

JOURNAL

OF THE

FORTY NINTH ANNUAL COUNCIL

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF NORTH CAROLINA,

HELD IN

CHRIST'S CHURCH, RALEIGH,

On Wednesday, Sept. 13th, Thursday, Sept. 14th, and Friday, Sept. 15th,

1865.



RALEIGH:

PRINTED AT J. C. GORMAN'S BOOK AND JOB PRINTING OFFICE,

1865.

LIST OF CLERGY,

In the Diocese of North Carolina, entitled to seats in the Council of 1865.

- Rt. Rev. THOS. ATKINSON, D. D., Bishop, Wilmington, *ex officio*, President of the Council.
- Rev. RICHARD W. BARBER, Missionary in Wilkes and Iredell Counties.
- Rev. SAM'L S. BARBER, Assistant to Rev. G. B. Wetmore.
- Rev. ANGELO A. BENTON, Rector of Christ Church, Rockfish.
- Rev. CHARLES T. BLAND, Rector of Calvary Church, Wadesboro.
- Rev. JAMES BRISCOE, Deacon, Charlotte.
- Rev. JARVIS BUXTON, Rector of Trinity Church, Asheville.
- Rev. ROBT. A. CASTLEMAN, Rector of St. Mark's Church, Halifax.
- Rev. JOS. BLOUNT CHESHIRE, D. D., Rector of Calvary Church, Tarboro, and Trinity Church, Scotland Neck.
- Rev. MOSES A. CURTIS, D. D., Rector of St. Matthew's Church, Hillsboro, and Missionary in parts adjacent.
- Rev. LUTHER EBORN, Missionary in Beaufort County.
- Rev. GEO. M. EVERHART, Rector of St. Peter's Church, Charlotte.
- Rev. FREDERICK FITZ GERALD, Raleigh.
- Rev. EDWARD M. FORBES, Rector of Christ Church, Elizabeth City.
- Rev. EDWIN GEER, Rector of St. Peter's Church, Washington.
- Rev. EDWARD W. GILLIAM, Rector of St. Paul's Church, Louisburg.
- Rev. ISRAEL HARDING, Missionary in Wilson and Bertie Counties, and parts adjacent.
- Rev. THOS. B. HAUGHTON, Missionary in Washington County.
- Rev. THOS. G. HAUGHTON, Rector of St. Luke's Church, Salisbury.
- Rev. FRANCIS W. HILLIARD, Edenton.
- Rev. WM. HODGES, D. D., Rector of Immanuel Church, Warrenton.
- Rev. LUCIAN HOLMES, Haywood.
- Rev. FORDYCE M. HUBBARD, D. D., Professor in the University of North Carolina, Chapel Hill.
- Rev. N. COLLIN HUGHES, Missionary, Hendersonville, Henderson County, and parts adjacent.
- Rev. WM. C. HUNTER, Rector of St. Stephen's Church, Goldsboro.
- Rev. JOS. C. HUSKE, Rector of St. John's Church, Fayetteville.
- Rev. RICHARD H. JONES, Deacon, Edgecombe.
- Rev. S. W. KENNERLY, Rector of Trinity Parish, Beaufort County, and Pugh's Chapel, Pitt County.
- Rev. FREDERICK J. LIGHTBOURNE, Rector of the Church of the Saviour, Jackson, Northampton County.
- Rev. MATTHIAS M. MARSHALL, Deacon, in charge of St. James's Church, Kittrell's Springs.
- Rev. RICHARD H. MASON, John's River and Morganton, Burke County.
- Rev. RICHARD S. MASON, D. D., Rector of Christ Church, Raleigh.

- Rev. DANIEL MORRELLE, Wilmington.
 Rev. THOS. S. W. MOTT, Catawba County,
 Rev. JOS. W. MURPHY, Rector of Church of the Holy Innocent, Henderson.
 Rev. GEORGE PATTERSON, Wilmington.
 Rev. GERARD W. PHELPS, Deacon.
 Rev. HENRY H. PROUT, Rector of St. John's Church, Williamsboro.
 Rev. STEPHEN C. ROBERTS, Rector of Grace Church, Morganton, and St. James' Church, Lenoir.
 Rev. HENRY A. SKINNER, Hertford.
 Rev. ALBERT SMEDES, D. D., Rector of St. Mary's School, Raleigh.
 Rev. BENNET SMEDES, Assistant at St. Mary's School.
 Rev. WM. E. SNOWDEN, Rector of Church of the Holy Trinity, Hertford.
 Rev. ROBT. B. SUTTON, Rector of St. Bartholomew's Church, Pittsborough, and St. Mark's Church, Deep River.
 Rev. LEWIS TAYLOR, Oxford.
 Rev. JOHN C. TENNANT.
 Rev. ROBERT E. TERRY, Rector of St. John's Church, Wilmington.
 Rev. JOHN H. TILLINGHAST, Deacon, in charge of St. Paul's Church, Clinton.
 Rev. DAVID D. VAN ANTWERP, Rector of St. Paul's Church, Beaufort.
 Rev. MAURICE H. VAUGHAN, Rector of St. Stephen's Church, Oxford.
 Rev. CYRUS WATERS.
 Rev. ALFRED A. WATSON, Rector of St. James's Church, Wilmington.
 Rev. EDMUND WITHERS, Rector of the Church of the Epiphany, Leaksville.
 Rev. GEO. B. WETMORE, Rector of St. Philip's Church, Mocksville.
 Rev. WILLIAM R. WETMORE, Rector of St. Luke's Church, Lincolnton, and Church of the Redeemer, Shelby.

LAY DELEGATES.

St. James Church, Wilmington.

DELEGATES.

A. J. DeRossett,
P. K. Dickinson,
Robt. Strange,
J. G. Burr.

ALTERNATES.

A. Martin,
E. A. Keith,
R. G. Rankin,
A. H. Van Bokelin.

St. Paul's Church, Clinton.

A. A. McKoy,
A. Holmes,
J. A. Ferrell.

St. John's Church, Fayetteville.

C. T. Haigh,
E. J. Hale,
C. B. Mallett,
R. P. Buxton.

W. N. Tillinghast,
S. J. Hinsdale,
J. W. Strange,
J. W. Sandford.

Trinity Church, Scotland Neck.

Richard H. Smith,
Wm. H. Shields,
Jas. N. Smith,
Peter E. Smith.

Calvary Church, Tarboro.

R. Chapman,
M. Weddell.

H. B. Bryan,
R. F. Haskins.

Church of the Holy Innocents, Henderson.

Wm. W. Jones,
E. G. Brodie.

G. B. Harris,
Samuel Edwards.

St. John's Church, Williamsboro.

John Wimbish,
Leonard Henderson,
John T. Thomas.

St. Paul's Church, Beaufort.

Jas. H. Taylor,
Henry Reiger,
Benj. L. Perry, jr.,
Stephen F. Willis.

Joel H. Davis,
J. C. Manson,
Dr. J. J. DeLaHay,
J. Henry Davis, jr.

Christ Church, Rockfish.

John A. Williams.

St. Bartholomew's Church, Pittsboro.

H. A. London,
Thomas Hill,
John H. Haughton,
John Manning, jr.

St. Paul's Church, Greenville.

Noah Joyner,
W. M. B. Brown,
Wm. E. Derrill,
John R. Joyner.

Jas. H. McClure,
Richard Williams,
Robt. W. Joyner,
Robt. Green.

St. Timothy's Church, Wilson.

DELEGATES.

Thomas C. Davis,
John B. Daniel.

ALTERNATES.

Richard Washington,
Geo. W. Collier,
E. H. Goelet,
G. V. Strong.

St. Stephen's Church, Goldsboro.

W. T. Dortch,
J. A. Washington,
Lewis Chamberlin,
L. W. Humphrey.

St. Matthew's Church, Hillsboro.

P. C. Cameron,
Jas. Webb,
Thos. B. Hill.

St. Luke's Church, Salisbury.

Moses W. Jarvis,
John M. Coffin,
Wm. Murphy,
Samuel R. Harrison.

Hon. N. Boyden,
Hon. David F. Caldwell,
Luke Blackmer,
H. Crosswell Morris.

St. Peter's Church, Charlotte.

W. A. Williams,
John Wilkes.

Christ Church, Raleigh.

Geo. W. Mordecai,
John H. Bryan,
Kemp P. Battle.

Philp Wiley,
Richard H. Battle, jr.,
Wm. R. Cox.

St. James's Church, Iredell.

Jas. L. Mills,
Geo. L. Kerr,
J. F. A. Mellon,
Wm. H. Mills.

H. M. Mills,
Edward Gardner,
George Mills,
Jas. W. Mills.

St. Luke's Church, Lincolnton.

H. H. Robinson,
Wm. M. Shipp,
W. J. Hoke,
L. E. Thompson.

J. M. Richardson,
Gen. R. S. Page,
B. H. Sumner,
B. S. Guion.

Chapel of the Cross, Chapel Hill.

Hon. W. H. Battle,
C. P. Mallett,
John Kimberly,
M. Fetter.

Immanuel Church, Warrenton.

Thos. A. Montgomery,
Kemp Plummer.

Jas. B. Batchelor,
John T. Williams.

Christ Church, Newbern.

Jacob Goodwin,
Wm. H. Oliver,
Wm. G. Hall.

Joseph Fulford,
Frederick C. Roberts.

St. James's Church, Kittrell's Springs.

B. A. Capehart,
W. H. Davis,
J. A. Peace.

G. W. Blacknall,
Geo. W. Kittrell,
T. C. Hines.

St. Stephen's Church, Oxford.

L. A. Paschall,
E. H. Hicks,
R. Kingsbury.

Jas. H. Horror,
John Taylor,
H. Taylor.

St. John's Church, Wilmington.

S. L. Tremont,
W. L. DeRossett.

John E. Lippitt,
Wm. L. Pitts.

JOURNAL.

RALEIGH, Sept. 13, 1865.

The Forty-Ninth Annual Council of the Protestant Episcopal Church, in the Diocese of North Carolina, met in Christ Church, Raleigh, at 10 o'clock A. M., the Bishop of the Diocese having postponed the time of meeting from the 2d Wednesday in May until this time, in consequence of the disturbed state of public affairs.

The Bishop of the Diocese, not being present, in consequence of indisposition.

On motion, Rev. R. S. Mason, D. D., was called to the chair.

The Roll was called, and the following clergymen appeared, viz:

Rev. Messrs. Sam'l S. Barber,	Angelo A. Benton,
Jos. Blount Cheshire, D. D.,	Moses A. Curtis, D. D.,
Geo. M. Everhart,	Israel Harding,
Thos. G. Haughton,	Lucien Holmes,
F. M. Hubbard, D. D.,	Wm. C. Hunter,
Matthias M. Marshall,	Richard S. Mason, D. D.,
Jas. W. Murphy,	Henry H. Prout,
Aldert Smedes, D. D.,	Robt. S. Sutton,
Daniel D. Van Antwerp,	Alfred A. Watson,
Geo. B. Wetmore,	Wm. R. Wetmore,
Edwin Geer, and	Maurice H. Vaughan.

The following Lay Delegates were present:

P. K. Dickinson, Robt. Strange, J. G. Burr, E. J. Hale, W. N. Tillinghast, Richd. H. Smith, H. B. Bryan, Leonard Henderson, B. L. Perry, Jr., Henry Reiger, Dr. J. J. DeLahay, Joel Davis, H. A. London, John R. Joyner, P. C. Cameron, John Wilkes, G. W. Mordecai, J. H. Bryan, K. P. Battle, Geo. Mills, Wm. M. Shipp and W. H. Battle.

On motion, a committee, consisting of the Rev. F. M. Hubbard, D. D., Rev. A. A. Watson and Richard H. Smith, were appointed by the chair to ascertain if a quorum was present.

On motion, the Council adjourned until after Divine Service :

Rev. Jos. B. Cheshire, D. D., read the morning service. Rev. H. H. Prout preached from Matt, XIII., 28, 29, 30.

The Holy Communion was administered by Rev. R. S. Mason, D. D., assisted by Rev. H. H. Prout and Rev. Jos. B. Cheshire, D. D.

After service, the sitting of the Council was resumed.

The Committee on the presence of a quorum, reported "That there are 55 Clergymen at present connected with the Diocese ; of whom, 22 are present, and that there appear upon the journals of the last Council, 27 Parishes entitled to representation, and that delegates from 13 Parishes are now present, and that there is present a quorum of both orders.

