



St. Paul's On-The-Hill Episcopal Church
(Saint Paul, Minn.). Church Records.

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REPORT OF BISHOP KEMPER

FROM JOURNAL OF THE GENERAL CONVENTION, 1859

REPORT OF THE RIGHT REV. JACKSON KEMPER, D.D.
AS MISSIONARY BISHOP FOR THE NORTH-WEST

DEAR BRETHREN:

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Century File

FROM "FIFTY YEARS OF CHURCH WORK" - PAGE 166:

SO FAR AS APPEARS FROM THE JOURNAL, THE DELIBERATIONS OF THE CONVENTION WERE HARMONIOUS. THE MEMBERS OF THE STANDING COMMITTEE WERE REPRESENTATIVE MEN: THE REV. E.G. GEAR, REV. A.B. PATERSON, REV. J.V. VAN INGEN, OF THE CLERGY, AND OF THE LAITY, N.J.T. DANA, H.T. WELLES, AND H. IGLEHART."

A CONVENTION WAS HELD AT CHRIST CHURCH, ST. PAUL, MAY 1 AND 2 IN 1856, FOR THE PURPOSE OF ORGANIZING THE DIOCESE OF MINNESOTA. BUT IT FAILED OF ITS OBJECT, CHIEFLY BECAUSE OF THE DIFFICULTY OF DETERMINING WHO SHOULD SIT IN CONVENTION. IT WAS CHIEFLY OBJECTED THAT THE THREE ARMY CHAPLAINS RESIDENT IN THE AREA SHOULD NOT BE PERMITTED TO SEEK THE VOTE. THIS IN SPIRE OF THE FACT THAT THESE THREE MEN HAD BEEN LARGELY RESPONSIBLE FOR CARRYING ON THE WORK IN THE AREA FOR SOME YEARS. THE QUESTION OF ALLOWING CHAPLAINS TO SIT IN CONVENTION WAS NOT BROUGHT UP AGAIN, BUT A SIMILAR SPIRIT WAS MANIFESTED IN THE CONVENTION OF 1859 WHEN THE RIGHT OF THE LAY DELEGATES FROM FARIBAUT TO SIT IN CONVENTION WAS QUESTIONED ON THE GROUNDS THAT HE WAS A CANDIDATE FOR HOLY ORDERS, AND AGAIN IN 1860 WHEN THE INDIAN DEACON WAS CHALLENGED ON CONSTITUTIONAL GROUNDS (ALLEGED). THE CONVENTION ULTIMATELY SUSTAINED THE ACTION OF BISHOP WHIPPLE IN PLACING THE NAME OF MAEENMEGAHBOHW ON THE LIST OF THE CLERGY ENTITLED TO VOTE. THIS SETTLED ONCE FOR ALL THE RIGHT OF DEACONS TO SIT IN CONVENTION, AND HENCEFORTH MINNESOTA BECAME A UNITED DIOCESE.

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THE SUNDAY SCHOOL AT FORT SNELLING -

MRS. VAN CLEVE WRITES "ANOTHER OF MY EARLIEST RECOLLECTIONS IS THE SUNDAY SCHOOL ESTABLISHED BY MRS. COLONEL SNELLING AND MY MOTHER. THERE WAS NO CHAPLAIN ALLOWED US THEN, AND NO SABBATH SERVICE. THEY THEREFORE GATHERED THE CHILDREN TOGETHER ON SABBATH AFTERNOONS IN THE BASEMENT OF THE COMMANDING OFFICER'S QUARTERS, AND HELD A SERVICE WITH THE AID OF THE EPISCOPAL PRAYER BOOK, BOTH OF THEM BEING DEVOUT MEMBERS OF THAT BRANCH OF THE CHURCH. . . . THERE ARE GOOD GROUNDS FOR BELIEVING THIS THE FIRST SUNDAY SCHOOL ORGANIZED IN THIS NORTHWESTERN REGION, PERHAPS THE FIRST NORTHWEST OF DETROIT." (1821)

SCHOOL OF MISS E.A. GILL, ST CATHERINE'S SCHOOL, ST PAUL
SOON AFTER HIS ARRIVAL IN ST. PAUL, DR. VAN INGEN, IN A LETTER DATED
JUDY 8TH, 1857 WIRTES: "OUT OF DISASTER AND DISAPPOINTMENT, IN WELL MEANT BUT UNSECESSFUL EFFORTS, ISSUED THE OPENING OF A SCHOOL BY A LADY OF BROOKLYN IN THE ROOMS PROVIDED BY MY PARISH HERE. SHE HAS MADE MINNESOTA HER HOME; AND WITH EVERY QUALIFICATION, IS NOW DEVELOPING THE BEGINNINGS OF A SCHOOL, OF WHICH WE MAY WELL BE PROUD. HER FIRST YEAR'S EXPERIMENT IS JUST CLOSING, (1857), WITH THE MOST GRATIFYING SUCCESS. MISS GILL CAME WITH THE COMMENDATION OF NO LESS A MAN THAN THE SAINTED DR. MUHLENBERG, "THE LONG-TRIED FRIEND OF THE LADY AND HER FATHER," AND ENTERED UPON HER WORK "WITH THE VERY HIGHEST AIMS AND IN A TRUE MISSIONARY SPIRIT." MISS GILL CONTINUED TO CARRY ON HER SCHOOL IN ST. PAUL FOR MANY YEARS, AND SOME OF THE MOST ESTIMABLE LADIES OF THE CITY ARE INDEBTED TO HER EFFORTS IN THEIR EDUCATION. IN THE WORDS OF ONE WHO KNEW HER WORTH, HER DEPARTURE WAS 'AN IRREPARABLE LOSS,' AS IN ADDITION TO HER SCHOOL DUTIES, 'HER TIME WAS GIVEN TO DOING MUCH GOOD IN WAYS TOO NUMEROUS TO BE FORGOTTEN' " ARXER

AFTER THE DEPARTURE OF MISS GILL, MISS DUSINBERRE CONTINUED TO CONDUCT THE SCHOOL FOR SEVERAL YEARS WITH MARKED SUCCESS; BUT TO THE REGRET OF MANY

SCHOOL OF MISS GILL (CONT.)

SHE WAS OBLIGED TO CLOSE HER WORK, AND ST. CATHERINE'S ENDED A LONG AND USEFUL CAREER ABOUT 1899.

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. . . . THE SCHOOL UNDER THE CHARGE OF MRS. WRIGHT, AFTERWARDS THE WIFE OF THE REV. MR. DICKEY, BECAME THE GERM OF THE CHURCH AT LESUEUR.
* * * * *

"AT ST. ANTHONY FALLS THE SERVICES ARE SIMPLY THOSE FOR SUNDAY, BOTH MORNING AND EVENING. WE COULD NOT LEARN OF A COMMUNICANT AT THIS PLACE WHEN WE FIRST REACHED THE TERRITORY. THERE ARE NOW HALF A SCORE. FIVE WERE ADDED ON CHRISTMAS DAY. THE LADIES OF THE PLACE ARE DEEPLY INTERESTED IN COMPLETING THE CHURCH, AND ARE DOING ALL IN THEIR POWER TO ASSIST IN MAKING IT READY FOR CONSECRATION. THE CHURCH IS (THE FIRST) IN THE ERECTION OF A HOUSE OF WORSHIP AT THIS PLACE, AND ITS LITTLE BELL IS THE FIRST TO CALL MEN TOGETHER TO PRAY."

