, Trinity, Jacksonville.

The Rev. JONATHAN E. GOODHUE, Grace, Sterling.

The Rev. THOMAS H. EDDY, Polo and Lee Centre.

The Rev. T. I. HOLCOMB, Trinity, Rock Island.

The Rev. W. W. ESTABROOK, Christ, Ottawa.

The Rev. GEORGE F. BUGBEE, St. Paul's, Hyde Park.

The Rev. J. NELSON HUME, Deacon, St. Peter's, Sycamore.

The Rev. GEORGE J. MAGILL, Cathedral.

The Rev. BROCKHOLST MORGAN, St. Mark's, Chicago.

The Rev. OSCAR B. THAYER, Atonement, Chicago.

The Rev. JOHN B. COLHOUN, Osco and Cambridge.

The Rev. EZRA JONES, Principal of Immanuel Hall.

The Rev. P. B. LYONS, ordained Deacon, Stone's Prairie.

The Rev. ALBERT A. FISKE.

The Rev. A. W. GLASS, Missionary in the vicinity of Geneva.

CHANGES WITHIN THE DIOCESE.

Changes of Cure within the Diocese:

The Rev. Dr. CUSHMAN, from Sycamore to Princeton.

The Rev. C. P. DORSET, from St. Stephen's, Chicago, to Ascension.

The Rev. GEORGE GIBSON, from St. Stephen's, Chicago, to Jerseyville and Carrollton.

The Rev. W. F. B. JACKSON, from Springfield to Our Saviour, Chicago.

The Rev. W. Y. JOHNSON, from Polo to Chillicothe.

The Rev. S. RUSSELL JONES, resigned, Atonement, Chicago.

The Rev. JOHN PORTMESS, from Bunker Hill to Belvidere.

The Rev. WILLIAM M. STEEL, resigned, Pekin.

NOTICES OF DISCIPLINE.

Notice of Deposition from other Dioceses:

October 8, 1868, The Rev. DAVID KERR, Presbyter, Bishop Lay, Arkansas.

October 8, 1868, The Rev. WILLIAM G. STEWART, Deacon, Bishop Johns, Virginia.

November 19, 1868, The Rev. JOHN H. MEILI, Presbyter, Bishop Wilmer, Alabama.

January 9, 1869, The Rev. J. W. ROGERS, Presbyter, Bishop Quintard, Tennessee.

January 11, 1869, The Rev. G. BEDELL KEEN, Deacon, Bishop Stevens, Pennsylvania.

March 19-23, 1869, The Rev. SAMUEL HERMANN, Presbyter, Bishop Clarkson, Nebraska.

April 19, 1869, The Rev. MARSHALL B. SMITH, Presbyter, Bishop Odenheimer.

May 18, 1869, The Rev. J. J. TALBOT, Bishop Kip, California.

August 12, 1869, The Rev. JOHN W. SHATZELL, Bishop Whipple, Minnesota.

CANDIDATES FOR ORDERS.

FREDERICK C. WHITEHOUSE, JAMES CORNELL, EDWARD TOLL, THOMAS NORTH—4.

CANDIDATES ADMITTED.

P. B. LYONS.

A. W. GLASS, transferred from Maryland.

CANDIDATES FOR PRIESTHOOD ADMITTED.

The Rev. A. A. FISKE.

The Rev. PETER ARVEDSON.

CONSENT TO CONSECRATION OF BISHOPS.

I have given my Canonical assent to the consecration of the following Bishops:

- 1868—The Rev. B. WISTAR MORRIS, D. D., to be Bishop of Oregon and Washington.
- 1868—The Rev. OZI W. WHITAKER, D. D., Missionary Bishop elect of Nevada.
- 1868—The Rev. W. C. DOANE, D. D., to be Bishop of Albany.
- 1868—The Right Rev. H. CHAMPLIN LAY, D. D., Missionary Bishop of South West, translated to Diocesan of the Diocese of Easton.
- 1869—The Rev. A. N. LITTLEJOHN, D. D., to be Bishop of Long Island.
- 1869—The Rev. F. D. HUNTINGTON, to be Bishop of Central New York.

CONSENT TO NEW PARISHES.

November 19, 1868.—St. John's, Chillicothe.

April 26, 1869.—Zion Church, Bowmansville.