The report was adopted.

The Council proceeded to élect officers. , On motion, balloting was dispensed with.

Rev. R. S. Mason, D. D., was elected President of the Council. W. N. Tillinghast was elected Secretary.

The Council then adjourned until 9 o'clock, A. M., Thursday.

In the evening, Rev. A. A. Watson preached from Luke VII., 11 to 15.

THURSDAY, 9 o'clock, a. m.

The Council met pursuant to adjournment.

The roll was called. The following clergymen appeared and took their seats :

Rev. Wm. Hodges, D. D., Rev. Jos. C. Huske, Rev. Richard H. Jones, Rev. Bennet Sincdes, and Rev. J. H. Tillinghast,

The following lay Delegates, in addition to those present yesterday, answered to their names :

A. A. McKay, R. P. Buxton, R. Chapman, W. A. Williams, Jos. B. Batchelor, B. A. Capehart, J. A. Peace and S. A. Paschall.

The Journal of yesterday was read and approved.

On motion, an election was held for the standing Committee.

Rev. R. S. Mason, D. D., Rev. F. M. Hubbard, D. D., Rev. Aldert Smedes, D. D., Hon. John H. Bryan, and Geo. W. Mordecai were elected.

The Secretary presented two irregular certificates of lay delegation, which were referred to the committee on a Quorum. The Bishop took the chair and read his annual address.

DEAR BRETHREN OF THE CLERGY AND LAITY :

In the merciful Providence of God, we are again permitted to meet together in Council, after being conducted in safety through the trials and perils of a most eventful year. The fearful struggle is over. The preponderance of material force on the part of our late adversaries has proved itself too great to be any longer resisted. Whatever else we may see in this result, we must as christians see the finger of God in it. The government of the United States is the government He has appointed for us. These are 'the powers that be,' ordained of God, and the conclusion follows, which the Apostle draws, 'Whoever resisteth the power resisteth the ordinance of God.' Without inquiring into the right or wrong of the original grounds of controversy, or the greater or less guilt of the parties, who brought it to a bloody arbitrament, this is certain—this was felt and acknowledged, that the late war was an appeal to the Lord of Hosts, the God of Battles, and He has decided it against us. It might easily have been otherwise, without any supernatural or even very extraordinary interposition. The character, the habits, the historical traditions of the southern people, enabled them to send into the field great generals and gallant armies. Had it then been in the councils of the Most High to prosper our cause, He might have stirred up the hearts of foreign nations to interpose in our behalf, as He did for our forefathers, or in ten thousand

ways, undiscoverable to us, have given us the victory. But it pleased Him to order it otherwise. After a struggle illustrated by the most signal exhibition of genius, and courage, and self sacrifice; after a struggle consecrated by the prayers and the tears of some of the most devout and conscientious men and women that the world, in these last ages, has known, God has decided against us. What was right to be done might well have been a question four years ago—what is now right to be done cannot be questioned by any one who reveres the teaching of Christ and His Apostles. To such a man obedience to government is not a mere necessity, because of the force which government wields, but is a high duty, because that government is set over him by God. Wherefore, as the Apostle says, 'We must needs be subject not only for wrath, but also for conscience' sake.'

We have now new trials to bear, new and difficult duties to perform. Let us address ourselves to meet them in the spirit of men who feel that the eye of God is upon them, and whose own eyes are ever turned to Him, their Great and Righteous Ruler and Judge.

Owing to the hindrances and disabilities which war prosecuted in our own territory entails, my official acts have been fewer since we last met than in any previous year.

Our last Council was, as you recollect, adjourned from Williamsborough to Raleigh.

At Williamsborough, immediately after its adjournment, I confirmed sixteen persons.

At Salisbury, on the 12th of June, I preached twice, administered the communion, and confirmed three persons.

June 19, preached twice in Greensborough.

22d, I attended, at Raleigh, the adjourned meeting of the Council.

26th, preached in the morning at St. James's, Wilmington, and in the evening, at St. John's.

28th, at Smithville, I took part in the evening service; and Mr. Watson preached.

The congregation of St. Phillips has been much scattered by war and pestilence, but the presence of a number of the soldiers of the garrison caused the church to be well filled.

29th, at Fort Holmes, Mr. Watson read prayers and baptised an infant. I preached and confirmed three persons. In the evening, at Smithville, I read prayers and preached.

July 3d, at Rockingham, I preached twice, and administered the Holy Communion.

15th, at Wadesborough, I buried an adult.

August 7th, at Rockingham, I preached twice, confirmed two persons, administered the Communion, and baptized an adult and an infant.

5th, At a private house in Richmond County, I baptized an infant.

21st, at Wadesborough, I confirmed one colored person, and baptized five children. When at Wadesborough, at the request of the Rev. Mr. Bland, it has been my practice to preach once every Sunday.

27th, at the same place, I married an esteemed couple.

Sept. 8th, preached at Statesville, administered the communion.

10th, in the evening, preached at Morganton.

11th, preached there twice, administered the communion and confirmed seven persons, one of whom was colored.

12th, preached at the camp near Morganton.

13th, preached at Lenoir, and confirmed two persons.

17th, preached at Asheville.

18th, at the same place, preached twice, administered the communion and confirmed one person.

20th, preached at Calvary Church, Henderson County.

22d, Preached at St. John's in the Wilderness, and confirmed ten persons, of whom eight were colored. In the evening, preached at Hendersonville.

25th, at Rutherfordton, preached twice, baptized and confirmed an adult, and administered the Holy Communion.

27th, preached at Shelby.

29th, at Lincolnton, preached twice, administered the communion and confirmed twelve persons, of whom seven were colored.

Oct. 1st and 2d, preached three times, and on one of these occasions, to a very large colored congregation; administered the communion and confirmed thirteen persons, of whom eight were colored.

4th, preached at Concord.

16th, at Christ's Church, Rowan county, confirmed seven persons, all of whom were colored, and administered the communion.

18th, at St. James's, Iredell county, preached and confirmed four persons.

20th, preached at St. Andrews, Rowan county.

22d, at Huntsville, preached; confirmed five persons, one of whom was colored, and administered the communion.

23d, preached twice at Mocksville, administered the communion, and confirmed two persons, both colored.

25th, at a chapel on Mr. P. W. Hairston's estate, I preached and confirmed nine persons, all colored.

26th, at Lexington, I preached, confirmed five persons and administered the communion. In the afternoon, I baptized an infant, and the Rev. T. G. Haughton preached.

30th, preached at Leaksville, and administered the communion.

31st, preached at Mountain Chapel, in Rockingham county.

I then went on to Petersburg and Richmond, in Virginia, and on November 6th, preached to General Scales's Brigade, in their camp, near the former place; and in the afternoon, at Grace Church, in that city.

11th, I preached at Kittrell's Springs, and confirmed twelve persons. As this is a new congregation, the number confirmed indicated how faithful and acceptable the labors of their young Minister, the Rev. Mr. Marshall, have been.

12th, I preached at Bethel, in Granville county.

13th, preached twice at Jackson, administered the communion, and confirmed two persons.

15th, preached at Murfreesborough, and confirmed five persons. In the afternoon, Mr Lighthourne preached.

16th, I preached at the same place, it being a day of Humiliation and Prayer.

17th, preached at Woodville, in Bertie county, and confirmed four persons.

18th, preached at Windsor, confirmed two persons, and administered the communion.

20th, I admitted to Deacon's Orders, in Grace Church, Woodville, Bertie county, Richard Henry Jones, lately a Minister of the Methodist Protestant Communion. The Rev. F. J. Lighthourne read prayers, the Rev. Cyrus Waters presented the candidate, and I preached the sermon.

23d, I preached at Greenville, and administered the communion.

25th, I preached at Pugh's Chapel, confirmed seven persons, one of whom was colored, and administered the communion.

26th, at Mrs. Mewbourne's, in Lenoir county, I confirmed three persons.

27th, at Marlborough, I preached twice, confirmed eight persons, two of whom were colored, and administered the communion.

28th, preached at the Hospital, in Wilson.

29th, and 30th, preached twice at Clinton, confirmed nine

persons, two of whom were colored, and administered the communion.

Dec. 4th, at St. James', Wilmington, I held a special confirmation of four persons, preaching at the same time, and in the evening preaching at St. John's.

6th, at St. Mary's Chapel, Raleigh, I confirmed nine of the pupils, and preached.

1865, Jan. 22d, at St. John's, Fayetteville, I preached twice and confirmed fourteen persons, one of them in private.

Feb. 22d, at Wadesborough, I married a couple.

26th, at Calvary Church, Wadesborough, two persons were confirmed by me.

Early in March I had brought home to me some of the atrocities and losses which war entails on a community, and which I had witnessed in such varied forms at a distance.— At that time the army of Gen. Sherman, in its advance through the Carolinas, had come sufficiently near to Wadesborough, where my family had a temporary residence, for some of its marauding parties to visit that village. I thought it right to remain, and not to leave my household exposed to outrage, and without any protection. I supposed, too, that my age and office would secure me against outrage. In this, it turned out that I was mistaken. I was robbed of property of considerable value, and that it might be accomplished more speedily and completely, a pistol was held at my head. While I do not affect to be indifferent, either to the outrage, or to the loss I have sustained, I felt at the time, and still feel, that it is a woighty counterbalancing consideration, that, partaking of the evils which the people of my charge have been called upon to undergo, I could more truly and deeply sympathize with them in their sufferings.

April 23d, at Lilesville, in Anson county, I performed the funeral service over a lady, who herself had fallen a victim, not to direct violence, but to anxiety and alarm caused by the dreadful scenes around her.

May 21st, I preached in the morning at Christ's Church, Raleigh; and in the afternoon, at St. Mary's Chapel. I was then on my way to the eastern part of my Diocese, from which I have been for years shut out, but I found I could not at that time visit those Parishes, except on a condition which I thought the best interests of the Church required me not to comply with. I went on, then, to Wilmington, where on the 28th of May, I preached at a private house in St. James's Parish, the church having been taken by the military authorities of the United States for a Hospital. At this

service, I confirmed six persons, and administered the communion. In the evening I preached at St. John's.

June 4th, at Charlotte, in the morning, my beloved brother, Bishop Lay, preached; and I, assisted by the Rector, administered the communion; in the afternoon, I preached and confirmed one—a colored person.

On the 9th of April, Bishop Lay, now temporarily residing in Lincolnton, had, at my request, administered confirmation in Charlotte, where six persons received the rite, making twenty since my last report. Bishop Lay had on the same day, likewise at my request, received to the order of Deacons, James Briscoe, a candidate belonging to this Diocese.

June 18th, I married a couple of colored persons in Calvary Church, Wadesborough.

25th, I confirmed in the same four persons.

July 11th, under the peculiar circumstances of the times, I married a couple in Chesterfield District, South Carolina.

30th, in the Methodist Church, at Monroe, in Union county, I preached and confirmed ten persons. This was a remarkable occurrence, as, up to that time, not only had confirmation never been administered in that village, but no person living in it had ever been confirmed, and the service of the Church had never been held there but once, and that was by myself, some ten years ago, when on a journey spending a night in the village. I trust, after so encouraging a beginning, there will be a prosperous congregation established here.

August 3rd, I preached at Lincolnton.

4th, at Charlotte, and on the 5th, again at Monroe.

23d, and 24th, preached three times at Morganton, and confirmed two persons.

26th, preached at Christ's Church, Rowan county, and confirmed six persons.

27th, preached twice at Salisbury, administered the communion, baptized an infant, and confirmed five persons.

29th, preached twice at Hillsborough, and confirmed three persons.

31st, preached at Chapel Hill, and confirmed one person.

September 1st, at the same place, I baptized one colored person.

3rd, at Warrenton, I received to the Order of Priests the Rev. Matthias M. Marshall, the Rev. Dr. Ridley, of the Diocese of Tennessee, reading prayers, Dr. Hodges presenting the candidate, and I preaching the Sermon. At the same service, I confirmed eleven persons, one of whom was

colored. I preached again at night, and the next day confirmed a person in private.

5th, at Henderson, I preached and confirmed seven persons, three of whom were colored.

6th, at Williamsborough, I preached twice and confirmed four persons.

The entire number of persons confirmed in the Diocese since our last meeting has been two hundred and seventy five, of whom fifty were colored. Two Deacons and one Priest have been ordained. I have baptized two adults and eight infants, conducted two funerals, and celebrated four marriages.