(COMMENT: THIS IS GIVEN AS CHARACTERISTIC OF THE "WORK OF WOMEN," WHICH WAS DUPLICATED MANY TIMES IN MANY CHURCHES)

PARK PLACE - (OPPOSITE THE PRESENT MILLER HOSPITAL) THE SITE OF THE ASSOCIATED MISSION. PICTURE AVAILABLE IF DESIRED (HAVE TO BE COPIED FROM A BOOK)

"WE GLADLY REFER TO THE SERVICES OF MRS. LIVERMORE, THE WIFE OF THE MISSIONARY AT ST. PETER, BOTH IN THE PARISH SCHOOL AND IN THE SUNDAY SCHOOL. IT HAPPENED AT A CERTAIN TIME THAT MRS. LIVERMORE WAS ABSENT FROM HOME, AND ONE OF THE CHILDREN ASKED MR. LIVERMORE IF THERE WOULD BE CHURCH THE NEXT DAY. WHEN ASKED THE REASON OF THE QUESTION THE CHILD ARTLESSLY REPLIED, "BECAUSE MRS. LIVERMORE IS AWAY." THE PARISH SCHOOL, THE LITTLE CHURCH AND THE HOSPITABLE HOME OF MR. AND MRS. LIVERMORE AT ST. PETER ARE REDOLENT OF HOLY MEMORIES."

At St. COLUMBA's MISSION, GULL LAKE, DR. BRECK HAD BUILT A MISSION WHICH WAS READY FOR USE BY THE SUMMER OF 1851. THE CHILDREN WERE ALMOST NAKED, AND TO BECOME INMATES OF THE MISSION HOUSE THEY MUST BE CLAD AS CHRISTIAN CHILDREN. THIS COULD BE DONE ONLY BY CHRISTIAN WOMEN IN THE EAST PREPARING BOXES OF CLOTHING AND SENDING THE OUT TO THE MISSION HOUSE. A SECOND DIFFICULTY WAS TO PROVIDE FOR THE CARE OF THESE CHILDREN. HITHERTO ONLY MEN HAD BEEN MEMBERS OF THE MISSION. . . . AND THIS WANT (OF WOMEN TO CARE FOR THE CHILDREN) WAS PROVIDENTIALLY SUPPLIED. A CHRISTIAN WOMAN WHO HAD BEEN IN CHARGE OF A CHURCH ORPHAN ASYLUM, ACCUSTOMED TO FRONTIER LIFE AND FAMILIAR WITH INDIAN CHARACTER, OFFERED HERSELF FOR THE WORK. MRS. ELIZA R. WELLS, THE MATRON ELECT, ARRIVED AND ENTERED UPON HER DUTIES. SHE THUS DESCRIBES THE MISSION: "THE HOUSE AND A SMALL SHANTY WERE THE ONLY BUILDINGS, AND NEITHER WAS COMPLETED. THE LOWER ROOM OF THE MISSION HOUSE SERVED AS CHURCH, PARLOR, LIBRARY, SCHOOL ROOM, DINING ROOM AND KITCHEN, AND WAS HEATED BY A BOX STOVE OF RATHER SMALL DIMENSIONS FOR THE SPACE IT WAS INTENDED TO WARM. FOR SEVERAL WEEKS MY BED ROOM WAS ONLY A FEW BOARDS LAID ON THE JOISTS OF THIS MAIN ROOM THAT WAS REACHED BY A RUDE LADDER. A FEW OF THE INDIAN BOYS ATTENDED THE SCHOOL, . . . WE OBTAINED AN INDIAN PRAYER BOOK, WHICH MADE IT POSSIBLE TO HOLD THE SERVICE IN THEIR LANGUAGE. THEY LEARNED THE HYMNS QUITE READILY." THE CHURCH OF ST. COLUMBA, THE FIRST CHURCH WEST OF THE MISSISSIPPI, WAS BUILT. THE ROOM FOR THE MATRON WAS PARTITIONED OFF IN THE MISSION HOUSE. THE REMAINDER OF THE ATTIC WAS FITTED UP AS A DORMITORY, AND A NUMBER OF (INDIAN) GIRLS WERE TAKEN INTO THE HOUSE TO BE TRAINED IN CIVILIZED WAYS. "

* * * * *

CONCERNING CHIEF HOLE-IN-THE-DAY AND HIS WIVES:

AFTER GIVING CHRISTIAN BURIAL TO THE CHILD OF HOLE-IN-THE-DAY, CONFERENCE WITH DR. BRECK REGARDING HOLE-IN-THE-DAY'S ACCEPTANCE OF CHRISTIANITY AND THE MATTER OF HIS WIVES. "HE IS TO KEEP THE OLDEST WIFE; THE TWO OTHERS HE IS TO SEPARATE FROM, BUT I TOLD HIM HE MUST SEE THAT THEY AND THEIR CHILDREN WERE WELL TAKEN CARE OF, AND PROTECTED - NOT SUFFERED TO WANT. FURTHER, THAT AFTER SEPARATION FROM HIM, THEY WOULD BE AT LIBERTY TO MARRY AGAIN, WHEN, IN THE CASE OF SUCH AN EVENT, HE WOULD BE RELEASED FROM THE OBLIGATION TO SUPPORT THEM."

* * * * *

IN THE SUMMER OF 1853, MISS JANE MARIA MILLS, WHO AFTERWARDS BECAME THE WIFE OF MR. BRECK, JOINED THE MISSION, CONSECRATING HER LIFE TO SERVICE TO THE INDIANS. IN HER THE CHILDREN FOUND A HOUSE-MOTHER WHO NEVER WEARIED IN HER LABORS OF LOVE;

Re THE FOUNDING OF THE MISSION AT KESAHGAH: "NOVEMBER 12TH, MR. (REV.) PEAKE WITH HIS BRIDE ARRIVED AND TOOK CHARGE OF THE MISSION AT ST. COLUMBA; AND THE ~~SAME~~ SAME DAY MR. BRECK AND HIS FAMILY, CONSISTING OF HIS WIFE, INFANTCHILD AND MISS HERRON, STARTED FOR THIS NEW VENTURE OF FAITH AT KESAHGAH. IN JANUARY 1857, MISS EMILY J. WEST JOINED THE BRECKS AT KESAHGAH. MISS WEST WRITES: "THERE WERE SIXTEEN INDIAN CHILDREN IN THE HOUSE WHO WERE CLOTHED AND FED; - WILD SPECIMENS THEY WERE, REQUIRING CONSTANT WATCHING. MY DUTIES WERE TO TEACH THE SCHOOL AND TO WATCH OVER THE GIRLS....THE FIRST THING TO BE DONE ON RECEIVING THEM INTO THE HOUSE WAS TO PUT THEM INTO A TUB OF WATER AND GIVE THEM A GOOD SCRUBBING AND COMBING, THEN DRESS THEM IN NEW CLOTHING. IT WAS WONDERFUL TO SEE THE CHANGE IN THEIR APPEARANCE..... THE MISSION HOUSE, THOUGH UNFINISHED, WAS VERY COMFORTABLE, IT WAS BUILT OF HEWN LOGS, WITH THECHINKS FILLED WITH FINE MOSS. ONE LARGE ROOM SERVED FOR SERVICES, SCHOOL AND RECEPTION ROOM. . . IN THE MONTH OF MARCH WE HAD OUR SUGAR VACATION, WHEN ALL THE INDIANS WENT SOME DISTANCE AWAY TO MAKE MAPLE SUGAR. AT THE END OF THE SUGAR-MAKING SEASON, OUR INDIANS RETURNED, SCHOOL BEGAN AGAIN, AND THE CHILDREN WHO HAD BEEN LIVING IN THE HOUSE SEEMED GLAD TO GET BACK. "

(4)

Miss Emily J. West, (cont.)