July, 1869.—Christ Church, Fulton.

July, 1869.—Good Shepherd, Momence.

CONSECRATION OF CHURCHES.

On Wednesday, June 9th, I dedicated to the service of Almighty God, ST. PAUL'S CHURCH, Kankakee.

CORNER STONES LAID.

On Thursday, June 10th, I laid the Corner Stone of the Church of the Good Shepherd at Momence.

Also, on Thursday, August 24th, St. Bartholomew's Day, I performed a similar duty at Preemption.

CANONICAL DISCIPLINE EXERCISED.

The Rev. HENRY W. WOODS, Rector of St. Mark's Church, Chicago, renounced the Ministry of the Church to join the Baptists. Deposed in presence of three Presbyters, viz.: Rev. Canon DORSET, KNOWLES and MAGILL, in the Cathedral, May 9, Sunday.

Also, on June 21, cited for canonical trial, Rev. CHARLES E. CHENEY, Rector of Christ Church, Chicago, on charges of misconduct for omissions in the office of Baptism of Infants. The trial, while in progress, was prevented from proceeding by an injunction from the Civil Court, and appeal has been taken from the injunction to the Supreme Court, and is adjourned pending that decision.

APPOINTMENT OF RURAL DEAN IN MIDDLE DEANRY.

The Rev. W. F. B. JACKSON resigned the parish of Springfield, and removed out of the Deanry; I have appointed to the place of Rural Dean thus vacated the Rev. HENRY N. PIERCE, D. D., Rector of St. Paul's, Springfield.

NOTANDA.

1868.

On the *Festival of the Holy Innocents*, held celebration of Sunday Schools in the Cathedral, with the reception of offerings from the classes in order, the distribution of gifts to the children, and special prizes to the best choristers.

December 29.—On the next evening I attended the Festival of our interesting Mission of All Saints, which was founded by Canon DORSET, and is now under the special supervision of Canon MAGILL. There have been some Laymen and ladies engaged in it from the beginning, who have devoted to it patient zeal, and will succeed ultimately in building a Chapel in a relatively destitute part of the city. I distributed the prizes and gifts to the children, and we all enjoyed a Churchly Festival.

December 30.—On this evening I attended to similar duties in the Church School on the North Side, established by Canon STREET, where, with the pupils, I had the pleasure of meeting a company of the parents and others, and of addressing the children and company assembled.

1869.

On *Tuesday, January 9*, I delivered a lecture in St. Paul's Church, Milwaukee, on the "*Graffito of the Palatine*," in behalf of the Church Home in that city. It formed one of a course arranged with this benevolent object, and attended with success.

January 14.—My visitation at Joliet synchronized with the meeting of the Decanal Chapter. I administered the Holy Communion the morning following my visitation services.

Sunday, January 17, officiated in Trinity Church, Chicago, in the absence of the Rector.

January 20, went to Peoria to attend meeting of Trustees of Jubilee College. One important object of this meeting was to consider a proposal to remove the institution to Springfield, where a building erected for a Lutheran college, with ten acres of land, was offered to us for the amount of an incumbrance which did cover a quarter of the value. I had myself carefully examined the property during a visit made for the purpose in December. The Trustees after deliberation did not agree on the purchase, in consequence, in part, of conflicting provisions in our charter. But in some mode, I should hope, so favorable an occasion of placing a Church Institution in the capital of the State should be embraced—especially in view of the setting-off of the southern portion as a new Diocese, which we may hope soon to accomplish, in which event Springfield might be the metropolis, and perhaps title, of the new organization.

In regard to Jubilee College itself, the opinion of a majority of the Trustees concurred with my own, that the property should be sold, and the proceeds either employed in an institution in the city of Peoria or funded to await some favorable opening. In the same connection I may mention, as an instance of liberality on the part of the proprietors of the beautiful site of "Washington Heights," in the vicinity of Chicago, that they offered to me, for the removal of the College to that place, one hundred acres of land and twenty-

five thousand dollars in cash, with ten acres additional for my own private use. There should be vigor enough in the Church to develop such favorable openings.

On the occasion of this visit to Peoria I delivered, by request, in St. Paul's Church, a lecture on "Anglican Catholicity," which was attended by a very large and indulgent congregation.