Since we last met, the number of our clergy has increased by the ordination of Messrs. Richard H. Jones, and James Briscoe, and by the transfer to the Diocese, of the Rev. John H. Tillinghast, by letters dismissory from the Bishop of Alabama. We have, on the other hand, lost by a very recent death the Rev. Samuel I. Johnston, D. D., late of Edenton, a man of eminent ability and learning, but especially remarkable for his purity, sweetness and graciousness of character. His death will be felt as a heavy loss by the whole Diocese, but especially by the congregation he has served so long and so acceptably. The present number of our clergy is fifty-five.

The candidates for orders, are now only three; viz: Edward Wooten, Horace G. Hilton, and John Richard Joyner. The last was added during the year. Edward Payson Hall requested to have his name removed from the list, and it has been done.

There is a question of the greatest interest and importance, which this Diocese, in common with its associates in the late Confederate States, is compelled by recent political events to consider. The authority of the civil government of the United States having been re-established, what is to be our relation to the Church of the United States? Ought we to maintain an organization distinct and independent of it, or to seek re-union with it? This is a question which, it is certain, requires of us all of calm and dispassionate wisdom that we can command, and, what is even more important, a supreme reference to the honor of our Lord and the welfare of His Church, making us willing to sacrifice to these objects whatever tends merely to gratify our own feelings, or to gain the favor of our fellow men. To me it is plain that this is a critical moment in the history of the Church, both at the North and the South—that on the decision it shall now reach, and the action it shall now pursue,

it will depend very much whether in the future it shall sink to the level of a mere sect, or rather a bundle of hostile sects, or shall maintain its claim to be a pure and vigorous branch of the Church Catholic, rising continually into wider usefulness and higher influence, until at length it shall become the Church, not merely in the United States, but of the American people.

The organization of a Church in the Confederate States, distinct from that in the United States, was, I conceive, justifiable, and, indeed, would have been, if events had occurred according to our expectation, indispensable to enable us to do our full duty to the people entrusted to our care. Otherwise we could make no provision for the election, consecration, and trial of Bishops, for sustaining and regulating our missionary efforts, and for the mutual counsel and cooperation which we needed. Maimed and impotent as the Church at the South had been rendered by our political separation from the North, had she shown that she had no "*vis medicatrix*" in herself, men would have been ready to forsake her, as a dead body, and join some religious society, that, whatever might be its defects, at least had life in it.

The Confederate States would either maintain their independence, or they would not. If they maintained it, as we believed they would, then the preface to the American Prayer Book itself taught us that "Ecclesiastical Independence was necessarily included in Civil," a proposition which goes far beyond what we need to maintain for our justification. If, on the contrary, the Confederate Government should fail, the union of the Southern Dioceses under it would be at least an aid and benefit to them, while it lasted. I think no man can study Church History intelligently and candidly, and then deny that our action was substantially the same which the primitive Bishops and Councils would have adopted. To condemn it serves to show either the violence of political feeling, or a narrow adherence to forms, rather than a right perception of the spirit of the institutions of the Church.

Having then, as we trust, not seriously erred in the past, how shall we avoid mistake and wrong in the future? Shall we continue a separate church organization at the South, or shall we seek our former place in the church of the United States? To decide this it is well to inquire what were our reasons for forming that organization. They grew out of the political separation of the Southern States from the Northern. There was no controversy or cause of alienation in the Church whatsoever. As the Bishops of the Southern

Dioceses, at the meeting of the only General Council which has been held, said in their Pastoral Letter, "Forced by the Providence of God to separate ourselves from the Protestant Episcopal Church in the United States—a church with whose doctrine, discipline and worship we are in entire harmony, and with whose action, up to the time of that separation, we were abundantly satisfied,"—the feeling of the Southern Dioceses, towards the body of which they had formed a part, was entirely cordial and kindly. During the war, language was undoubtedly used by ministers and members of the Church at the North, which appeared to us justly liable to exception, but no act has been done by the Church as a body of which we can complain. There being many reasons for union, and the cause which produced our separation having ceased, it would appear now that re-union is the wise and proper course. But it appears to me to be even more to be the course required of us by our principles as Churchmen. Unity of government is one of the most essential parts of that unity of His Church, which our Saviour stamped on it, as one of its marks and characters, but which men have so signally defaced. This unity the Primitive Church enjoyed by means of its General Councils. It is now lost and with it much of the inward life and progressive power of the Church are lost.

The unity of the Church in each Nation, in government as in faith, has been retained as a principle, and, with some slight and easily explained exceptions, as a fact, wherever the Church derived from the Apostles has been planted.—The Church of England, for example, is one, the Gallican Church is one, the Church of Russia is one. The non-jurors of England, with so much that was admirable in their leaders and in their cause, failed very much on this account, that if successful, if they had maintained their organization, they would have accomplished a schism in the National Church. This principle of the unity of the church in each country was carefully kept in view by the fathers of the American Church. They called that branch of the Church "The Protestant Episcopal Church in the United States." They provided for Dioceses to be formed in each one of the United States, and in any Territory thereof. On the same principle the Church in the Confederate States acted, and a corresponding provision did it introduce into its constitution. Now, shall we of our own accord renounce this approved and time honored principle? I speak not of what we may be compelled to do in these sad times. It may become neces-

sary to throw overboard precious treasures, in order to save those which are still more precious. But shall we *choose* to abandon this ancient and salutary principle, and do what we can to put ourselves on the footing of a new sect? It is easy to see what the practical consequences of such a course would be. If the Southern Dioceses shall not be in communion with the Church in the United States, congregations will be formed in those Dioceses, preferring, sometimes from their view of church principles, sometimes on political grounds, sometimes from early association, to retain and hold fast by that communion.

Rival congregations will be established in the same town, altar will be set up against altar, and preacher inveigh against preacher until instead of the Church being as heretofore the refuge of those who love peace and prefer religious instruction and exhortation to political harangues, it will itself become a den of controversy, and a fountener of political passion. Similar results may be expected in some degree at the North, especially in the border States and the great cities, for in these congregations with Southern sympathies might well be organized. Let us then endeavor to forecast the future as well as we can, for we are not deciding any ephemeral question. The conclusion to which we shall now come is one in which our children and our children's children have a deep interest as well as ourselves. The authority of the government of the United States is re-established over the South, and there is an universal disclaimer of any intention or desire to attempt to unsettle it. But it is very far from being certain what the nature of the Union is to be which has been cemented again with so much blood. Is it to be one of constraint, or one of affection? Is the South to be added to the melancholy list of oppressed nationalities—to become an American Poland or Hungary, to live by the side of the North in a state of chronic turbulence, suspicious and suspected, hating and hated? A doom so mournful and so humiliating is certainly not to be desired. Can it be averted? To me it seems very much to depend on the Ministers of Religion. They have a great deal to do in moulding the sentiments of a people. They sit by their firesides—they are admitted into their most confidential communications. A feeling which they sanction is, on that account, much more strongly believed to be right and proper to be cherished, while one which they reprobate is, even if still indulged in, thought to be of a questionable nature. The effect of this has been very plainly exhibited in the recent history of our country.

No one, I suppose, doubts that the disruption of the bonds which held together some of our largest religious bodies, and the erection at the North and South of rival and hostile communions, perpetually inveighing against each other, bandying to and fro the most offensive charges, and stimulating the passions of the people of both sections, that all this led, by necessary consequence, immediately and powerfully, to the political severance, which culminated in the recent terrible war. If we suppose, then, that there is to be henceforth no religious union between the North and the South, what will be the result? One obvious and certain consequence will be the immense increase of the Roman Catholic Church. But as that is not likely to absorb very soon the whole, or the greater part, of the people, there will be this further consequence, a mutual and constantly increasing estrangement between the people themselves. The soreness and irritation which necessarily exist will be perpetuated and rendered more intense, our wounds, except so far as the Roman Catholic Church furnishes it, instead of healing under the soothing effects of time, will be kept open and become ulcers, only to be extirpated by fire and sword. It is then of cardinal importance to the peace and welfare of the country, that there should be a re-union of the different religious denominations which now have distinct organizations at the North and the South. But I believe it to be perfectly evident, that if this is to take place, it must begin with the Episcopal Church. If that cannot, or will not, re-unite, none can or will. We separated from the force of outward circumstances, without discord, without crimination or recrimination; on the contrary, with the language of love on our lips, and, I trust and believe, with the feeling of love in our hearts.

And again, we feel strongly the force of certain cohesive principles in the Church, which other Protestant bodies, either altogether disregard or attach very little value to.— We believe that schism is a sin, as well as a source of innumerable and incalculable evils. And surely wilful separation from a church with which we have hitherto been in union, is schism, or schism is a very mysterious and impalpable thing, a sentimental grief, not a plain matter of fact, taking place before the eyes of men. An enforced separation is not schism. The Church of Scotland is not schismatical as to the Church of England, because the State keeps them apart. The Church in the Confederate States was not schismatical as to the Church in the United States, because war and diversities of political government kept them apart.

But when there is no war and no diversity of political government, then to remain apart, because we cannot bear each other's presence, that is schism and great uncharitableness, and so the common sense of all men, who believe that there is such a sin, will ultimately decide. But it has been maintained that a common government is not essential to unity in the church, this consisting in unity of order, ritual, faith and spirit. Certainly a common government is not indispensable where it cannot be had, for no man is required to do that which is impossible. And it is certain also that Church unity consists of many particulars, but surely unity of government is one of these, for two ecclesiastical bodies, with two distinct and independent governments, can, only by great violence done to language, be called one body; and this also ought to be carefully considered, that a common government is the necessary condition of unity in any other relation of the Church. For if one ecclesiastical body separate into two, what shall prevent the one part or the other from making innovations in what had been their common ritual. No ritual is absolutely perfect, and consequently there is always a desire to amend in some way or other; and it is certainly very improbable that the same amendments shall recommend themselves to both parties. And even unity of faith can hardly be preserved where there is diversity of government. For in some form or other it will be apt to appear that there may be an improvement either in the faith itself or in the expression of it, and especially will changes of this sort be likely to be accomplished, where one of these bodies is small and but few persons have to be consulted. It is certain that the magnitude of an ecclesiastical body tends to the stability of its faith. All this seems to me to be illustrated and enforced by what occurred at the organization of the Church in the United States. We all know with what wisdom, patience and prudence this was effected, and how sincerely the Fathers of the American Church desired, and even promised, not to depart in their new organization from the faith of the Church of England. Yet the Athanasian creed has been expunged, and the article of the descent into hell in the Apostles' creed is allowed either to be omitted or to have as its equivalent the phrase, "He went into the place of departed spirits," which is not considered by many distinguished Divines as being by any means its equivalent. In our case changes might be made with much less difficulty, for we have made no promises, and are likely to be a smaller body. There

are persons of influence at the North, and I believe also at the South, who have desired the exclusion of the "*Filioque*" from the Nicene Creed. Suppose this were adopted by the one party, it would be more likely on that very account to be rejected by the other. We shall then have the same wall of separation between us, which chiefly divides the Roman Catholic Church from the Greek. And the party which adopted the Greek type of the creed would be quite apt to exhibit the feeling of the Greeks, who consider all heterodox who differ from them on this point. In short, it seems to me that two ecclesiastical bodies, who have distinct and independent governments, will be very sure to vary in many important particulars, furnishing a battle ground for the bitterest controversy.

I am aware that it may be replied that this line of argument would tend to prove that there is schism in our separation from the Roman Catholic Church, and I admit it to be of fair consequence, but we maintain that the schism is on their side. If they admitted of our communion with them, professing only the ancient creeds and submitting to the authority of general councils lawfully constituted and founding all their decisions on the Scriptures, he who would refuse to unite with them would show much more regard for his own tastes and feelings than to the precepts of Christ. But when they demand of us, as the terms of communion, the acknowledgement of the divine authority of the modern and unscriptural creed of Pope Pius IVth, and the grievous addition made to it by the present reigning Pope, we maintain that we cannot accede to this condition without violating our duty to God, and that the sin of the schism therefore lies at their door. And so as to our present duty, if the Church in the United States demanded of us unscriptural or otherwise inadmissible terms of communion, and we separate thereupon, it becomes schismatical. If it demand none such, and we wilfully refuse union, *we* are the schismatics.