THE GROWING WHISKEY TRADE WITH THE INDIANS MULTIPLIED PROBLEMS FOR THE MISSIONARIES. THE PRESENCE OF THE TROOPS AT THE GARRISON HAD HELD IN CHECK ANY DISORDERLY ELEMENT, BUT WITH THE WITHDRAWAL OF TROOPS, CHAPLAIN MANNEY WRITES: WE MAY NOW EXPECT PERSONAL VIOLENCE AND MURDERS AND THE DESTRUCTION OF PROPERTY." ONE AFTERNOON A DRUNKEN INDIAN WAS SEEN COMING TOWARD THE HOUSE. THE LITTLE GIRLS RAN UPSTAIRS. SEEING THE MAN ABOUT TO FOLLOW, MISS WEST STEPPED TO THE FOOT OF THE STAIRS TO PREVENT HIM, WHEN HE STRUCK HER ON ONE SIDE OF THE HEAD. HE RAISED HIS HAND TO STRIKE AGAIN, WHEN THE INTERPRETER CAME IN AND TOOK HOLD OF HIM. DRUNKENNESS AND VIOLENCE INCREASED. THE FRIENDLY INDIANS DARED NOT INTERFERE, AS THEIR OWN LIVES WOULD BE IN DANGER. WHEN IT WAS DECIDED TO LEAVE THE MISSION, MISS WEST REMAINED AT ST. COLUMBA MISSION FOR A TIME THEN LEFT, HOPING TO RETURN IN A FEW MONTHS.

FOLLOWING THE DEPARTURE FROM THE INDIAN MISSION, NEW WORK WAS BEGUN, WITH FARIBAULT AS A CENTER, BY MR. AND MRS. BRECK. MR. BRECK WRITES: "WE ARE AT PRESENT TWELVE MISSIONARIES. SOME ARE CLERGYMEN, SOME CANDIDATES FOR THE MINISTRY, AND OTHERS ARE FEMALE MISSIONARIES. WE HAVE MISSION HOUSES IN WHICH CHILDREN ARE TAUGHT, AND WHERE THESE MISSIONARIES LIVE. . . . OUR PRIMARY SCHOOL HAS ALREADY BEEN IN OPERATION THREE MONTHS IN RENTED ROOMS. IT NOW OPENS IN OUR NEW BUILDING, WITH UPWARDS OF FIFTY CHILDREN AND YOUNG PERSONS. THESE ARE TAUGHT BY FEMALE TEACHERS, AND IN PART BY YOUNG MEN WHO ARE PREPARING FOR THE MINISTRY.

Mrs. Dodd - (St. Peter, Minn)

"A YOUNG LADY, A COMMUNICANT OF THE CHURCH AND A TEACHER IN THE SUNDAY SCHOOL OF THE CHURCH OF THE HOLY COMMUNION IN NEW YORK, FOUND HER HOME IN ST. PETER, WHERE THERE WAS NO CHURCH EDIFICE, AND VERY FEW CHURCH PEOPLE. TRUE TO HER VOCATION AND HER LORD, SHE GATHERED AS MANY CHILDREN OF THE LOCALITY AS SHE COULD, AND BECAME HERSELF THEIR TEACHER, AND THIS WAS THE BEGINNING OF A PARISH.

Mrs. DODD (CONT)

SHE APPEALED TO HER FRIENDS IN THE PARISH SHE HAD LEFT FOR AID IN BUILDING A CHURCH. THE APPEAL WAS SUCCESSFUL, AND THE BEAUTIFUL STRUCTURE IN WHICH SHE NOW WORSHIPS (1870) WAS THE MATERIAL RESULT. WHAT MORE NATURAL THAN IT SHOULD HAVE THE NAME OF THE 'HOLY COMMUNION.' IT MAY BE ADDED THAT SHE BECAME THE WIFE OF CAPTIAN DODD. IT MAY BE THAT ALL THIS WAS ONLY A HAPPY AND STRIKING COINCIDENCE, AND IT MAY BE THAT THE MIND AND PROVIDENCE OF GOD WERE THUS EXHIBITED FOR THE ENCOURAGEMENT OF HIS CHILDREN .

1

MISS CARTER'S LACE SCHOOL - 1893

"MISS CARTER", SAID BISHOP WHIPPLE, "YOU VISIT OTHER DIOCESES, WHY DO YOU NOT COME TO MINNESOTA?"

"BECAUSE I HAVE NEVER BEEN ASKED."

WHEN SHE CAME, SHE WENT TO WHITE EARTH AND REPORTED TO THE BISHOP THAT THE CASE OF THE INDIAN WOMEN WAS ONE OF WORK AND WAGES. "WILL YOU SOLVE THE PROBLEM?" SHE ANSWERED IN THE NEGATIVE.

IN JAPAN, SHE SAW THE WOMEN MAKING LACE. SHE CAME HOME, AND WROTE TO THE BISHOP THAT SHE WAS READY TO GO TO WHITE EARTH. SHE SPENT A WINTER THERE AND THEN CAME TO ST. PAUL. ON NOVEMBER 16, 1893, BISHOP WHIPPLE RECEIVED SYBIL CARTER'S

~~XXX~~ VOWS AS A DEACONESS OF MINNESOTA. SHE HAD NINE SCHOOLS TO SUPERINTEND HAVING MOVED TO ST. PAUL WITH THE BISHOP'S NIECE AS ASSISTANT AND MISS MARION TAYLOR ~~XXXXXXXXXXXX~~ AND FIVE YOUNG INDIAN GIRLS AS LACE MAKERS.

TWO REASONS FOR OPERNING HER SCHOOL IN ST. PAUL WERE GIVEN BY MISS CARTER:

"FIRST, THAT THE CHURCH PEOPLE OF THE TWO LARGEST CITIES OF MINNESOTA MAY SEE MORE OF MY WORK AND BECOME ACQUAINTED WITH OUR INDIAN CHURH GIRLS; SECOND, THAT I MAY FIND WORK FOR THE GIRLS WHO HAVE RECEIVED THEIR EDUCATION ALREADY AT EASTERN SCHOOLS AND NOW WISH OPPORTUNITIES TO EARN WAGES, WHICH I CANNOT GIVEN THEM ON THE RESERVATION. I HOPE MANY OF OUR EARNEST CHURCH PEOPLE MAY FIND IT CONVENIENT TO CALL AND SEE THE ST. PAUL BRANCH SCHOOL OF INDIAN LACE WORK, NOW OPENED AT No. 23, CENTRAL AVENUE EAST."

JUNE 25, 1957

DEAR CANON STOWE:

I DO APPRECIATE YOUR LONG LETTER ON KEMPER. SOME OF THE THINGS I HAVE, SUCH AS THE HISTORICAL MAGAZINE FOR SEPTEMBER AND I ALSO HAVE THE "LIVING CHURCH" NUMBER THAT WAS PUBLISHED ABOUT THE SAME TIME, WHICH IS REALLY FULL OF GOOD MATERIAL. I AM GRATEFUL ALSO FOR THE SUGGESTION THAT THE JOURNAL OF THE GENERAL CONVENTION OF 1859 HAD SUCH CIRCUMSTANTIAL DOCUMENTS. I JUST HEARD THAT GIL BOANE WAS WRITING A BOOK ON IT. I SHALL WRITE HIM AT ONCE AND SEE IF HE HAS ANY SUGGESTIONS.