January 24 I again preached in Trinity Church, Chicago.

During this month and subsequently I gave attention to the securing of the College property at Knoxville for St. Mary's Hall; held meetings here with gentlemen interested, and paid several visits to the place. I am glad to say that the difficulties which existed have been removed. The stockholders are ready with unanimity to assign the stock; the corporate franchise can be secured to us, and the promise is encouraging of permanent possession. My visits to the School have been gratifying, from the excellent administration of Mr. LEFFINGWELL and his able corps of Teachers, and from the evident appreciation of the School in the number of pupils, up to the capacity of a large building to accommodate. I can safely commend the Institution as administered to the confidence and patronage of the Diocese.

On Sunday evening, February 14, I presided at a Missionary Convocation held in Trinity Church in this city, at which I also made an address. Clergy and Laymen presented different views of the subject with earnest power.

During the season of Lent daily service was held at a central place in the business part of the city. A short service was arranged for it by my direction. The Clergy in turn conducted it, and on several occasions

I took place in doing so, and added a short practical address.

March 9-10, I visited Charleston, in Coles county; and select the place for mention because there and at Paris, Edgar county—near enough to be under the same charge for the present—there is peculiar activity in behalf of the Church. At Paris the building is nearly completed, with resources drawn from themselves alone. The Rev. MARCH CHASE is serving them, and secures their attachment.

March 15, went to Milwaukee and attended a meeting there of the Committee on the Translation of the Book of Common Prayer into Swedish. Everything is of interest to me which concerns our relations to the great Protestant Communities of Scandinavia—especially the Church of Sweden, which adheres to the Apostolic form of government in the succession of her Bishops; and has, besides, so much of the Catholic element. It is source of constant lament to me that the large numbers of that nation who settle in the Western States seem so indifferent to these great ties which bind their mediæval Church to the fourth and earlier centuries, and link them so demonstrably with the Anglican Communion. The Lutheran element is in no conflict with the strictly Episcopal—regarded not merely in Erastian degradation as a civil dignity or merely elective preference of administration, but regarded in its full authority as going back in unbroken chain to the Apostles, and conveyed to the National Scandinavian Church, as ANSGAR and others united with English Missionaries in founding and fostering it. There are learning and national spirit with well-founded institutions of Theology in this country, with able and devout men as professors and pastors. The

Mother Church at home must undergo some severe strain in passing, as she will do, from her recognized state-power to a self-government and reliance on the attachment of the people. I cannot suppress my anxious interest, though only a stranger, that her trans-Atlantic children should so maintain the ancient faith and discipline as to be help and comfort in the time of need.

In this connection, it is right to speak of St. Ans-garius', our own parochial contribution to this good work of fellowship in ministry and worship. This congregation has largely increased during the year. The Service is that of the National Swedish Church, and the amount of parochial labor performed by its industrious Pastor is larger in most items than any Parish in the Diocese. Indeed, I regard with astonishment the work which Mr. BREDBERG is called to perform. The reported record can give but small indication, even numerically, of the perpetual claims upon him. The calls and applications for advice and assistance, as the poor and weary emigrants reach our city, seeking place to remain or asking help and refreshment to pass on—these constitute an incessant appeal during a portion of the year. As a Mission, it is the most important and appealing that we have entrusted to us, and it is very inadequately supported. The Clergy and Churches of Chicago should lend towards it more systematic sympathy and help.

March 31, I had the pleasure of attending the meeting of the North Western Deanry, held at Knoxville, and met there with the Dean, Dr. CHASE, Rev. Messrs. BENSON, CHAMBERLAINE, MCKIM and ROBERTS. The intercourse and business arrangements for local work afforded me encouragement.

Sunday, May 30, I ordained Mr. A. A. FISKE to the Diaconate with full qualifications, and preached the Sermon. Mr. FISKE had pursued his preparatory studies at Nashotah, and is a brother of the Rev. Dr. FISKE, of Cincinnati.

June 5-7.—Visited Harvard, a Missionary point, developed by the Rev. P. ARVEDSON. There is promising interest in the Church, and its friends appear to be willing and able to establish it. I confirmed nine, and twenty-one were present at the Holy Communion.