Now these are principles which the Episcopal Church has not only always held explicitly or implicitly, but held aloft. She has inculcated them upon her children, and thundered them in the ears of her adversaries. If then the Church which only separated because of outward circumstances which have passed away, if that church, holding principles which are so strongly adverse to separation, if she cannot re-unite, how can other bodies, which parted in mutual disgust and indignation, and which regard diversity of organization as a merit and a blessing rather than an evil, how

can they be expected to come together again? And yet if the Episcopal Church should, they must, or they will, lose their hold on the best part of their people, and probably at length become extinct. For religious-minded and thoughtful men, who fear God and love their country, and seek after that charity and peace which are the especial fruits of the Spirit, will certainly seek a shelter and a home in that communion in which these graces are cultivated, rather than in those bodies, which, rent asunder by political strife, exhaust their energies in mutual warfare. I conceive, therefore, that the best hopes of the country, and especially of the South, are bound up in the question, what will the Episcopal Church now do? My earnest desire, then, and constant prayer, is, that the Church may be restored again in the unity of its government, and the unfeigned love of its members. And yet I can not conceal from myself, that even this blessing, much as it is to be desired, earnestly as it is to be sought after, may be bought at too great a price. The price would be too great, if, to obtain it, we were required to violate conscience, to deny what we believe to be true, or to express repentance for what we do not see to be evil. The assurances, however, which I have received from a number of friends at the North, lead me to believe that the great body of the Church there desire nothing of the sort. And if there be, as perhaps there may be, some persons in that communion, who are contentious, and desire to perpetuate discord and degrade their former brethren, let us hope that their number will prove to be small as their principles are evil and pernicious. And let me add that what is right to be done on this weighty subject, it is right should be done quickly. The interests are too momentous to be left to the hazards and uncertainties of time. May God give us wisdom and understanding and faithful hearts to see our duty and to follow it! And at the same time it is our duty, as it is, I am sure, our wish, in all we do on this subject, to consult, and as far as possible, co-operate with, the other Dioceses of the Church in the Confederate States.

I think it right to add a few words on another topic connected with our political condition. It is on our duty to the colored population, lately liberated by the action of the Government of the United States. Some of us have ever feared, while the colored people were in the condition of slavery, that the power and control which the white race possessed over them was not exercised in such a way as to make us acceptable to God, and faithful stewards in His sight.—

There was much kind feeling towards our servants, which was fully reciprocated by them; there was a good deal of care shown in providing for their bodily wants, but very insufficient attention was paid to their moral and religious improvement. At the same time, I take pleasure in bearing this testimony, which is, I think, very honorable to the masters and mistresses under the old system, that they listened to sharp and pointed rebukes and remonstrances on this subject, not only with patience but with gratitude, that they desired to learn their duty, that they were year by year improving in the discharge of it, that one of the chief cares and labors of a good man: men, and of a still larger number of the women, of the South, was the welfare of their servants, and that under the system of slavery in these States the African race made a progress, during the last hundred years, not only in numbers and physical comfort, but a progress from barbarism to civilization, from Heathenism to Christianity, to which the history of the world offers no parallel. But the system was no doubt defective, better adapted to the early stage of a people's progress from the savage state, than to that which they have now reached, and, at any rate, God in His Providence has definitely set it aside. The future of that people is very obscure, and there is in the judgment of many great danger even of their extinction as a race. What then must we do as Christian men and women? We must continue our care for them; we ought even to increase it. We have surely, been in some degree, delinquent in the past; let us resolve in God's strength, not to be so for the future. We shall have less of natural affection to animate us; let us try to have more of Christian principle. Slavery, strangely as such a sentiment may sound at the Tabernacle, or in Exeter Hall, has much in it to attach men to each other. There is protection on the one side and dependence on the other, and, as the wisdom of Lord Bacon long ago taught us, "There is little friendship in the world, and least of all between equals. That that is, is superior and inferior, whose fortunes may comprehend the one, the other." This relation, however, with whatever it had of good, and whatever of evil, being now at an end, but the subjects of it being still in the midst of us, necessarily poor, generally ignorant and generally improvident, their wants and their dangers must be very great. That, then, which becomes us towards all men, especially becomes us towards them, first to be just, next to be kind. Let us remember then that by our existing political system, in which we have acquiesced, they have a right to

wages for their labor. Let us pay these, then, not grudgingly as of necessity, but as an honest debt. The amount must, of course, depend on the value of their labor, the number of their families whom we have to support, and partly too on the resources of a much impoverished people; but as Christians we must see to it that we give them "that which is just and equal, knowing that we also have a master in Heaven." But we ought to be more than just. That is but the Heathen standard of right. As Christians we must aim at something higher. We must remember the ignorance and inexperience of those who are, to so great an extent, your children. We must allow for the immediate intoxicating effect of so great and sudden a change in their condition. We must keep in mind their general faithfulness in the hour of trial. We must allow for occasional instances of what seems to us folly, or perversity or ingratitude. We must practice towards them the Apostolical injunctions which are so strikingly enjoined, "Be pitiful, be courteous." Their distresses in their new condition are likely to be many and great. Let us be ready to relieve them accordingly as God gives us the means. They are, as a race, peculiarly sensible of courtesy, or the absence of it. They show it abundantly themselves, and they are very much wounded when it is denied to them. They feel contempt or rudeness more than a serious injury. Let us inflict none of these on them. Let us make them feel what is, I believe, most true, that their best friends are among ourselves, and that to us they must look for counsel, and aid, and protection. But above all, let us remember that part of our duty in which, I fear, we have been most deficient, providing for them sound religious instruction. They are in great danger of falling into the hands of mischievous, and sometimes, no doubt, malevolent, fanatics which, would be a great calamity to them, and also to us. Let us endeavor to avert it, by doing what is at any rate our duty, by giving them the true doctrine of our Lord Jesus Christ, in view of the vain janglings of false teachers. Let us raise up colored congregations in our towns, and let all our clergy feel that one important part of their charge is to teach and to befriend the colored people, and especially to train, as far as they are permitted to do so, the children of that race.

On another subject it is important for me to speak. Even in prosperous times, it was necessary to remind the Laity that "he who is taught in the word should minister unto him that teacheth in all good things." The clergy of our country have, with a few exceptions, always received a very

slender compensation for their services, so far as their salaries could be considered as their compensation. In affection, in respect, in the sense of usefulness, they have been rewarded. These observations apply with as much force to the clergy of North Carolina, as to those of any other Diocese. They have small salaries, but they are attached to their flocks, and these to them. The present condition, however, is one to give great anxiety to all who love the Church. One result of the war is, that the Laity are themselves stripped of almost all their property, and that men of wealth, who would otherwise have some remains of it left, are left uncertain as to whether this too shall not be taken from them. Under these circumstances, men are tempted to feel that they can do nothing but endeavor to provide for their own immediate families. The clergy then are left without any provision, except for the merest necessaries, and it is only by great self-denial that they can continue in their Parishes, even if they receive from the Laity all the aid which the latter can render. But if the Laity do not exert themselves to the utmost to provide for the wants of the clergy, I see no prospect before us, but that many of the Parishes will be deprived of the services of the Church altogether. They who cannot do much, can yet do something, and we must remember that she, who cast but two mites into the Treasury of the Temple, received of that Judge before whom we all must stand the commendation of having done more than they all. Praying, dear Brethren, that in this day of anxiety and distress, when we do so deeply need light and guidance, that God would vouchsafe us the grace and wisdom which He alone can grant, I shall now leave you to your more especial duties.

THOMAS ATKINSON.

On motion of Dr. Mason, the address was referred to the Committee on the state of the Church.

On motion of Rev. A. A. Watson,

Resolved, That a committee of seven be appointed to take into consideration that part of the Bishop's Address relating to a re-union of the Church of the late Confederate States with the Church in the United States.

Rev. Mr. Watson offered the following resolution :

Resolved, That this committee be appointed by election.

The resolution was rejected.

The chair appointed Rev. R. S. Mason, D. D., Rev. A. A.

Watson, Rev. J. B. Cheshire, D. D., Rev. Wm. Hodge, D. D., Hon. W. H. Battle, Hon. W. M. Shipp and Richard H. Smith, to compose the committee.

The committee upon a quorum reported, recommending that certificates from St. Stephen's Church, Oxford, and St. James' Church, Kitrell's Springs, signed by the Rectors instead of the Secretaries of the vestries of those Parishes, be accepted, and the delegates entered upon the list of Lay delegates. The report was adopted.

On motion,

Resolved, That the Council hold an election for the Executive Missionary committee.

The committee on that part of the Bishop's address, relating to re-union of the church, asked leave to withdraw. Permission was granted.

On motion of Rev. R. B. Sutton,

Resolved, That balloting for the election of the Executive Missionary committee be dispensed with,

On motion, Rev. J. C. Huske, Rev. A. A. Benton, C. T. Haigh, R. P. Buxton and C. B. Mallett were elected.

On motion,

Resolved, That an election for the Education committee be held; and that balloting be dispensed with.

On motion, Rev. A. A. Watson, J. G. Burr and P. K. Dickenson, were elected.

On motion,

Resolved, That an election for the Church Building committee be held; and that balloting be dispensed with.

On motion, Rev. A. A. Watson, Rev. Geo. E. Patterson, Rev. F. W. Hilliard, Hon. S. J. Person and P. K. Dickenson were appointed.

On motion, an election for Treasurer of the Diocese was held; and balloting was dispensed with, there being but one nominee.

C. T. Haigh, Esq., (through Rev. J. C. Huske) declined a re-election. John Wilkes, Esq., of Charlotte, was elected Treasurer.

On motion of Rev. R. B. Sutton,

Resolved, That the thanks of the Council be returned to our late Treasurer, C. T. Haigh, Esq., for his very faithful, efficient and courteous discharge of his duties.

On motion of G. W. Mordecai,

Resolved, That so much of the Bishop's address, as relates to the support of the Clergy, be referred to a committee of three laymen, who shall be required to submit their report to the Bishop during the recess, which, if approved by him, shall be published in the Church Intelligencer, for the information and guidance of the Parishes of the Diocese.

The Bishop appointed G. W. Mordecai, K. P. Battle and Jos. B. Batchelor to compose this committee.

The Chair announced the following committees:

On the State of the Church.—Rev. F. M. Hubbard, D. D., Rev. Edwin Geer, Rev. M. A. Curtis, D. D., Hon. J. H. Bryan and Kemp P. Battle.

On Canons.—Rev. J. C. Huske, Rev. H. H. Prout, Rev. G. B. Wetmore, Hon. R. P. Buxton and Jos. B. Batchelor.

On Finance.—G. W. Mordecai, E. J. Hale, Paul C. Cameron, Leonard Henderson and John Wilkes.

On Elections.—Rev. W. C. Hunter, Rev. Jos. W. Murphy and B. A. Capehart.

On New Parishes.—Rev. Geo. M. Everhart, Rev. M. H. Vaughan and Geo. Mills.

On Unfinished Business.—Rev. W. R. Wetmore, Rev. Israel Harding and John R. Joyner.

On motion, The Council adjourned until 4 o'clock, P. M.

4 o'clock, P. M.

Rev. F. M. Hubbard, D. D., in the chair.

On motion of Rev. G. M. Everhart,

Resolved, That the portion of the Bishop's address, relating to the Religious Education of Freedmen, be referred to a committee of three.

The chair appointed Rev. G. M. Everhart, Rev. Aldert Smedes, D. D., and Hon. R. P. Buxton, to compose said committee.

The committee on Unfinished Business made their report as follows :

The committee on Unfinished Business respectfully report that the Council of last year postponed for the action of this Council the following resolution adopted at the convention of 1862, to-wit :

Resolved, That Article V. of the Constitution be so altered as to read as follows : "To constitute a quorum for the transaction of business, except in cases otherwise specially provided for, the presence of one third of all the Parochial Clergy, and delegates from seven of the parishes entitled to representation, shall be necessary. Any less number, however, shall be competent to receive reports and to adjourn." The committee find no other business to bring to the attention of the Council.

W. R. WETMORE, Chairman:

Rev. R. B. Sutton asked that Rev. Lucien Holmes have permission to return home. Granted.

On motion, the Council adjourned until 9 o'clock, A. M., Friday.

In the evening, Rev. Thos. G. Haughton] preached from Matt XXV., 8, 9, 10.

FRIDAY, Sept. 15th, 9 o'clock, A. M.

The Council met pursuant to adjournment. The Roll was called.