I AM DEEPLY SENSIBLE OF THE TRUTH OF YOUR SUGGESTION THAT WE OUGHT TO HAVE A FIRST RATE CELEBRATION HERE IN THE DIOCESE OF MINNESOTA. BUT THE BISHOP DEFINITELY ANNOUNCED WHEN IT WAS GOING TO BE. HE THEN APPOINTED ME CHAIRMAN, SORT OF OUT OF THE AIR, TO DO THE JOB. SO I SUPPOSE I WILL HAVE TO DO THE BEST ONE I CAN. PERHAPS WE CAN PREPARE TO DO SOMETHING ADEQUATE ON WHIPPLE'S CONSECRATION. I AM GOING TO DEFINITELY CONFINE MYSELF, AT THIS TIME, TO KEMPER, BRECK, ETC., BRINGING IT UP TO THE WHIPPLE ELECTION. THIS WILL GIVE US AN OPPORTUNITY TO CONCENTRATE ON THE EARLY DAYS OF THE NORTHWEST, AND TO GIVE THE PEOPLE A GOOD DEAL OF INFORMATION ABOUT THE REALLY EARLY PEOPLE.

AGAIN, THANK YOU VERY MUCH FOR YOUR CONCERN AND WILLINGNESS TO HELP. IF YOU HAVE ANY MORE BRIGHT IDEAS, PLEASE DO SEND THEM ON. I AM GOING TO BE AT POPLAR, WISCONSIN, DURING THE MONTH OF JULY.

FAITHFULLY YOURS,

THE REV. WALTER H. STOWE, S.T.D.
5 PATERSON STREET
NEW BRUNSWICK, NEW JERSEY

PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA



Office of the
HISTORIOGRAPHER

CANON WALTER H. STOWE, S. T. D.
5 Paterson Street
New Brunswick, New Jersey

Juen 19, 1957

Dear Fr. Corrigan:

When your former letter arrived, I was preparing for my participation in the Jamestown Festival, Saturday and Sunday, June 15th and 16th. Hence, my lack of time to send you any material or references thereto. The following should be in the library of the Minnesota Historical Society, St. Paul:

1. The Bishop Kemper Number of HISTORICAL MAGAZINE, September, 1935 --, on the occasion of the 100th anniversary of Kemper's consecration.
2. The Journal of General Convention, 1859. This contains Kemper's last report as a Missionary Bishop of the Church. Henceforth, he was only a diocesan bishop. This report, found in the Appendices, is rather moving, and summarizes the record from 1835 to 1859.
3. Greenough White's book, AN APOSTLE OF THE WESTERN CHURCH JACKSON KEMPER (1900). This should also be in the Minn. Hist. Soc. Library. It contains quotations, etc. from Kemper's Papers.
4. Write the Rev. Gilbert H. Doane, LL.D., #6 North Carroll Street, Madison 3, Wisconsin. Fr. Doane is working on a book about Bishop Kemper, mostly quotations from Kemper's Papers, which latter are in the Library of the Wisconsin Historical Society.

It seems to me that the Diocese of Minnesota ought to try to put on a first rate anniversary celebration. Since the time is too short to do it in 1957, why not do it in 1959 -- two years hence, which is the 100th anniversary of Whipple's consecration.

Faithfully yours,

The Reverend
Daniel Corrigan, D.D.
1534 Summit Avenue
St. Paul 5, Minnesota

Handwritten signature of Walter H. Stowe in cursive script.
Walter H. Stowe

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MINNESOTA CENTENNIAL

FROM "LIFE OF JAMES LLOYD BRECK" - PP 208-213 - -

(SUNDAY AFTER HOLY THURSDAY, 1852, ST. JOHN'S IN THE WILDERNESS, CHIPPEWAY MISSION
- - TO MISS EDWARDS)

THE ABOVE AUGUST TITLE, MAY PERHAPS, MY DEAR SARAH, ASTONISH YOU, ALTHOUGH MY LAST, POSSIBLY, PREPARED YOU FOR IT. WE REACHED THE INDIAN FARM, WHICH LIES BETWEEN GULL RIVER AND CROW WING RIVER, ON THURSDAY AFTERNOON LAST. AFTER HOLDING A TALK WITH HOLE-IN-THE-DAY, WE PROCEEDED TO SELECT A SITE FOR THE MISSION HOUSE. AFTER EXAMINING THE COUNTRY ROUND, WE AT LENGTH BY FRIDAY NOON, LOCATED ON TWO OR THREE LAKES IN THIS VICINITY. IN THE AFTERNOON OF FRIDAY WE COMMENCED FELLING TIMBER FOR A HOUSE. THAT IS TO SAY, THE TWO DIVINITY STUDENTS AND JOHNSON WERE ENGAGED IN THIS, WHILST BROTHER CRAIG AND MYSELF CUT DOWN SMALLER TREES FOR FENCING IN A SMALL PATCH OF GROUND, WHICH WE HOPE TO PLANT THE PRESENT SEASON. THE DAY WAS WARM, AND BY EVENING WE WERE ALL TIRED ENOUGH. HOLE-IN-THE-DAY WAS HIMSELF BUSY IN THE MORNING, PLANTING HIS GARDEN, WHICH WAS A VERY PLEASANT SIGHT, FOR THEREBY HE APPEARED TO BE LEADING OFF IN THE MOST DESIRABLE OF ALL HABITS FOR THE INDIANS - THAT OF INDUSTRY. HE CAME OUT TO VISIT US AS WE WERE CHOPPING, AND INVITED US TO TAKE TEA WITH HIM. HE IS NOW LIVING IN A TENT OF A CONICAL SHAPE, BEAUTIFULLY WHITE. WE SAT ON SUCHIONS AND ATE FROM A MAT, ON WHICH THE TEA WAS SERVED. IT WAS A YANKEE SUPPER, PORK AND POTATOES, - I SUPPOSE, INTENDED TO SUIT OUR TASTE.

BY THE WAY, OUR GOODS HAVE NOT YET ARRIVED, ON ACCOUNT OF THE HIGH STREAMS; AND, UNTIL LAST EVENING, WE COOKED IN THE WOODS, DRAWING UPON THE SIMPLE STORE THAT TWO PAILS COULD CONTAIN, AND WHICH WE CARRIED THITHER IN OUR HANDS FROM FORT RIPLEY. WOULD YOU NOT BE AMUSED AT SEEING YOUR PIONEER MISSIONARIES COOKING THEIR PORK, EACH ONE WITH A SLICE ON THE END OF A SHARP STICK, WHICH WAS THEN HELD OVER THE FLAME? THE POTATOES, WHICH WE PROCURED OF THE GOVERNMENT FARMER, WE COOKED IN THE ASHES. WE OBTAINED PERMISSION TO SLEEP ON THE FLOOR OF THE FARMER'S HOUSE, UNTIL OUR TENT SHOULD ARRIVE. BUT YESTERDAY WE HAD A SHANTY NEAR BY, APPROPRIATED TO OUR EXCLUSIVE USE. IT IS HERE THAT I AM NOW WRITING TO MY FAR-AWAY SISTER SARAH.

" FROM "LIFE OF BRECK" CONT.

THE BLANKET FORMS MY SEAT ON THE FLOOR, AND AN ONLY CHAIR IS MY WRITING DESK.