Wednesday, June 9.—At St. Paul's, Kankakee, met the Decanal Chapter of the "Eastern Deanry." Divine Service was held in the evening. Dr. MORRISON preached the sermon, and several clergy were in attendance—MESSRS. PHILLIPS, STEELE, KNOWLES, OSBORNE, GUILLEMONT and WELLS.

The next day the Church was consecrated, on which occasion I preached the sermon. In the evening held Confirmation, when four received the rite. The next day rode twelve miles along the Kankakee River to Momence, a place which has been visited, with occasional services, by the active Rector of St. Paul's, and now assumes a parochial organization. After Divine Service, I laid, with proper services, the corner stone of the Church, in which a large assembly partook. The weather was beautiful, and we were gratified by all the incidents. I feel assured that there will be a vigorous congregation in this growing town. No better earnest of this result could be asked than the heartiness of these opening services and the fact that *eleven* were presented for confirmation. We rode back to Kankakee in the evening.

Sunday, June 13, I spent with Mr. GUILLEMONT, our faithful and accomplished Missionary to the small

French Flock at St. Anne. The people are poor and unable to do much to support a minister. But they appear earnest and attached to the services. The small building has been painted and repaired; responses were well made; singing and chanting, led by Mr. G., were heartily congregational.

I read the Ante-Communion, preached and administered the Holy Communion in the morning, and in the afternoon baptized the infant of the Rector and confirmed *twenty*—some among them advanced in years. I addressed the Candidates, and afterwards spoke to the Congregation. These services were, of course, all in French. I heard of one person who not unfrequently walked twenty miles to attend church, and several who came on foot ten and five miles. This was the case on the visit I record.

Monday, June 14, I visited Immanuel Hall and addressed the students before confirmation, and the Candidates after. Seven were presented, the last offering of the Rev. Dr. PARK, who shortly after closed his valuable life.

June 17, Thursday, made a pleasant visitation to Mendon, where Rev. Dr. REYNOLDS, of Warsaw, has officiated every other Sunday, and done so with much exposure and hardship through the winter. The Congregation, which is isolated, sustains itself with perseverance, and would make liberal effort for a resident pastor.

Being so near Quincy, I passed to that city to hold a second Confirmation. I found the Bishop of Missouri and Mrs. ROBERTSON there, and enjoyed some hours' interview at the house of the Rector. Being obliged to return to Chicago, and the service having been fixed for the evening, I requested the Bishop

to officiate for me, which he kindly did, and confirmed four persons.

From June 22 to 26, engaged in a visit to Fairibault, where I preached the Consecration Sermon in the Cathedral just completed by Bishop WHIPPLE, and with the Schools, Male and Female, Literary and Theological, constituting a living centre of Episcopal influence. "Happy the people that are in such a case."

From Tuesday, June 29, to Saturday, July 3, was engaged in Missionary work. Visited several places in the vicinity of Alton, in which I was accompanied by the Dean.

August 22, spent in Warsaw; confirmed both morning and evening. On the latter occasion I made an address "On the Church of the Creeds and our Relation to it." From there by a day's ride reached Aledo in time for Evening Service, preached and confirmed seven. Rode the next day to Preemption and laid the corner stone of new Church in a part of the Parish too remote for a convenient attendance on the Church known as "Grace Church," Rock Island county. I passed on to this Church and officiated in the afternoon, confirming nine. One of the parishioners kindly drove me twelve miles into Rock Island, where I took the night train for Chicago.

Sunday, September 12, held an Ordination in the Cathedral, at which the Rev. MARCH CHASE was admitted and ordained to the Order of Priests, and Mr. A. W. GLASS to that of Deacons. The Sermon was preached by the Rev. Dr. CHASE, who presented his son for the Priesthood, and, with the Cathedral Clergy and the Rev. HARRY JONES, of London, united in the Laying on of Hands.

In the afternoon I held the Supplementary Confirmation, at which Candidates were presented from the Cathedral, St. Stephen's, and St. Ansgarius'—in all, twenty-four. I made address before and afterwards to those confirmed.

In the evening the Rev. Mr. JONES preached.

My work through the year has been courteously facilitated by the railroad companies, and I have everywhere been met with peculiar confidence. I have enjoyed adequate assurance that the unworthy efforts of a few restless men in the Church, and the fierce impeachment of my motives and reputation in some public acts, had failed to affect seriously the attachment and loyalty of the Clergy and People.