The Journal of yesterday was read and adopted.

The Report of the committee on Finance was read :

The committee on Finance have examined the books of the late Treasurer, and beg leave to report that, owing to the absence of the Treasurer from the State, and the condition of the books, it is impossible for them to render a very accurate account of the affairs of the Diocese. It appears that the following balances are due to the different funds, viz: To the permanent fund for the support of the Episcopate \$94,82.— To this fund belong \$9,500 in old North Carolina six per cent bonds, and 48 shares of stock in the Bank of Cape Fear. To the permanent Relief fund, balance \$107.65. Permanent Missionary fund, 12 shares of stock in the Bank of Cape Fear, which cost \$1300. Church Building committee \$20. Education fund \$499.93. Fund for the support of the Episcopate and contingent expenses of Council \$223.72. Mission-

ary fund for current purposes \$1276.01. Relief fund \$612.-90. It is proper to state that the above balances appear on the Treasurer's book, and are no doubt correct, but that the vouchers to sustain his disbursements were, they are informed, all destroyed during the occupancy of Fayetteville by the U. S. troops, and could not therefore be produced. The balances due to the respective funds, (except the stocks,) are all in Confederate money, and subsequently unavailable. The committee recommend that the accounts be closed, and that the late Treasurer, to whose care and fidelity in managing the funds the Diocese is greatly indebted, be discharged and exonerated from all liability, upon handing over to the present Treasurer the permanent securities in his hands.

The committee have raised the scale of assessments, and while they found it necessary to make some deductions from the larger parishes, they thought it proper to increase those of some of the smaller ones, and they recommend the adoption of the scale herewith submitted.

The report and scale of assessments were adopted.

On motion of Geo. W. Mordecai,

Resolved, That the accounts on the books of the late Treasurer be closed ; and that he be exonerated and discharged from all liabilities on account of balances apparently due thereon, on the surrender to the present Treasurer of the Diocese of the permanent securities now in his hands.

The Standing committee made their report as follows :

The Standing committee of the Diocese of North Carolina respectfully submit the following report of their proceedings, during the past Conventional year :

On November 5th, 1864, testimonials were signed in behalf of Richard H. Jones, applying for Deacon's orders.

On December 3rd, 1864, testimonials were signed on behalf of Edward Payson Hill, applying for Deacon's orders.

On February 25th, 1865, testimonials were signed on behalf of John Richard Joyner, a candidate for orders.

On April 11th, 1865, testimonials were signed on behalf of James Briscoe, applying for Deacon's orders.

On August 26th, 1865, testimonials were signed on behalf of M. M. Marshall, applying for Priest's orders.

R. S. MASON, Pres't. St. Com.

The Executive Missionary committee made their report, as follows :

The Executive Missionary committee report that from the

Treasurer's account book it appears, that he had at the credit of this fund, on the 21st June 1864, \$2,846.50. Since that time he has received from

Parishes on Assessment,	2,039.65
Collections by the Bishop,	1,723.19
Donation,	100.00

\$6,709.34

Of this sum he has expended for

Missionary salaries, 5,433.33

Leaving a balance in his hands

on the 25th of February last of \$1,276.33

This balance being in Confederate notes is, of course, now worthless. Since the above mentioned date, nothing has been received, and this fund, which has contributed important, if not sufficient, help to the Missionaries, is now, by the events of the time, reduced to nothing.

Your committee believe that the church, generally, will deeply feel the importance of reviving this charitable work of ours, and will give the means of doing so as soon as its members are able. Surely the great spiritual lesson, which we have learned by the sad times in which we live,—a lesson worth thousands of gold and silver,—is, that the exorbitant self-indulgence of the past must, in future, be sacrificed, that we may have the means of doing the great work of God. If we have learned this lesson in the school of our adversity, we cannot doubt that God will yet again intrust us with the good things of this life, that we may be his more faithful stewards.

In the meanwhile, what the Missionaries are to do for a support is a question which this committee are not able to solve. But they believe, that if the congregations will do their duty, even in the midst of their "deep poverty," the ministers, inured, as they always have been, to scant means, and having, with the people, thoroughly learned in these times the lesson of economy and patience under privation, will be able to live somehow. Let us believe that God will provide. Sorely as he has afflicted us of late, yet he has not left us without help, but has made us to see "that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live." If we love one another, and share with one another what we have in these times, which is both the old and the new commandment, we shall all be able to live.

J. C. HUSKE, Chairman.

The committee of seven, to whom was referred that part of the Bishop's address, relating to a re-union of the churches, made the following report :

The committee to whom was referred that part of the Bishop's address, which relates to the re-union of the Diocese of North Carolina with the Protestant Episcopal Church in the United States, having considered the subject laid before them, beg leave to report :

That being anxious to maintain the unity of the Church within the borders of the United States, and remembering with satisfaction the entire harmony which formerly existed among its Dioceses, they have heard with gratification the sentiments expressed by the Bishop of this Diocese in regard to re-union, and have received with equal pleasure the cordial invitation which has been extended by the presiding Bishop of the Church in the United States, to the Bishops and Dioceses of the South, to return to their places in the General Convention; therefore,

Resolved, That the Diocese of North Carolina is prepared to resume her position as a Diocese in connection with the Protestant Episcopal Church in the United States, whenever, in the judgment of the Bishop, after consultation with the Bishops of the other Southern Dioceses, (which consultation he is hereby requested to hold,) it shall be consistent with the good faith which she owes to the Dioceses with which she has been in union during the four last years.

Resolved, That, with a view to such contingency, there be four clerical and four lay deputies elected, to represent this Diocese in the ensuing General Convention of the Protestant Episcopal Church in the United States.

R. S. MASON, Chairman.

Rev. A. A. Watson, of the same committee, made the following minority report, and moved its adoption, as a substitute for the report of the committee :

The undersigned feels reluctantly constrained to differ from the majority of the committee, to whom was referred so much of the Bishop's address as relates to the re-union of the Diocese of North Carolina with the Protestant Episcopal Church in the United States, for the reason that the resolutions introduced by the majority ignore, or seem to ignore, the legislative rights of the Clergy and Laity in the Dioceses which have been in compact with us during the past four years, under the name of the Protestant Episcopal Church in the Confederate

States. Maintaining that that compact cannot be lawfully or honorably broken without *at least an effort to obtain* the consent of a majority both of the Bishops and of the Dioceses constituting that body, he would respectfully offer the following substitute for the resolutions offered by the majority of the committee, viz:

Resolved, That the Diocese of North Carolina is prepared to assume her position as a Diocese in connection with the Protestant Episcopal Church in the United States, whenever she can do so consistently with her self-respect and with her obligations to her sister Dioceses at the South.

2. *Resolved*, That in order to more prompt action, the Diocese of North Carolina is willing to refer the determination of that question, together with the conditions, time and mode of re-union, to a consultation of the Bishops of the Dioceses hitherto in union under the title of the Protestant Episcopal Church in the Confederate States, and that she hereby authorizes her Bishop to act for her therein.

3. *Resolved*, That if her sister Dioceses in said union or a majority of their number shall in like manner authorize their Bishops to act in their behalf, and if, in the opinion of said Bishops or a majority of their whole number, it shall seem right and advisable to re-unite with the Protestant Episcopal Church in the United States, it shall be competent to the Bishops to take all the steps necessary to effect or complete such re-union, so far as the Diocese of North Carolina is concerned.

4. *Resolved*, That with a view to such contingency, there be four Clerical and four Lay deputies elected to represent this Diocese in the ensuing general Convention of the Protestant Episcopal Church in the United States.

The question being called for upon the adoption of the Minority Report, it was rejected.

On motion of E. J. Hale,

The following preamble and resolutions were offered as a substitute for the report and resolutions of the committee of seven:

WHEREAS, This Council fully appreciates the views presented to its attention by the Bishop, in favor of re-union of the Church in the United States, separated in consequence of the apparent political separation of 1861. The advantages of such a re-union in spirit, as well as in fact, cannot be over-estimated. The cause of religion, the prosperity and exten-

sion of the Church, and the political well-being of our country, are all materially involved in it. But to secure a happy influence, both upon the Church and State, it is essential that the re-union should be cordial and without offence to either section. There is reason to hope that a large majority of the Church North desires thus cordially to receive the Church South, and that a large majority of the latter desires thus to be received. To enable the former to indicate its wish and to give force to that wish, it is deemed proper that the ensuing General Convention shall be untrammelled by the presence of delegates from any of the Dioceses South. An invitation so given would be cordially accepted, would remove misapprehensions and doubts, and promote harmony and brotherly love in both sections for all time to come. It is due to the South that such an invitation should be given, and that to the North that it should have the opportunity to give it; and it is but a decent respect to a General Council of the Church South that its authority should be recognized by ourselves till it shall, by its own deliberate action, dissolve itself and return to the Union with its brethren from whom it has been necessarily separated.

Resolved, therefore, That this Council refers the whole subject to the General Council of the Church to be held in the city of Mobile on the — of November next, in the confident hope that that body will be enabled, by the action of the General Convention of the Church in the United States, at Philadelphia in October, to resume fully, cordially and without reservation, the relations of christian fellowship and clerical organization which had so happily existed previous to 1861.

A division was called for. The Preamble and Resolutions were rejected.

The question being called for upon the report and first resolution of the committee of seven, they were adopted.

The question was then taken upon the second resolution, which was also carried.

In pursuance of the above resolution, on motion, an election was held for four Clerical Deputies to the General Convention of the Protestant Episcopal Church in the United States. Rev. R. S. Mason, D. D., Rev. J. B. Cheshire, D. D., Rev. F. M. Hubbard, D. D., and Rev. Wm. Hodges, D. D., were elected.

On motion, an election was held for four Lay Deputies. Hon. W. H. Battle, R. H. Smith, K. P. Battle and Robert Strange were elected.

The committee on Bishop Ravenscroft's works made the following report :

The committee on Bishop Ravenscroft's works report that the copies of that work in their immediate possession, were destroyed by fire during the occupation of Fayetteville by the United States army. The only copies of this edition now remaining and not sold, are, as far as we are able now to ascertain, the following: Elizabeth City 18; G. S. Partridge 5; H. Hooker & Co., 22; Edenton 8.

From these no accounts have been received for a number of years. It is hoped that the persons in possession of these copies, or to whom they were originally entrusted, or any other persons who may have knowledge of these books, will immediately, upon reading this report, communicate with this committee.

J. C. HUSKE, Chairman.

The committee on New Parishes made the following report :

The committee appointed on New Parishes find nothing to report.

G. M. EVERHART, Chairman.

The committee on the State of the Church made the following report :

The committee on the State of the Church, respectfully report :

That from the limited number of Parochial reports that have been placed in their hands, they are enabled to make but an imperfect exhibit of the condition of the Diocese. There are twenty five parishes from which no report has been received, and among them, are several of the largest and most important in the Diocese. From the Parochial reports that have been submitted to them, and from the Bishop's address, it appears that there have been 665 baptisms, of which 551 were children, and 114 adults; 275 persons have been confirmed, of whom 225 were whites, and 50 colored; marriages 59 white, and 268 colored; funerals, 323. Two deacons and one Priest have been ordained, and there are three candidates for Holy Orders. The contributions since the last meeting of the Council have been \$19,710.60, of which 17,641.50 were in Confederate money, and \$2,069.14 in Federal currency.

This meagre and imperfect exhibition of the State of the

Church, is all the committee can furnish, and speaks most eloquently of the confusion and troubles of the period through which we have just passed. The future has a most cheerful aspect, though the prospect immediately before us has much in it that is gloomy and obscure. We shall be called in the future to the like exercise of faith and resignation and patience, as in the past, to like earnest labors in our Master's cause; to a like submissive following of the hand that guides us. If in some respects we have been impoverished and enfeebled by the events of the few years past, we trust that our experience has made us richer in christian graces, and stronger in our purpose of obedience to every call of christian duty; and meeting in such a spirit, the conditions which the future may bring, we may look in all confidence to Him whom we serve for enlarged measures of prosperity in all the interests of His church.

F. M. HUBBARD, Chairman.

On motion, an election was held for three Clerical Delegates to attend the General Council; and balloting was dispensed with.

On motion, Rev. R. S. Mason, D. D., Rev. F. M. Hubbard, D. D., and Rev. Jos. C. Huske were elected.

On motion, an election was held for three Lay Delegates to attend the General Council, and balloting was dispensed with.