IT IS NOW THE AFTERNOON OF SUNDAY, AND OUR FIRST INDIAN SERVICE IS OVER. YOU WOULD LIKE TO HEAR PARTICULARS, I KNOW. WHERE WAS THE SERVICE CELEBRATED? NOT IN A LOG-HOUSE, THAT WOULD BE TOO MUCH LIKE WHITE MAN FOR THE FIRST EFFORT. WHERE WAS IT THEN? IN A CHURCH? YES, IN A CHURCH. "I WILL NOT COME WITHIN THE TABERNACLE OF MINE HOUSE, NOR CLIMB UP INTO MY BED, UNTIL I FIND OUT A PLACE FOR THE TEMPLE OF THE LORD, AN HABITATION FOR THE MIGHTY GOD OF JACOB." IN A REAL CHURCH. WE WENT TO WORK BRAVELY ON SATURDAY MORNING, AND CHOSE A SITE FOR A CHURCH, IN A BEAUTIFUL GROUP OF PINE TREES, AND AFTER PLANNING A CHURCH, WE STAKED IT OUT ON THE GROUND WITH NAVE 12 FEET BY 24 FEET IN LENGTH, AND CHANCEL 8 FEET SQUARE. THE WALLS WERE TO BE 6 FEET HIGH, AND ROOF EQUILATERAL OR EARLY POINTED. WE THEN CALCULATED THE NUMBER OF POSTS, & FOR THE FRAME OF THE BUILDING, AND THE CHOPPERS WENT FORTH TO PROCURE THEM, WHILST I REMAINED ON THE SPOT, DIGGING THE HOLES FOR THE POSTS. BY NOON, ALL WERE CUT, AND THOSE FOR THE WALLS PLANTED. WE HAD BEEN INVITED TO TAKE DINNER AT THE FARMER'S HOUSE, (WHERE EIGHT MEN ARE AT WORK, EMPLOYED ON THE GOVERNMENT FARM, FOR THE USE OF THESE INDIANS). ACCORDINGLY, AT NOON, I INVITED THEM TO COME TO THE CHURCH GROVE AND ASSIST US IN RAISING THE HEAVY TIMBER WHICH WAS TO SUPPORT THE ROOF. THEY ACCEPTED THE INVITATION, AND IN AN HOUR THE ENTIRE SKELETON OF A CHURCH WAS COMPLETED, SAVING THE RIDGE POLE OF THE CHANCEL. I COMPLIMENTED THE MEN ON HAVING THE HONOR TO RAISE THE FIRST CHURCH IN THE CHIPPEWAY COUNTRY, AND THANKED THEM FOR THEIR SERVICE RENDERED US; AND THEY LEFT IN GOOD SPIRITS.

THE CHURCH WAS NOW TO BE ENCLOSED. BEFORE SUNDOWN THIS WAS SUFFICIENTLY EFFECTED BY CUTTING PINE BRANCHES, WHICH FORMED A GRACEFUL OPEN ROOF, AND A GRATEFUL SHADE, AND PERMITTING A DELIGHTFUL BREEZE TO PERMEATE THE WHOLE HOUSE. THUS WAS OUR CHURCH PREPARED FOR THE MORROW. BUT DO YOU ASK, "WHERE WERE THE SEATS (PEWS)?" WE ANSWER, - THESE, TOO, WERE FURNISHED, AND ALL WERE FREE. SOME CLEAN HAY FROM THE FARMER'S STACK FORMED THE SITTINGS OF THE CONGREGATION, LEAVING AN

FROM "LIFE OF BRECK" CONT.-

ALLEY THREE FEET WIDE THROUGH THE MIDDLE OF THE CHURCH. OUR ALTAR IS A BOARD, ONE FOOT SQUARE, NAILED TO A SINGLE UPRIGHT POST, IN THE CENTRE OF THE BOARD. THESE WERE THE ONLY NAILS USED IN THE ENTIRE CONSTRUCTION OF THIS BUILDING. A CLEAN NAPKIN ON THE BOARD, AND A WHITE CLOTH COVERING THE POST, WITH A SIMPLE CROSS ON VELVET, HUNG IN FRONT, WERE THE ONLY ORNAMENTS. I NOTIFIED MY BRETHREN OF THE EUCHARIST FOR SUNDAY MORNING AT AN HOUR BEFORE BREAKFAST, AND ACCORDINGLY WE WERE IN THE CHURCH AT THE APPOINTED SEASON THIS MORNING. BUT THE CHURCH MUST FIRST BE NAMED, AND IN A SENSE CONSECRATED. WE CHOSE THE NAME "ST. JOHN'S IN THE WILDERNESS", WHICH WAS DECLARED ALOUD IN THE CHURCH, BEFORE RESPONDING IN THE 84TH AND 132D PSALMS.

AFTER THIS THE REGULAR EUCHARISTIC SERVICE BEGAN, AND WAS FULLY CELEBRATED. AT LENGTH THE HOUR FOR THE INDIAN SERVICE ARRIVED WHICH WAS IN THE FOLLOWING ORDER: 1ST GLORIA IN EXCELSIS, CHANTED BY THE BRETHREN AS SOON AS I HAD SAID: "IN THE NAME OF THE FATHER, &C., AMEN." 2ND. CONFESSION IN ENGLISH, AND TRANSLATED INTO CHIPPEWAY SENTENCE BY SENTENCE. 3RD. THE LORD'S PRAYER IN ENGLISH, NEXT IN CHIPPEWAY. 4TH. THE VENITE, CHANTED. 5TH. PART OF THE 15TH CHAPTER OF ST. LUKE'S GOSPEL, READ IN ENGLISH. THE CHIPPEWAY TESTAMENTS HAVE NOT YET ARRIVED. 6TH. THE BENEDICTUS, CHANTED. 7TH. THE CREED. 8TH. PRAYER IN ENGLISH AND CHIPPEWAY. 9TH. THE 102ND HYMN, THREE VERSES.* 10TH. SERMON IN ENGLISH AND CHIPPEWAY. 11TH. 102 HYMN, LAST THREE VERSES, WITH GLORIA PATRI. 12TH. TOLD THE INDIANS THAT I NOW INTENDED PRAYING THE GREAT SPIRIT THROUGH THE LORD JESUS CHRIST TO BLESS THEM, AND TO DO THEM GOOD. READ THE THIRD GOOD FRIDAY PRAYER, FOR "JEWS, &C.," SUBSTITUTING THESE HEATHEN PEOPLE. 13TH. BLESSING. I THEN TOLD THE INTERPRETER TO INVITE THEM AGAIN, PARTICULARLY THE CHILDREN, AT SUNDOWN; I GAVE NOTICE ALSO OF A SERVICE FOR THE WHITES AT 4 O'CLOCK IN THE AFTERNOON. IF I HAVE TIME, I WILL COPY MY FIRST SERMON AND SEND IT IN THIS TO YOU.

* "JESUS SHALL REIGN, WHERE'ER THE SUN."

FROM "LIFE OF BRECK", CONT. -

FIRST SERMON TO THE CHIPPEWAYS

IN THE NAME OF THE FATHER, &c., AMEN. ST. LUKE XV.6.

"REJOICE WITH ME, FOR I HAVE FOUND MY SHEEP WHICH WAS LOST."