At the close of the Convention the Bishop, as is customary, addressed the members before the final adjournment.

The Secretary, with permission of the Bishop, has appended to the Annual Address the remarks then made. They are collated from the report in the daily newspapers.

ADDRESS MADE BY THE BISHOP AT THE CLOSE OF THE
CONVENTION:

On arriving, Beloved, at the close of the Convention, there must always be subject for collective and personal gratitude. No day of our life can pass without instances which call for special praise. But in proportion to the manner in which we have been engaged, and the incidents given or withheld, which make that day peculiar, will there come more marked occasion for our relative gratefulness. Especially must this be the case when, during a successive period of time, we have been professedly and more directly engaged in the service of God and His Church, and events occur in such a manner as to bear with them assurance of the Divine blessing and emphatic interposition of Divine protection. And I feel, and you feel, that on this occasion of our Annual Assembly, which has now closed its sessions, we have had distinct reasons for this heavenward emotion.

We have come here under circumstances to the Church of deep importance, and, at the same time, those that were calculated to create apprehension; and which might make our meeting one open to those mistakes, and agitation, and collision which must occur in deliberative bodies, with human passions and conflicting feelings.

And yet, I think, notwithstanding all exposure and apprehensions, it may be safely said that we have passed through this Convention with a degree of remarkable harmony; harmony, not only remarkable as taken under those circumstances, but remarkable under any condition in which so large a body assembles, in the

freedom of debate, in deep, and sometimes conflicting interests in the matters before it.

There has scarcely fallen from a member a sentence; there has scarcely been uttered a word; there has not been done an act that, in any way, could be construed as defective in its Christian and gentlemanly propriety. In all the collision of debate, it has been conducted in the very highest tone of intellectual and moral feeling.

I feel proud of the relations that have been exhibited, even in this lower form by this Convention; and I feel that I am only testifying to a fact which must have been patent to every eye here, that has had opportunity to take cognizance of it, that the Diocese of Illinois has presented, through its representatives, a beautiful aspect of Christian order. And when I utter that, I utter something that, to my own ear and heart, causes always a deep consciousness of superintending Grace.

To be really consistent as a Christian Church, and to present a body of Christian gentlemen, is no small elevation of moral as well as individual character.

Under these general circumstances, the claim on our gratitude to Almighty God for His protection and overlooking care must be apparent, and may He inspire our hearts and lives to remember the goodness.

We feel—and we are free to speak of it—that the Church has been passing through a crisis during the past year. I know not how incidents could combine more likely to leave behind them division, both in counsel and in action; difficulties in attaining results of a normal and healthy character, and inflicting, perhaps, separations of courtesy and friendship, and embarrassment in the general and harmonious conduct of our diocesan affairs. Yet there has been no time

where, when the necessity existed, there has been such a demonstration of union, such an energetic, deep-toned reality in that feeling, as has occurred in this present. And I believe that we are, in this, only an epitome of the Church of which we are a component part, that all these seeming divisions, are, to a very great degree, superficial; that the grand moral result of them throughout the land is to advance unity, to render more earnest individual and collective feeling, to make men realize more their responsibility and their privileges, and to advance in a more signal manner the agreement and fellowship and more intimate communion in heart and action of the Church in the United States.

I have individually and privately hazarded the opinion (and I feel myself entirely content to commit myself to it thus publicly) that at no time previous has the Church been in a condition of more active, demonstrative working unity than at the present (and under unity I mean and comprehend union of feeling and union of action); and has been better prepared in everything to illustrate our position and character, and press forward in the fulfillment of the solemn trust committed to us in the midst of this great nation. And if these relations be real that I have thus expressed as existing first in our own, and then presenting themselves in our diocesan individuality as a type of what exists all around us, I feel that the appeal is very direct to us. But this is no sentiment merely, to be lost in the enjoining; it is no matter that is to be allowed to pass as if it were a thing accomplished, and done when Convention adjourns *sine die*; but it is a spirit that we are to carry away with us, and under which we are to work in our respective positions, and more especially as we are to be influential in communicating that spirit to others.