R. H. Smith, Robert Strange and Hon. John H. Bryan were elected.

On motion of Rev. Edwin Geer, the following preamble and resolutions were adopted:

It having pleased Almighty God, in his wise Providence, to take out of this world our beloved brother, the Rev. Samuel J. Johnston, D. D., therefore,

Resolved, That it is due to the memory of the deceased, that a record be made upon the Journal of this Council of the high esteem in which he was held, as a steadfast friend, an affectionate brother and a faithful christian Pastor.

Resolved, That Dr. Johnston possessed in an eminent degree, those peculiar elements of character which combine to make the good man and the efficient christian minister.

Resolved, That this Council deeply sympathize with the family of our deceased brother—with his late Parish and the Diocese at large, in the severe loss sustained by his lamented death.

On motion, the Council adjourned until 4 o'clock, P. M.

FRIDAY, 4 o'clock, P. M.

The Council met pursuant to adjournment.

The committee to whom was referred that portion of the Bishop's address, relating to the religious instruction of Freedmen, made the following report.

The committee to whom was referred that part of the Bishop's address relating to the present condition and religious culture of the colored population, submitted, through its chairman, Rev. George M. Everhart, the following report:

"Whereas, By the changed relation hitherto existing between the white and black races, a new, and, to some extent, confused condition of things obtains; and as this revolution in society necessarily tends to create an alienation amounting at least to indifference on the part of the former owners of slaves, and distrust and suspicion on the part of the freedmen towards their former masters; and as the religious education of the freedmen has been, thereby, already greatly hindered, and in some cases defeated; and as the present civil *status* of the freedmen, notwithstanding these things, for many reasons, seems clearly providential, and should be accepted by us as such; therefore,

Resolved, That the Church in this Diocese address herself with all the energy and wisdom at her command, to reduce this confusion to order, and to elevate the colored race as fast as it may come within her sphere of action. In order to accomplish this end, be it further

Resolved, 1st. That this Council commend the people of color to the continued and unabated forbearance, kindness and good will of the white population of this Diocese.

Resolved, 2d. That in view of the radical changes wrought in the colored man's political, and, to a large degree, social condition, it is advisable that there should be radical changes also brought about in his religious and ecclesiastical—that his former and subordinate place in the Sunday school, in the congregation, and at the communion will not now answer—that to reach him with the teachings and blessings of the Church, it is the sense of this Council, that separate houses of worship should be provided as soon as practicable, (the white people, in this, aiding the colored,) that colored vestries should be appointed, with white wardens to direct and afford counsel—that there should be separate Sunday schools and separate congregations—that colored superintendents and

catechists should be secured and appointed when practicable, or at least should be chosen as assistants to head catechists or superintendents—that all colored congregations, when competent to form a parish, should have power, through their vestries, of electing their own pastors, and that the pastors may be either white or colored clergymen, and that when colored, with relations to this Council to be determined hereafter.

Resolved, 3d. That the attention of the clergy of this Diocese be directed to the importance of at once seeking out suitable colored men for catechists and Sunday-school teachers, and to give them, as far as possible, personal instructions to fit them for these posts.

Resolved, 4th. That this Council extend an invitation to colored clergymen of the Church to come among their own people in this Diocese, and labor in their sphere with us, in building up the Kingdom of Christ.

Resolved, 5th. That this Council recommend steps to be taken, as soon as practicable, for the education of colored young men for the ministry of the Church to their own people in our midst.

Resolved, 6th. That whenever it is practicable, each parish should make provision for the mental training of the colored children, in such a manner and to such a degree as the condition of affairs may justify; and by every other legitimate means to impress upon the freedman's mind the sincere interest felt in, and cherished for, him by the Church.

The total change in our political and domestic relations, as regards the colored man, and the rapid and almost universal deterioration in his moral condition since his emancipation from slavery, demand, as it appears to your committee, bold, decisive and definite action in his behalf. In elevating his character, we shall make him more faithful and competent in his sphere, and discharge thereby more perfectly our religious obligations to his race. Moreover, your committee is of the opinion that the path pointed out is the most direct way of carrying to the colored man the blessings of our holy Christianity, through the instrumentalities of the Church. And as we believe the Church to be Apostolic and Catholic, we feel bound to do all within our power to convey its holy teachings as rapidly and as potently as possible, to every soul committed to our care, whether its casket be Anglican or African.

Deeply impressed with the great importance of this mat-

ter, we respectfully submit the above report for your consideration.

G. M. EVERHART, Ch'mn.
ALDERT SMEDES,
R. P. BUXTON.

On motion of R. H. Smith,

Resolved, That in consideration of the interest and importance of the subject presented in this report, this Council postpone action upon it, until its next meeting; commending in the meantime, the temporal and religious interests of our colored population to the benevolence and wisdom of the Diocese.

On motion of Rev. A. A. Watson,

Resolved, That the next annual Council of this Diocese meet at Newbern, on the last Wednesday in May, 1866.

On motion of John Wilkes,

Resolved, That the consideration of the resolution adopted at the Convention of 1862, and postponed by the Council of 1863, and 1864, to this Council, proposing an alteration in Art. V. of the Constitution of this Diocese, be postponed to the next annual Council.

On motion of Rev. A. A. Watson,

Resolved, That the Secretary be instructed to publish and distribute five hundred copies of the Journal of this Council.

On motion the Council adjourned until after the evening service.

In the evening, Rev. W. C. Hunter preached the Missionary sermon from Gal. VI—10.

The Council met after evening service, according to adjournment.

The Journal of the days proceedings was read and accepted.

On motion, the Council adjourned *sine die*.

W. N. TILLINGHAST, Secretary.

PAROCHIAL REPORTS.

Report of Rev. Geo. B. Wetmore, Rector, and Rev. S. S. Barber, Assistant Minister, of Christ Church, Rowan county and other Parishes:

CHRIST CHURCH, ROWAN.

Baptisms—Infant, white 3, colored 18, colored adult 5,	26
Confirmations—White 6,	
(2 belonging to St. James, Iredell co.,) colored 7, (4 belonging to St. Andrew's, Rowan.)	7
Communicants—Number	
last year, white 64, colored 12; added by first Communion, colored 3; lost by withdrawal, white 1; present number, white 66, colored 15,	81
Funerals,	3
Contributions—Army missions	*\$37,60

ST. ANDREW'S, ROWAN.

Baptisms—Infant, white 1, colored 2, colored adult 1,	4
Confirmations—(At Christ church) colored,	4
Communicants—Number	
last year, white 27, colored 3; added by first communion, colored 3; lost by death, white 1, by suspension, colored 1; present number, white 26, colored 5,	31
Funerals,	3
Contributions—Army missions,	*\$36

ST. JAMES, IREDELL.

Baptisms—Infant, white 1, adult 1,	2
Confirmations—White 4, (and 2 at Christ Church)	6
Communicants—Number	
last year, white 49, colored 11; added by first communion, white 4; lost by death, white 1; present number, white 52, colored 11,	63

Marriage,	1
Funeral,	1
Contributions—Army missions,	* \$13,50

CHURCH OF THE REDEMPTION, LEXINGTON.

Baptisms—White, infants	3
Confirmations—White 5, (4 from Salem, 1 from Salisbury.)	
Communicants—Number	
last year, white 8, lost by death, 1; present number	7
Funeral,	1
Contributions—Army missions,	*52

ST. PHILLIPS, MOCKSVILLE.

Baptisms—Colored adult,	2
Confirmations, colored,	2
Communicants—Number	
last year, white 9, colored 1; lost by removal, white 3; present number, white 6, colored 1,	7

HUNTSVILLE, YADKIN COUNTY.

Baptisms—Colored adult,	1
Confirmations—White 4,	
(1 belonging to Richmond Hill,) colored 1,	5
Communicants—Number	
last year, white 9, colored 1; added by confirmation, white 3, colored 1; lost by removal, white 1; by withdrawal, colored 1; present number, white 11, colored 1,	12

COOLEEMEE HILL.

Baptisms—Colored, infants 4, adults 9,	13
Confirmations—Colored	9
Marriages,	2
Services here, which were held, chiefly for the servants, have been discontinued.	

* These contributions were in Confederate money. Those made for the Assessment and other purposes in most of these congregations, owing to the change in the currency, were unavailable.

GRACE CHURCH, BERTIE COUNTY.

Rev. CYRUS WATERS, Rector.

Baptisms—Adults, white 3, infants 2,	5
Confirmations,	4
Communicants—Number	
last reported 15, added new	
4, by removal 2, died 1, pres-	
ent number,	18
Funerals,	1

ST. THOMAS'S CHURCH, WINDSOR.

Rev. CYRUS WATERS, Rector.

Baptisms—Infants, white,	3
Confirmations,	2
Communicants, about	25
Funerals,	1

ST. JOHN'S CHURCH, WILLIAMSBORO'.

Baptisms—Infant, 5, colored 4, total 9; adult 3, total 12.	
Confirmations,	6
Communicants—Lost by	
death 1, total now,	42
Marriages,	10
Funerals,	8
Contributions—Diocesan	
Missions,	4
Bishop's Salary,	\$ 15,00
Relief Fund,	9,00
	<hr/>
	28 0

H. H. PROUT, Rector.

GRACE CHURCH, MORGANTON.

Rev. S. C. ROBERTS, Rector.

Baptisms—Infant, white,	
5, colored 4, adult, white 2,	
colored 2,	13
Catechumens—White 18, colored 5,	23
Confirmations—White 8, colored 1,	9
Communicants—Number	
last year, white 43, colored 3,	
added by first Communion,	
white 6; lost by removal,	

	white 1, colored 1, lost by death, white 1; total now, white 47, colored 2.	49
Marriages—White 3, colored 2,		5
Burials—White 5, colored 2,		7
Contributions—Weekly collection before the close of war,		\$350,00
Communion offering since,		\$2,05

SAINT JAMES'S CHURCH, LENOIR.

Rev. S. C. ROBERTS, Rector.

Confirmations—White,		2
Communicants—Number last year, white 23, added by removal. white 2, by first Communion. 1, lost by death, white, 1; total now,		25
Burials—White,		1
Contributions, before the close of the war,		\$19,25

ST. STEPHEN'S CHURCH, GOLDSBOROUGH.

Rev. W. C. HUNTER, Rector.

Baptisms—Adult, white,		
	1, infant, white 22, colored 5,	
	total,	28
Communicants—Lost by death, 3, by removal 7, total now,		30
Marriages—White 3, colored 1, total,		4
Funerals—White 17, colored 1; total,		18
Contributions—Diocesan		
	Missions	2,50
	Bishop's salary,	7,50
	Relief fund,	3,50
Sunday offerings for Parochial purposes		114.29
		<hr/>
		\$127,79

CHAPEL OF THE CROSS, CHAPEL HILL.

I have had charge of this parish, since the Rev. Mr. Hilliard left, in effect since the middle of May. The general statistics of the parish will not vary much from those of the last year. Of my own accounts I have to report.

Marriages,	1
Funerals,	2
Confirmations,	1

F. M. HUBBARD.

ST. STEPHEN'S CHURCH, OXFORD.

Rev. MAURICE H. VAUGHAN, Rector.

Baptisms—Infant, white	
13, colored 23, white adult 4,	
colored adult, 2,	42
Confirmations,	15
Communicants—Resident 50, refugee 12,	62
Marriages—White 3, colored 5,	8
Funerals—White 9, colored 8,	17
S. S. Scholars,	65
S. S. Teachers,	9
Contributions—Up to	
April 9th, for Parochial objects,	\$89750
For special diocesan objects,	115,50
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	\$1.013.35

Since that date,	
For diocesan missions,	30,00
For Bp's sal. and con. fund,	30,00
For relief fund,	7,50
For parochial objects,	36,81
	<hr/>
	\$104,31

Besides the confirmations reported above, two others were confirmed from the Parish of St. John's, Williamsboro', the Rector of that Parish being present.

ST. MARY'S CHURCH, KINSTON.

Rev. W. C. HUNTER, Rector.

Baptisms—White adult 1, colored infant 2,	3
Communicants—Lost by removal 2, present number,	15
Marriages—White,	1
Funerals—White,	2

Since the occupation of Kinston by the Federal forces, I have been compelled to discontinue my regular visits to this parish. This may, in part, account for its failure to make return of its assessment to this council.