MY CHILDREN, THE GREAT SPIRIT AND JESUS CHRIST HAVE SENT ME TO YOU. THE GREAT SPIRIT IS GOOD, AND JESUS CHRIST IS GOOD. I GREATLY DESIRE YOU TO KNOW THIS, FOR IT WILL MAKE YOU GOOD ALSO, - MAKE YOU SO GOOD, THAT WHEN YOU DIE, HE WILL TAKE YOU TO HIMSELF. MY CHILDREN, THE GREAT SPIRIT MADE THE FIRST MAN GOOD, AND PLACED HIM IN A BEAUTIFUL GARDEN. BUT HE WOULD NOT OBEY GOD, AND SO HE DROVE HIM OUT OF THE GARDEN. JESUS CHRIST, THE ONLY SON OF GOD, THEN SAW US IN A MISERABLE, LOST CONDITION. WE HAD JUST BEFORE BEEN HIS SHEEP. HE WAS OUR GOOD SHEPHERD. SHEEP, WHEN LOST, CAN NEVER FIND THEIR WAY BACK AGAIN TO THEIR FOLD. SHEEP ARE VERY INNOCENT. THEY DO NOT EVEN FIGHT WHEN ATTACKED BY THE WOLF, THEIR CHIEF ENEMY. JESUS SAW US LOST. WE COULD NOT FIND OUR WAY BACK AGAIN TO THAT GOOD GARDEN. HE WAS VERY SORRY FOR US, FOR HE LOVED US VERY MUCH. HE SAW THAT OUR HEARTS WERE HARD. HE SAW THAT OUR EYES WERE BLIND. HE SENT ANGELS TO TEACH US. HE TRIED EVERY WAY TO BRING US BACK. BUT, MY CHILDREN, WE HAD GONE TOO FAR ASTRAY. OUR HEARTS HAD BECOME VERY HARD. OUR EYES WERE SO BLIND, WE COULD NOT SEE WHAT WAS GOOD FOR US. AFTER WAITING A LONG TIME FOR US TO RETURN, AND WE WOULD NOT, HE DETERMINED TO COME TO US HIMSELF. WAS HE NOT A GOOD SHEPHERD? YES, HE LEFT HEAVEN. HE CAME TO THIS EARTH, AND TAUGHT US WITH HIS OWN MOUTH THE GOOD AND THE RIGHT WAY, THE WAY TO HEAVEN. BEFORE HE WENT BACK AGAIN TO HEAVEN, HE BUILT A SHEEPFOLD, AND PUT IT ON THE EARTH. INTO THIS ALL HIS CHILDREN MUST BE GATHERED. IN IT THEY ARE SAFE; OUT OF IT, THEY ARE STILL LOST, AS WAS THE FIRST MAN AFTER HE DISOBEYED GOD. HIS SHEEPFOLD IS THE CHRISTIAN CHURCH. BEFORE HE WENT BACK TO HEAVEN, HE SENT PRAYING FATHERS OUT INTO ALL THE EARTH. THESE PRAYING FATHERS WERE TO SPEAK

FROM "LIFE OF BRECK" - CONT.-

FOR HIM TO ALL PEOPLE AND TRIBES, OF EVERY LAND, OF EVERY COLOR. FOR JESUS LOVED ALL EQUALLY WELL. AS ONE OF THESE PRAYING FATHERS, I HAVE COME, MY CHILDREN, TO YOU. I HAVE COME TO TEACH YOU; TO OPEN YOUR BLIND EYES; TO MAKE YOU BETTER. I AM GLAD TO HEAR THAT SOME OF THE INDIANS WISH TO LIVE A DIFFERENT LIFE. I HAVE COME TO HELP YOU TO DO SO. OTHERS HAVE COME WITH ME, TO TEACH YOUR CHILDREN. SOME OF THE INDIANS HAVE SAID THEY WOULD GIVE THESE TO ME, IF I WOULD COME TO THEM. I AM GLAD TO HEAR THIS, MY CHILDREN, FOR WE WILL TRY TO DO THEM GOOD. AND NOW I WILL NOT WEARY YOU BY SAYING TOO MUCH. BUT WOULD YOU MAKE JESUS, THE GREAT AND GOOD SHEPHERD, REJOICE? THEN COME TO THIS PLACE, AND HEAR HIS WORDS. HE HAS LEFT WITH US, IN HIS GOOD BOOK, WHAT WE ARE TO SAY TO YOU. IF YOU WILL LOVE WHAT HE SAYS, YOU WILL BECOME A HAPPY PEOPLE. YOU WILL BE SHEEP OF THE GOOD SHEPHERD. YOU WILL BE CHILDREN OF THE GREAT SPIRIT. AND IF YOU COME TO HIM, JESUS CHRIST WILL SAY TO HIS FATHER, I HAVE FOUND MY SHEEP WHICH WERE LOST. WHAT SHEEP? YOU, MY CHILDREN; - YOU THAT TO-DAY HEAR THE BLESSED GOSPEL FOR THE FIRST TIME. COME OFTEN TO THIS PLACE, AND LEARN ABOUT JESUS. BECOME SHEEP OF HIS FLOCK, AND HE WILL LOVE YOU AND MAKE YOU HAPPY. THIS IS ALL THAT I HAVE TO SAY AT THIS TIME.

MINNESOTA CENTENNIAL

LETTER FROM THE REV. SOLON W. MANNEY, CHAPLAIN AT FT. RIPLEY, MARCH 24, 1852
TO THE REV. JAMES LLOYD BRECK:

"HOLE-IN-THE-DAY, TWO OF HIS WIVES, AND 'JOHNSON' (THE ANGLICAN NAME OF THE FATHER OF THE INDIAN BOY THAT IS IN OUR HOUSE) TOOK TEA WITH ME ABOUT TWO WEEKS AGO. I HAD A LONG CONVERSATION WITH HIM. HE SAID HE WAS CONVINCED THAT THE ONLY HOPE FOR THE ELEVATION OF HIS PEOPLE, WHICH HE GREATLY DESIRED, WAS IN THE RECEPTION OF ~~MISSOURI~~ THE CHRISTIAN RELIGION; - THAT HE HIMSELF, SINCE HE HAD BEEN WOUNDED, HAD THOUGHT A GREAT DEAL ABOUT IT, AND WISHED TO LIVE DIFFERENTLY

. I TOLD HIM, AMONG OTHER THINGS - TO TAKE OFF THE EDGE OF RECEIVING THE RELIGION OF THEIR CONQUERORS - THAT NOT ONLY WE OURSELVES BUT MOST OF THE NATIONS OF EUROPE, BEFORE THE RECEPTION OF CHRISTIANITY, WERE IN A SAVAGE STATE, NOT UNLIKE THEIR OWN. I CONCLUDED BY SAYING TO HIM, THAT GOD MAY HAVE SPARED HIM TO BE A BLESSING TO HIS PEOPLE, BY RECEIVING CHRISTIANITY HIMSELF, AND ENCOURAGING THEM TO EMBRACE IT. ON LAST SUNDAY ALSO, HOLE-IN-THE-DAY, TWO OF HIS WIVES, AND JOHNSON, TOOK TEA WITH ME, BUT THEY WERE IN DEEP SORROW. THEY STARTED TO BRING DOWN HIS SICK CHILD TO THE GARRISON, BUT IT DIED BEFORE THEY ARRIVED HERE. BUT NOW, WHAT DO YOU SUPPOSE HOLE-IN-THE-DAY WISHED: HE WISHED HIS CHILD TO BE BURIED WITH CHRISTIAN RITES. HE DESIRED NOT THE RITES OF HIS FATHERS, WHICH HE WAS ABOUT TO ABANDON AS WORTHLESS AND OF NO AVAIL. ON LAST TUESDAY, ON THE BANKS OF THE MISSISSIPPI, AT CROW WING, I GAVE IT THE BURIAL RITES OF THE CHURCH. LIEUT. FLINT WAS WITH ME. JOHNSON INTERPRETED PARAGRAPH BY PARAGRAPH. AFTER RESOLVING ONE OR TWO PRACTICAL QUESTIONS FOR HIM - FIRST, AS TO THE FEAST IN REMEMBRANCE OF THE CHILD, WHICH I FORBADE ALTOGETHER, FOR FEAR OF THE CONSEQUENCES OF ASSOCIATION; SECOND, AS TO THE TREATMENT OF HIS WIVES WHOM HE INTENDS TO PUT AWAY - THEY ALL LEFT. HE IS TO KEEP THE OLDEST WIFE; THE TWO OTHERS HE IS TO SEPARATE FROM, BUT I TOLD HIM HE MUST SEE THAT THEY AND THEIR CHILDREN WERE WELL TAKEN CARE OF, AND PROTECTED - NOT SUFFERED TO WANT. FURTHER, THAT AFTER SEPARATION FROM HIM, THEY WOULD BE AT