I always feel a degree of regret when such a Convention has transpired; and as its voice goes out, and as its deeds shine forth, and as its great collective power reveals itself to our apprehension within these walls, I always feel regret that every eye in the Diocese that loves the Church is not upon us; that every ear that would enjoy the messages, tidings, and words that are here uttered, is not here to hear them and profit by them. But that cannot be. But cannot you be swift messengers of these tidings? Cannot you, ministering brethren of the sanctuary, carry something of the power of this into your own households of faith, and tell there "what great things the Lord hath done for us?" Will not the laity make these things topics of conversation, earnest and real, to their brother laymen; trying to report to them the interest, and the force, and the sense of duty and of love that they now feel, and the increment of which they are conscious they have gathered?

We must go out, to carry home, and to spread around and multiply the influences and the powers that God hath given us in this our solemn meeting; and we must do it all in what, perhaps because it is the deep feeling of my own mind, I take to be its principal assurance; never to be afraid; never to be afraid for the Church of the living God. However dark, however threatening, however the waves may rage and swell, we should feel that if we stand calm in our place of duty, ready to do, ready to dare, and, above all, ready to endure, there is One above that controls those waves, and not one of them shall toss and swell except at last as it shall minister for the well-being and the joy of Zion. And we may carry this hope deeper still. We have our annoyances, our individual anxieties, as we

have our joys. None of us can return to our home and do just as we would, or select our place and cross as our own choice. Some of us go to homes that have been bereaved; some of us go to duties that we know now are full of trial, of impending anxiety and change; and we all know, as we advance, that where the next foot shall be planted securely, is known to God alone. There, too, we can trust; there, too, we can stand firm, and know that the grace that is given, is sufficient for it all. The thorn will not pass—it will not be blunted and its sharp point rounded and made smooth; much less, that thorn may not be taken away, though there be threefold cry for relief; yet there will come in the abundance of that power, the testimony in the inspired word to bear it to our ear, and the testimony of it in that deeper utterance, in those silent chambers where the “still small voice within us” will breathe the words of peace, security and hope—“My grace is sufficient for thee.” And under this trust, beloved, as God’s own minister, as your father in God, as one who loves and prays for you, and tries, as far as he can, to take into his own heart a realization of your wants and your trials,—as your father in God, I pray that you may all have the sense of this overmastering trust, this power that is able to take the sting out of every sorrow, to keep us strong through all infirmities, to give us that innate vigor that can master not only the troubles of the world and the temptations of it, not only the smaller world of temptation out and around us, but the great one of temptation and trial that lies within us. And may God thus bless you and keep you, prosper your labor, fulfill your desire, and, when that time comes, lead me and lead you into that blessed rest which He hath provided for His Church.