W. C. HUNTER.

CHURCH OF THE SAVIOUR, NORTHAMPTON.

Baptisms—White 4, colored 6,	10
Communicants,	16
Marriages—Colored,	3
Burials—White,	3
Contributions—Bishop's	
Salary,	10,00
Missionary fund,	10,00
Relief fund,	10,00
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	\$50,00

F. J. LIGHTBOURN, Rector.

CHRIST CHURCH, RALEIGH,

R. S. MASON, Rector.

Baptisms—Infant, white 11, colored 1, adult, white 1,	13
Catechamens,	85
Communicants—Present number,	156
Funerals,	35
Contributions—Parochial	
objects, in C. S. Currency,	\$1,186.48
Other objects in C. S. Currency,	3,85
Other objects in U. S. Currency,	94.49

In consequence of the absence of the Treasurer of the Parish, the amount of the contributions for the regular assessments, &c., has not been obtained.

CHRIST CHURCH, ROCKFISH.

Rev'd. A. A. BENTON.

Baptisms—Infant 17, adult 8, total	25
Catechumens,	40
Confirmations,	12
Communicants—Number	
in 1863, 34, added by first	
Communion, 11, lost by death,	
2, lost by removal, 8, total	
now,	25
Marriages,	3
Funerals,	8

Accident prevented the regular report of last year from being duly presented, therefore a full report for two years is presented now. Since Gen. Sherman passed through the country the parish has been so broken as to need almost a new begin-

ning. We hope to find in ourselves at least strength enough to partially sustain the work that has been heretofore for twenty years conducted under the auspices of the Rockfish Company.

A. A. BENTON, Rector.

CALVARY CHURCH, WADESBORO'.

C. T. BLAND, Rector.

Baptisms—Infants, white 8, colored 7, total,	15
Confirmation—White 6, colored 1,	7
Communicants—white 30, colored 3,	33
Marriages,	1
Funerals—Adults, white 1, colored 1, infants, white 1,	3
Catechumens—White 23, colored 30,	53
Contributions,	\$339.00

The number of colored catechumens has been very good, and attendance regular, until within the last two months, when the number has become smaller, and attendance more irregular, and I am sorry to say that the desire to receive instruction seems to be decreasing.

The amount received by offertory since June 1st, is very small—\$6.65.

ST. BARTHOLOMEW'S CHURCH, PITTSBOROUGH.

Rev. ROB'T. B. SUTTON, Rector.

Baptisms—Infants, white,	8
Communicants—Number	
last year, white 33, colored 5,	
added by first communion,	
white 9, by removal, white 3,	
lost by removal, white 3, col-	
ored 1, present number, white	
47, colored 4,	51
Refugee Communicants,	10
Marriages—White,	3
Funerals—White 3, colored 1,	4
Contributions—Diocesan	
Missions,	\$90.00
Army missions,	125.00
Relief fund,	36.00
Other purposes,	145.89

\$396.89

Since the surrender of General Lee, no collections have

been made, in consequence of the almost entire absence of money from the community.

In obedience to a resolution of the last council, last October, I visited the army of Northern Virginia as a missionary, and served part of my allotted time with the Brigade of Gen. Lane, before Petersburg, and a part in the Winder Hospital at Richmond.

ST. MARK'S, DEEP RIVER.

Rev. ROBERT B. SUTTON, Rector.

Baptisms—White, infant,	1
Communicants—Number	
last year, white 14, lost by removal 1, by death 2, present number,	11
Funerals—White,	4
Contributions—Diocesan	
Missions,	\$30,00
Relief fund,	10
Other purposes,	41,81
	\$81.81

This parish lament the loss of Mrs. Mary R. Haughton, one of the promoters of the formation of the parish, and one of its most liberal and zealous supporters.

SWANN'S STATION.

Rev. ROBERT B. SUTTON, Missionary.

Baptisms—Infants, white 3, colored 2,	5
Communicants—White,	3

I regret very much, that in consequence of being obliged to teach, in order to get bread for my family, I have been compelled to suspend the services at this place. I hope the suspension will only be temporary.

POOR HOUSE, CHATHAM.

Rev. ROBERT B. SUTTON, Missionary.

In consequence of feeble health, and difficulty of getting a conveyance, this point has also been temporarily suspended. I trust, however, that circumstances may before long, justify me in the expense of keeping a horse.

HAYWOOD, CHATHAM.

Rev. R. B. SUTTON, Missionary.

Baptisms—Infant, colored 1,	1
Communicants—Last reported, white,	7

For some months past, the services at this place have been kept up by the Rev. Lucian H. Holmes, Deacon—who assisted by his wife, has a small but flourishing Sunday School.

EGYPT, CHATHAM.

Rev. R. B. SUTTON, Missionary.

Services were held at this point regularly once a month by the Rev. Mr. Holmes, until the occupation of the place by troops, and the unsettled condition of the country made it unsafe for one to leave home. Since quiet has been restored, the services have not been resumed, but they will be on our return from the Council.

EMMANUEL CHURCH, WARRENTON.

Rev. W. HODGES, Rector.

Baptisms—Infant, white	
	27, colored 1, adult, white 4,
	colored 1, 33
Confirmations—White 13, colored 1,	14
Communicants—Added	
	by first communion, white 13,
	colored 1, removed 8, suspended 2. present number, 110
I have also solemnized 217 marriages, (colored,) under present military regulations for freedmen.	
Marriages—White 5, colored 1,	6
Funerals,	11
Contributions—In Confederate currency,	
Domestic missions,	\$174 00
Religious reading for soldiers in Hospital,	108,00
Religious reading for soldiers in Camp,	69,00
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	351,00
Contributions—In United States currency,	
Bishop's salary,	67,00
Relief fund,	27,00
Diocesan missions,	75,00
Parochial objects and charity, chiefly in Confederate funds,	140,00
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	\$309,90

ZION PARISH, BEAUFORT, AND ST. THOMAS, BATH.

Rev. LUTHER EBORN, Deacon.

Baptisms—Infant, white 3, colored 1,	4
Funerals—White 5, colored 2,	7
Baptisms—White, adult 1, infant 8,	9
Marriage—White,	1
Funeral—White,	4

Monthly services are still continued at Barrow's Fork, where I rejoice to say, the church is becoming more esteemed as it is better known.

During the winter, I preached monthly within St. Peter's Parish, Washington, where I performed one funeral service.

At Durham's Creek, I have baptized one infant, and performed one funeral service.

LUTHER EBORN.

CHAPEL OF THE CROSS, CHAPEL HILL.

Rev. F. W. HILLIARD, Late Rector.

Baptisms—White infants, 8, colored infants, 9,	17
Confirmation—No Episcopal visit.	
Communicants,	90
Burials—White 2, colored 1,	3
Marriages—White 2, colored 1,	3
Offerings—Confederate money,	\$1,649,30

The undersigned, induced by necessity, resigned the charge of this parish on the 10th of July, 1865, and has since been laboring in the work of City Missions in New York city. He expects to return to North Carolina in October.

ST. MARY'S CHAPEL, ORANGE.

Rev. M. A. CURTIS, D. D. Rector.

Baptisms—Infant, white 8, adult 1,	9
Confirmations,	3
Communicants—Number	

last year, 65, added by first communion, 2, lost by death, 2, lost by removal, 3; total now,

Marriages,	2
Funerals—White 13, colored 1,	14
Contributions—Diocesan	

missions,	}	\$100,00
Bishop's salary,		
Relief fund,		

ST. MARY'S CHAPEL, ORANGE.

M. A. CURTIS, Minister.

Communicate—White,

8

TRINITY CHURCH, SCOTLAND NECK.

Rev. J. B. CHESHIRE, Rector.

Baptisms—White infant

11, white adult 1; colored infant, 6, colored adult, 1,

19

Catechumens,

20

Communicants—Two re-

moved, 1 dead, added 9, present number, white 70, colored 13,

84

Marriages,

1

Burials,

8

Contributions—For Mis-

sionaries sent to the army of Virginia,

\$553.00

To purchase Testaments and Tracts for the army,

445.00

Diocesan missions,

100.00

Relief fund,

37.00

Bishop's assessment and contingent fund,

401.00

1,536.00

ST. LUKE'S CHURCH, LINCOLNTON.

W. R. WETMORE, Rector.

Baptisms—Adult, white,

2, (1 for Shelby,) colored 1, infant white, 19, colored 10,

23

Catechumens—White 25, colored 12,

37

Confirmations—White 5, colored 7,

12

Communicants—White 46, colored 18,

*64

Marriages—White 2, colored 3,

5

Funerals—White 10, colored 3,

13

Contributions—Collected and paid out,

Diocesan missions at Bishop's visitation,

\$130.75

Parochial objects,

506.30

Extra parochial objects,

486.85

the army and navy, soldiers, sailors, marines and refugees.

Four years have passed since the Rector has made a report to his Bishop of the condition of his Parish. This long interval between his reports has been caused by the circumstances of civil war. During this period the Rector has been constantly at his post, with the exception of about three months, for which space he was granted a leave of absence by the unanimous consent of his vestry. The regular services of the church have been maintained, and all its offices executed. Though the number of communicants has been slightly increased during the past four years, because of the want of Episcopal visitation, yet the church has made substantial progress in the confidence and affections of the people. It has become, indeed, a real power in Beaufort. The prejudice that once existed against it, has so far departed that no visible demonstration of that spirit is now apparent. It has worked its way into the minds and affections of many who were once severely opposed to it.

St. Paul's School has contributed largely in effecting this change in public sentiment. This school has been kept going, with but slight interruption, during the war. When all other schools in town ceased under the heavy pressure of circumstances, St. Paul's kept steadily onward. By this instrumentality the affections of many children have been won by the teachers; their good will has removed the prejudice of the parents; the freedom thus secured by the children from the restraints of prejudice, has opened their hearts to receive salutary impressions from the sublime and beautiful services of the church with which at school they were made familiar. The scripture lesson they daily learned was explained by the Rector. In this manner they have gradually been made familiar with all the distinctive doctrines of the church. A large number of the children of town have thus learned the Creeds, the Lord's prayer, the ten commandments, and have become familiar with the Psalter and other portions of the Prayer Book.

After the experience acquired by a trial of eight years, I conclude that a Parish school well conducted, is one of the most effective agents in building up the church, that has been devised. I heartily commend the fact to the consideration of the Clergy of the Diocese.

CHURCH OF THE HOLY INNOCENTS, HENDERSON.

Rev. Jos. W. MURPHY, Rector.

Baptisms — Infant, white 9.

	colored 39, adult colored, 2,	50
Catechumens—White,		36
Confirmations—White 4, colored 3,		7
Communicants—Number	last year, white 31, colored 9; lost by death 1; by removal 1; by withdrawal 1; added by first communion 2; by removal 4—6; total now, white 35, colored 7,	42
Marriages—Colored,		15
Burials—White 4, colored 1,		5
Contributions—Bishop's		
salary, (assessment,)		\$12.00
Diocesan missions, (assessment,)		12.00
Relief fund, (assessment,)		3.75
Parochial objects,		18.00

Altogether in U. S. currency, \$45.75
 Besides for missionary work in Diocese and army, and for parochial objects, (not including Rector's salary) in Confederate money, about \$800.00

Of the baptisms reported, one was by Rev. M. H. Vaughan in my absence. Of the confirmations, one was on presentation by me as Pastor, at St. James' Church, Kittrell's Springs.

Of the marriages, 9 were by Rev. Maurice H. Vaughan and Rev. Dr. Ridley, in my absence.

In addition to the special services here reported, I baptized a sick child in the Parish of St. John's church, Brandywine Village, Del., the Rector being absent. Also two children in my old Parish of St. David's church, Scuppernon, N. C.

During the past year, divine service has been held in one church on every Wednesday and Friday, and on all Holy days, the people attending rather better, I believe, than in most village churches in this country, but by no means as they should. We should *delight* in going up to the house of the Lord.

Our parish has suffered a great loss by the death of Mr. T. L. Brodie, the Senior Warden. He was the mover in his day, in all good works in the Parish, and the faithful, sympathizing friend of his Pastor.

The troubled state of the country has not interfered with the services of one church. Even the work for the benefit of

the colored people, excited and unsettled as they have been, has (by the help of God) been carried on regularly. The services have been well attended by them every Sunday afternoon, and have been joined in with spirit, though used always *entire*.

JOSEPH W. MURPHY.

ST. PAUL'S CHURCH, CLINTON.