LETTER FROM THE REV. SOLON X. MANNY, CONT -

LIBERTY TO MARRY AGAIN, WHEN, IN THE CASE OF SUCH AN EVENT, HE WOULD BE RELEASED FROM THE OBLIGATION TO SUPPORT THEM. THESE QUESTIONS WERE RESOLVED FOR HIM AT HIS OWN REQUEST."

DIOCESAN CENTENNIAL

LETTER OF THE REV. T. WILCOXSON:

(GIVING HIS BRIEF ACCOUNT OF THE FAREWELL SOJOURN AT NASHOTAH, AND GOING ON TO NARRATE THE JOURNEY TO MINNESOTA, RECORDING THEIR FIRST SERVICE ON THAT NEW GROUND:

JUNE 9TH, 1850. - SECOND SUNDAY AFTER TRINITY, AT WAUKESHA, ABOUT FIFTEEN MILES FROM NASHOTAH) - I WALKED OUT WITH GEORGE P. SCHETKY.

SUNDAY, JUNE 16) - THIRD SUNDAY AFTER TRINITY A FAREWELL SERVICE WAS HELD IN THE CHAPEL AT NASHOTAH - MAY I SAY IN HONOR OF MR. BRECK, WHO HAD BEEN ITS LATE PRESIDENT, AND WAS NOW THE DEAN OF THE ASSOCIATE MISSION FOR MINNESOTA.

(TUESDAY, JUNE 18TH) WE LEFT NASHOTAH.

(JUNE 19TH) - WE LEFT MILWAUKEE, AND REACHED JANESVILLE, BUT TOO LATE FOR MR. BRECK TO MEET HIS APPOINTMENT FOR THAT PLACE. THE NEXT NIGHT WAS PASSED AT A ROUGH LEAD-MINING TOWN. WE REACHED GALENA, ILLINOIS, ABOUT NOON ON FRIDAY, JUNE 21ST)

WE SPENT THE FOURTH SUNDAY AFTER TRINITY (JUNE 23D) AT PRAIRIE LACROSSE - THEN A HAMLET OF FIFTEEN OR TWENTY HOUSES. WE HELD SERVICE, AND CELEBRATED THE HOLY COMMUNION IN THE MORNING, ON A BLUFF ABOUT TWO MILES BACK OF THE LANDING. IN THE AFTERNOON WE HELD A SERVICE BY THE RIVER SIDE, AT THE HOUSE OF A GERMAN NAMED LEVY. THE NEXT MORNING WE PADDED A CANOE OVER THE XR RIVER, SOME DISTANCE ABOVE LA CROSSE, AND THERE KEPT THE FEAST OF ST. JOHN THE BAPTIST. AND THERE, FOR THE FIRST TIME, THE ASSOCIATE MISSION FOR MINNESOTA STOOD ON THE SOIL OF MINNESOTA. A RUSTIC CROSS WAS REARED BENEATH A LARGE AND SPREADING ELM TREE; AND THE STONE ON WHICH THE ELEMENTS WERE CONSECRATED WAS THE SAME THIN SLAB OF LIMESTONE THAT THE DAY BEFORE SERVED AS AN ALTAR ON ALTAR ROCK, BACK OF LACROSSE LANDING. IN THE AFTERNOON WE HELD ANOTHER SERVICE AT LACROSSE, BAPTIZED A CHILD, AND GAVE THE HOLY COMMUNION TO FOUR GERMAN LUTHERANS.

LETTER FROM DR. BRECK
(JUNE 30TH - TO HIS MOTHER)

-2-

I HAVE JUST PREACHED, MY DEAREST MOTHER, MY FIRST SERMON AT ST. PAUL. THIS MORNING I PASSED WITH THE REV. MR. GEAR, THE CHAPLAIN AT FORT SNELLING, WHERE ALSO I ASSISTED IN THE SERVICE AND PREACHED. AFTER WHICH, WE CAME TO ST. PAUL, CROSSING THE MISSISSIPPI IN AN INDIAN CANOE, AND RIDING SIX MILES IN A WAGON. THE REV. MR. WILCOXSON ACCOMPANIED MR. GEAR AND MYSELF, WHILST MR. MERRICK REMAINED AT THE FORT WITH ANOTHER CLERGYMAN BY THE NAME OF THE REV. MR. TAYLOR. NOW, MY DEAREST MOTHER, HERE WE ARE IN THE EXTREME WEST, FIVE CLERGYMEN OF THE CHURCH, TOGETHER. THE REV. MR. GEAR IS THE CHAPLAIN AT FORT SNELLING, THE ONLY CLERGYMAN IN MINNESOTA BEFORE WE ARRIVED. HE HAS BEEN HERE TEN OR ELEVEN YEARS; AND, I REJOICE TO SAY, WAS INSTRUMENTAL IN GIVING THE FIRST ENGLISH SERVICE WITHIN MINNESOTA. THUS HAS THE CHURCH GIVEN THE FIRST SOUND OF THE GOSPEL IN THIS REGION OF COUNTRY. THE ROMANISTS ARE, HOWEVER, AN EXCEPTION, FOR THEY WERE HERE WITH THE INDIANS (WHO ARE NO LONGER INFLUENCED BY THEM, FOR THEY WILL NOT CIVILIZE THEM) BEFORE WE WERE, AND ARE YET WITH THE FRENCH AND HALF-BREEDS. THE FIRST ENGLISH SERVICE IN THIS PLACE WAS CELEBRATED FIVE YEARS AGO.

..... JULY 1. ST. PAUL (TO THE REV. MR. SCHETKY)

WE HAVE BEEN AGREEABLY DISAPPOINTED WITH ST. PAUL. IT HAS A FINE SITUATION, AND THE PROSPECTS OF THE CHURCH HERE ARE EXCEEDINGLY ENCOURAGING. THERE ARE SEVERAL COMMUNICANTS HERE, AND A CHURCH WILL DOUBTLESS BE BUILT BY THE WINTER. THE REV. MR. GEAR DESERVES UNBOUNDED PRAISE FOR HIS SELF-SACRIFICING LABORS HERE. ONE FACT IS WELL WORTH RECORDING. THE CHURCH HAS BEEN THE FIRST UP IN THE GROUND EXCEPT THE ROMANISTS AMONG THE HALF-BREEDS. THIS HAS BEEN THE CASE LIKEWISE AT THE FALLS OF ST. ANTHONY. I HOPE TO LEARN THE SAME OF STILLWATER. THESE ARE THE ONLY LARGE SETTLEMENTS OF THE TERRITORY. WE ARE NOW SENDING OUT OUR APPOINTMENTS AND ~~SHOULD~~ HOPE SOON TO HAVE A CHAIN OF SERVICES ARRANGED IN ALL DIRECTIONS.