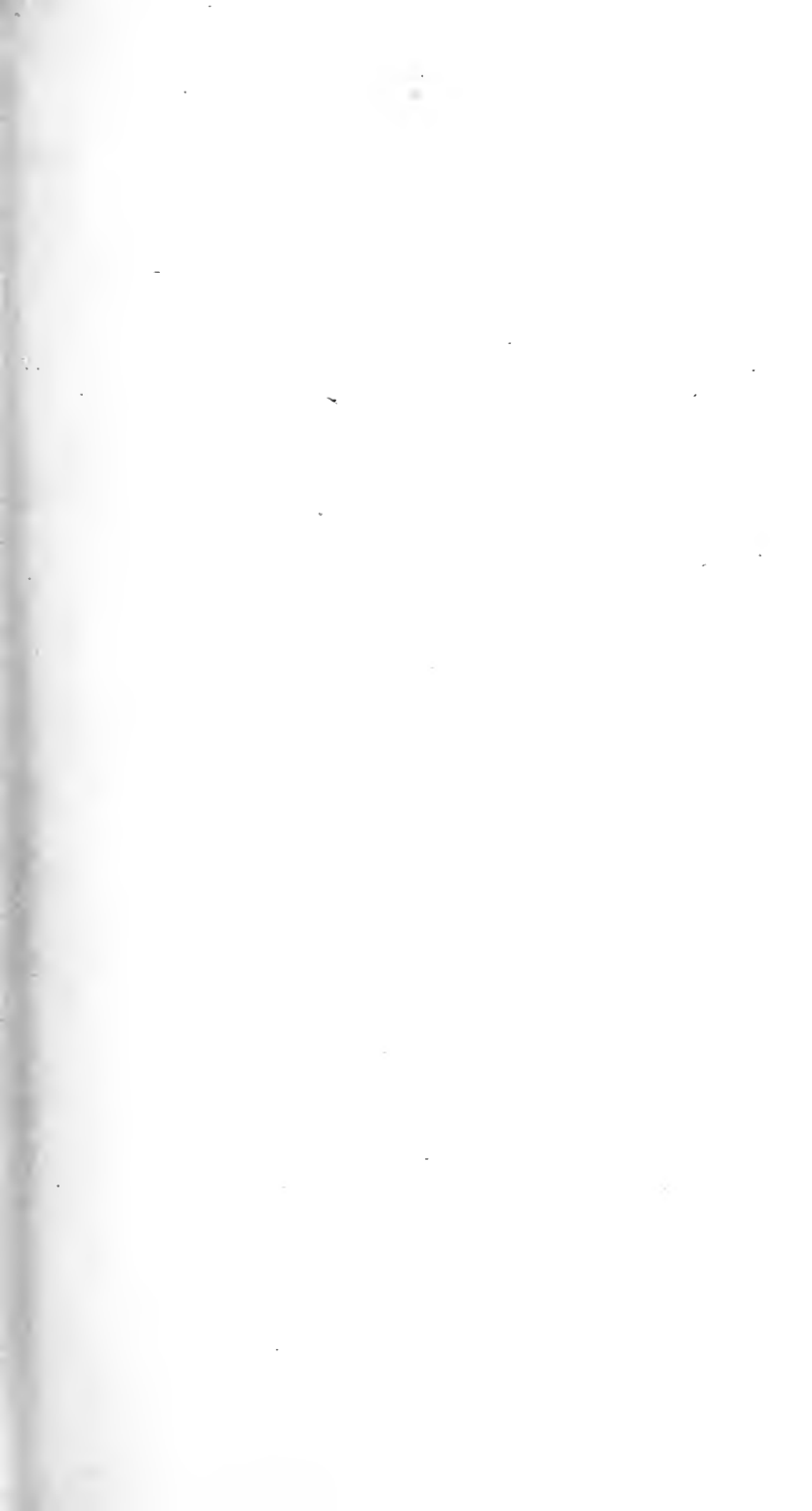
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CALENDAR

Of Parochial Offerings, and of Vestry and Parish Meetings, &c., in accordance with the Constitution and Canons of the Diocese of Illinois.

Advent A. D. 1869. Advent A. D. 1870.

Dec. 19, 1869	4th Sunday in Advent..	* Offering, Diocesan Missions.
Feb. 6, 1870	5th Sund. aft. Epiphany	† Offering, Diocesan Fund.
Feb. 8, 1870	.....	‡ Quarterly Meeting of Vestry.
Mar. 20, 1870	3d Sunday in Lent.....	* Offering, Diocesan Missions.
Apr. 18, 1870	Monday in Easter Week	§ Election of Vestry, etc.
May 1, 1870	St. Philip and St. James	† Offering, Diocesan Fund.
May 2, 1870	.....	‡ Quarterly Meeting of Vestry.
June 19, 1870	1st Sunday after Trinity	* Offering, Diocesan Missions.
Aug. 7, 1870	8th Sunday after Trinity	† Offering, Diocesan Fund.
Aug. 8, 1870	.....	‡ Quarterly Meeting of Vestry.
Sept. 13, 1870	.....	|| Diocesan Convention, Chicago.
Sept. 18, 1870	14th Sunday aft. Trinity	* Offering, Diocesan Missions.
Nov. 6, 1870	21st Sunday aft. Trinity	† Offering, Diocesan Fund.
Nov. 7, 1870	.....	‡ Quarterly Meeting of Vestry.
Nov. —, 1870	Thanksgiving Day... ..	¶ Offering, Infirm Clergy.

* See Canon XIII, Sec. 6.

† See Canon XIII, Sec. 2.

‡ See Canon VIII, *Constitution of a Parish, Art. VIII, Sec. 1.*

§ See Canon IX, Sec. 1, and Canon VIII, *Constitution of a Parish, Art. V.*

|| See Amendment to Article III, Constitution, Sec. 1, Page 26, Journal of Thirtieth Annual Convention.

¶ See Canon XIV, Sec. 1.