JOHN H. TILLINGHAÏST, Deacon.

Baptisms—Infant white 4,	
colored 1, adult, white 6, colored 4, total,	15
Confirmations—White 7, colored 2,	9
Communicants—Number	
last year, white 33, colored 3, added by first Communion, white 7, colored 4, added by removal, white 1, lost by removal, white 10, colored 5, total now, white 32, colored 1,	33
Funera's—White 3, colored 1,	4

This parish, the Deacon in charge, takes pleasure to report, in a very prosperous condition. Our church building is only partially completed, but we are making an effort to recommence the work, which was suspended during the war. The attendance on the services of the church has been full and encouraging. It is proposed to have the daily morning and evening service as contemplated by the fathers of the church, who compiled our book of common prayer. We have already made a beginning, and the success of the experiment, so far, has been decided. It is found that a *daily service* is better attended than one occurring at intervals during the week. The incumbent has also preached by invitation, quite frequently at three different points at country meeting houses, Baptist and Methodist, making use of so much of the church service, as seemed expedient. These services were highly acceptable, and your deponent would suggest that such missionary excursions would tend greatly to make the church *known* and favorably known to the *people*—and that the need of the gospel *in its integrity* throughout the country, where religious services are seldom as to time—meagre, frigid, defective and unsystematic in performance, is of “the sorest.” Claiming as we do to hold the gospel in trust, in its purest form, and accompanied by the church order essentially apostolic, are we not bound to be *more aggressive*? Of the gospel, it

may be said, "*mobilitate crescit vires acquirit cundo.*" There has been a stated service on Sunday afternoon for the colored people, which it is hoped, has not been without benefit to that unfortunate and spiritually-famished caste. All of which is humbly and respectfully submitted.

ST. JAMES, KITTRELL'S SPRINGS.

Baptisms—Adult, white	
	11, infant, white 11, colored 48, 70
Confirmations—White,	15
Communicants—Number	
	last year, white 5; added by
	first communion, 1, 20
Burials—Adult white 41,	
	colored 2, infant white, 1,
	colored 2, 46
Contributions—Episcopate	
fund,	\$30.00
Missionary fund,	\$30.00
Relief fund,	\$13.75
Reading matter for soldiers,	\$435.71
Parochial objects,	\$708.10
	<hr/>
	\$1,217.56

The above report includes my official acts at Bethel (Missionary Station) and at several private residences in the neighborhood of Kittrell's.

The contributions above reported, were all made during the continuance of the war in Confederate currency: Of those for "reading matter for soldiers," \$94.50 was from the Ravenscroft convocation; \$50 from Immanuel church, Warrenton, and \$40 from the church of the Holy Innocents, Henderson.

Of the adult burials (white) two were performed in my absence, by the Rev. Jas. W. Murphy of Henderson. Of the infant baptisms (white) one was from the parish of the Rev. Dr. Hodges, Warrenton, N. C.

The above report includes also my official acts as Chaplain to General Hospital, No. 1. for some time, at Kittrell's Springs.

MATTHIAS M. MARSHALL.

ST. JOHN'S CHURCH, FAYETTEVILLE.

Rev. J. C. HUSKE, Rector.

Baptisms—Infant white

	26, colored 10, white adult 1, colored adult 1, total,	38
Confirmations—White,		14
Communicants—Number		

last year, white 182, colored
14; added by first commu-
nion, white 16; lost by
death, white 5, by removal,
white 10,

Marriages—White 2, colored 3,	5
Funerals—White 30, colored 8,	38

It is with regret that I am compelled to omit in this place, the usual statements with regard to the payment of our assessments. The contributions in the Confederate currency were amply sufficient to that end, but the events of the war having rendered that money worthless, and destroyed the pecuniary ability of this Parish, it is now impossible to meet this obligation. We trust, however, that as soon as God shall again bless our labors with success, we shall be mindful, nay, more mindful than ever, of the claims of his church.

Collections at communion on four occasions since the occupation of the State by the Federal army, have amounted to \$45.25.

J. C. HUSKE.

ST. PAUL'S CHURCH, GREENVILLE.

Baptisms—White adult 4,	
white infant, 4, colored adult,	
2, colored infant, 2, total,	12
Confirmations—White 6, colored 2,	8
Communicants—White 35, colored 2,	37
Catechumens—White 12,	12
Offertory collections,	\$3.65

More than one half of the services in this Parish are performed at the village of Marlboro.'

ST. TIMOTHY'S CHURCH, WILSON.

Baptisms—White adult, 1, white infant, 2, total,	3
Communicants—White 15,	15
Marriages,	1
Offertory collections,	\$7.00

I am gratefully indebted to Rev. Edwin Geer for many services performed in this Parish, since my last report. In addition to the above report, I have baptized three infants in St. John's Parish, Durham's Creek, and performed one marriage in St. John's Parish, Pitt county.

ISRAEL HARDING, Missionary.

ST. PETER'S CHURCH, CHARLOTTE.

Rev. GEO. M. EVERHART, Rector.

Baptisms—Infant white,	
	18, colored 5, white adult 6,
	colored adult 5,
	34
Confirmations—White 11, colored 9, total,	20
Communicants—Number	
	last year, white and colored,
	61, added by first communion,
	white 13, colored 8, lost by
	removal, 9, by death, 3 ; pres-
	ent number, not counting
	refugees and strangers,
	70
Marriages—White,	2
Funerals—White 11, colored 5, total,	16
Contributions—Bishop's	
salary,	\$10.50
Missionary,	15.00
Relief fund,	7.00
	<hr/>
	\$32.50

I have on hand about \$13,00 Confederate currency contributed just before the collapse of the Confederate government.

Three of the baptisms and one of the marriages occurred at Salem ; and two of the baptisms at Morrow's, T. O. at both of which places I sometimes officiate.

GEO. M. EVERHART, Rector.

CALVARY CHURCH, TARBORO.'

Rev. J. B. CHESHIRE, Rector.

Baptisms—Infant, white	
	10, colored 2, adult, white 2,
	total,
	14
Catechumens,	40
Communicants—Number	
	last year, 48, added by first
	communion, 4, added by re-
	moval, 1, lost by death 1, lost
	by removal 4, total now.
	48
Marriages,	3
Funerals,	15
Contributions—Diocesan	
missions,	\$100

Bishop's salary,	\$50
Relief fund,	40
For support of Missionaries to the army in Virginia,	19,235
To purchase Testaments and Tracts for the army,	360
	<hr/>
	\$722,35

ST. LUKE'S CHURCH, SALISBURY.

Baptisms—Infant, white	14, colored 7, adult white, 3, colored 3, total,	27
Confirmations—White,		5
Communicants—Number	last year, white 71, colored 3; added by first commu- nion, white 4; added by re- moval, 3, lost by removal, white 6; colored 1, total,	74
Marriages,		10
Funerals,		20
Contributions—Diocesan		
Missions,		\$55,00
Bishop's salary in (U. S. currency,)		40,00
Domestic missions, (C. S. currency,)		100.00
Parochial objects, (C. S. currency,)		947.50
Fayetteville sufferers, (C. S. curren- cy,)		1,400,00
Baptismal offering to Bp. Lay.		50,000
Charities to Bp. Lay.		352,56
Other objects (U. S. currency,)		56,58
		<hr/>
		\$3,451,64

T. G. HAUGHTON, Rector.

ST. MARY'S SCHOOL, RALEIGH.

Right Rev. THOS. ATKINSON, D. D., Visitor.	}
Rev. ALDERT SMEDES, D. D., Rector.	
Rev. BENNETT SMEDES, Assistant.	

This School is now in the twenty fourth year of its existence. In its pecuniary interest, it has suffered from the war; but its doors have been, and still are open, and, though the present number of pupils is comparatively small, we have

every encouragement to hope, that, in a short time our former prosperity will return.

Baptisms—Infant, white, 1, colored 1,	2
Communicants—Resident.	11
Contributions—Since the last report,	\$477,45

After receiving ordination, I was appointed by the Bishop to labor in Edgecombe county. I have officiated regularly since, at a School House in said County, and have had most excellent congregations, and with prospect of good success.

I have also, occasionally officiated at Enfield, where the church has some excellent communicants ; and in addition, also, I have been with Rev. Dr. Cheshire a few times. I have buried three persons, and married a couple. I have tried to be useful.

RICH'D. H. JONES, Deacon.

SCALE OF ASSESSMENTS.

CHURCHES.	LOCATION.	Bishop's Salary and Contingent.	Mission- ary Fund.	Relief Fund.
Trinity Church,	Asheville,	15	20	5
St. Thomas' Church,	Bath,	15	20	5
St. Paul's Church,	Beaufort,	15	20	5
Trinity Chapel,	Beaufort County,	25	30	10
Zion Chapel,	“ “	10	15	5
Grace Church,	Bertie County,	10	15	5
St. Peter's Church,	Charlotte,	60	60	20
St. Mark's Church,	Chatham County,	15	20	5
Chapel of the Cross,	Chapel Hill,	20	25	10
St. Thomas' Church,	Craven County,	25	30	10
St. Paul's Church,	Clinton,	15	20	5
St. John's Church,	Durham's Creek,	10	15	5
St. Paul's Church,	Edenton,	250	200	50
Christ Church,	Elizabeth City,	40	50	20
St. John's Church,	Fayetteville,	250	200	50
St. Mary's Church,	Gatesville,	15	20	5
St. Stephen's Church,	Goldsboro',	25	30	10
St. Paul's Church,	Greenville,	15	20	5
St. Mark's Church,	Halifax,	15	20	5
Church of the Holy Innocents,	Henderson,	25	30	10
St. James' Church,	Hendersonville,	10	15	5
Calvary Church,	Henderson County,	50	60	20
St. John's in the Wilderness,	“ “	50	60	20
St. Matthew's Church,	Hillsborough,	60	50	20
Church of the Holy Trinity,	Hertford,	25	30	10
St. James' Church,	Iredell County,	15	20	5
Church of the Saviour,	Jackson,	10	15	5
St. Mary's Church,	Kinston,	10	15	5
St. James' Church,	Kittrell's Springs,	25	30	10
Church of the Epiphany,	Leaksville,	15	20	5
St. James' Church,	Lenoir,	10	15	5
Church of the Redemption,	Lexington,	10	15	5
St. Luke's Church,	Lincolnton,	25	30	10
St. Paul's Church,	Louisburg,	25	30	10
St. Philip's Church,	Mocksville,	10	15	5
Grace Church,	Morganton,	15	20	5
St. Barnabas' Church,	Murfreesboro,	10	15	5
Christ Church,	New Berne,	250	200	50
St. Mary's Chapel,	Orange County,	5	10	5
St. Stephen's Church,	Oxford,	40	50	20
St. Bartholomew's Church,	Pittsboro,	40	50	20
St. John's Church,	Pitt County,	10	15	5
Grace Church,	Plymouth,	10	15	5
Christ Church,	Raleigh,	250	200	50
St. Mary's School,	“	20	60	20
Christ Church,	Rockfish,	10	15	5
Christ Church,	Rowan County,	25	30	10
St. Andrew's Church,	“ “	10	15	5
St. John's Church,	Rutherfordton,	10	15	5
St. Luke's Church,	Salisbury,	60	50	20
Trinity Church.	Scotland Neck,	70	60	20
St. David's Church,	Scuppernong,	30	50	20
Church of the Redeemer,	Shelby,	10	15	5

SCALE OF ASSESSMENTS.—(CONTINUED.)

CHURCHES.	LOCATION.	Bishop's Salary and Conti- nent.	Mission- ary Fund.	Relief. Fund.
St. Philip's Church,	Smithville,	10	15	5
St. Paul's Church,	Swift Creek,	10	15	5
Calvary Church,	Tarborough,	70	60	20
Calvary Church,	Wadesborough,	25	30	10
Immanuel Church,	Warrenton,	100	75	25
St. Peter's Church,	Washington,	125	100	40
St. Luke's Church,	Washington County,	10	15	5
St. Paul's Church,	Wilkesborough,	25	30	10
St. John's Church,	Williamsborough,	25	30	10
Church of the Advent,	Williamston,	10	15	5
St. James' Church,	Wilmington,	350	300	90
St. John's Church,	"	70	70	10
St. Paul's Church,	"	15	20	10
St. Timothy's Church,	Wilson,	15	20	5
St. Thomas' Church,	Windsor,	25	30	10