(AUGUST 11, FARIBAULT - TO THE S.S. CHILDREN OF THE CHURCHES

-3-

IN NEW HAVEN.

ALSO IN FAIR HAVEN - REV. MR. VIBBERT

" " MILFORD - REV. MR. CARDER;

" " MERIDEN - REV. MR. DESHON;

" " STAMFORD - REV. DR. TODD)

MY DEAR CHILDREN, PERHAPS YOU HAVE ALL HEARD OF THE MISSIONARY WORK OF THE CHURCH DONE AT NASHOTAH. WHEN WE BEGAN THERE IN THE YEAR 1841, WE WERE ONLY DEACONS, AND WISCONSIN WAS BUT A YOUNG TERRITORY. NASHOTAH WAS BUT A LITTLE WOODEN HOUSE WHICH WE BUILT IN THE MIDST OF A GREAT AND ALMOST UNINHABITED COUNTRY. BUT BEFORE EVEN THIS HOUSE WAS THERE, THE THREE DEACONS THAT WENT FORTH TO THE WORK, HAD KNELT UPON THAT VIRGIN SOIL, AND HAD CONSECRATED THEMSELVES AFRESH TO THE WORK WHICH THEY HAD UNDERTAKEN FAR AWAY FROM FRIENDS AND HOME. THEY ALSO COMMENDED THE WORK ITSELF TO GOD. THAT PRAYER OF CONSECRATION BENEATH THE CLEAR BLUE SKY, EVIDENTLY ASCENDED TO HEAVEN, AND HATH EVER SINCE OBTAINED THE MOST GRACIOUS HEARING. YOUR BELOVED PASTOR WILL BE ABLE TO TELL YOU ALL ABOUT NASHOTAH, - WHAT SHE HAS DONE IN THE FIELD AND IN THE MISSION HOUSE.

NOW, MY DEAR CHILDREN, IN EVERY FEW YEARS NEW FIELDS OPEN FOR SIMILAR WORK, AND IT IS THE GREAT WISDOM OF THE CHURCH TO ENTER THEM WITH STRONG HANDS AND STOUT HEARTS. THE TIME HAS FULLY ARRIVED FOR SUCH A SCHOOL OF THE PROPHETS, AND FOR THE WORK OF ANOTHER ASSOCIATE MISSION IN THE FIELD, TO THE NORTHWEST OF NASHOTAH, NEARLY 500 MILES. WE ARE WEST OF THE MISSISSIPPI RIVER, AND ARE OCCUPYING ONE OF THE MOST FERTILE AND ALREADY QUITE THICKLY SETTLED PORTION OF MINNESOTA. THE MISSION IS AN ASSOCIATION OF CLERGYMEN AND TEACHERS, AS WELL AS STUDENTS OF DIVINITY. THIS BAND OF MISSIONARIES, BOTH CLERICAL AND LAY, OCCUPY BOTH THE INDIAN AND WHITE FIELDS.

WE ARE AT PRESENT TWELVE MISSIONARIES. SOME ARE CLERGYMEN, SOME CANDIDATES FOR THE MINISTRY, AND OTHERS ARE FEMALE MISSIONARIES. WE HAVE MISSION HOUSES IN

WHICH THE CHILDREN ARE TAUGHT, AND WHERE THESE MISSIONARIES LIVE. AT ST. COLUMBA, THERE IS SUCH A MISSION HOUSE, WHEREIN A NUMBER OF CHILDREN LIVE ALONG WITH THE MISSIONARIES. IN THE WHITE FIELD, AT FARIBAULT, WE HAVE MISSION HOUSES IN PROCESS OF ERECTION. THESE ARE INTENDED MAINLY FOR THE ACCOMODATION OF DIVINITY STUDENTS ALONG WITH THE CLERGY.

AROUND ABOUT THE MISSION CENTRE LIES THE MISSIONARY FIELD, WHICH IS FIFTY MILES IN DIAMETER. THIS, MY DEAR CHILDREN, WE CALL OUR ITINERACY, BECAUSE, AS ITINERANTS WE TRAVEL OVER IT INTO ALL PARTS ON FOOT, WITH KNAPSACK ON OUR BACK, AND WHEREVER WE CAN ASSEMBLE THE PEOPLE TOGETHER, WE PREACH THE GOSPEL TO THEM.

YESTERDAY, TODAY AND TOMORROW.

Our Diocese Observes Its Centennial.

One hundred years of service to God and the men and women of Minnesota through our Diocesan life and work is what, God willing, we shall celebrate on the evening of Tuesday, September 17, 1957 in the Cathedral Church of St. Mark, Minneapolis.

The first service of the Episcopal Church in Minnesota is recorded as having been held in June, 1846 by the Rev. Ebenezer Alley Greenleaf, faithful pioneer priest and representative of the Board of Domestic Missions, in the house of Elam Greeley on Main Street, near Chestnut, in Stillwater. However, the Primary Convention of the Episcopal Diocese of Minnesota was not held until over eleven years later, September 16, 17 and 18, 1857, in Christ Church, St. Paul. The editors of the two principal St. Paul newspapers of that day did not consider the actions and deliberations of the Convention to be particularly newsworthy, and published only skeleton stories.

A fantastic business boom and state politics held the attention in September, 1857 of most Minnesotans. The Territory was soon to become a State, and the boom was soon to become a bust!

Both the business optimism of the day, and a spirit not too far removed from the intense rivalry of political party strife were felt in the Primary Diocesan Convention. Although there apparently were no parties within the Convention, division, dating back to the unsuccessful attempt of the previous year to organize a diocese, most certainly existed.

In its deliberations, the 1857 Convention discussed plans for the election of a future bishop, but made no plans for raising the money with which to pay his salary! This Primary Convention seems to have been the only Convention in the history of our Diocese that did not feel any need to talk about budgets and finances.

Yet, in reality, much was accomplished in those three days during which the Primary Convention was in session. A diocese was organized, a Constitution and Canons were adopted for it, and the Rt. Rev. Jackson Kemper, who presided at the Convention, unanimously was requested to continue his episcopal oversight. Truly, he was "The Bishop of All Outdoors_ --Indiana, Iowa, Kansas, Minnesota, Missouri and Wisconsin!

This was the Diocesan Convention of the Rev. Dr. James Lloyd Breck, for whom Breck School, Minneapolis, was named, the Rev. Dr. Ezekiel G. Gear, the Rev. Dr. Solon W. Manney, the Rev. Andrew Bell Paterson, and the Rev. Dr. John Wisger Van Ingen, -- all names with many associations and much meaning in the early history of the Church in Minnesota. Indeed, "there were giants in the earth in those days," and some of them lived and worked in Minnesota!

And, after those giants, came other men of tall stature in deeds, personality, wisdom and words. Some were bishops, some were priests and some were laymen! Indeed, throughout its history, the Diocese of Minnesota has been blessed with dedicated and notable leaders in all the orders, far too numerous to mention by name in an article of the length and type of this one, but to all of these men of yesterday, we of today, and those to follow us tomorrow, always must owe much.

The Primary Convention of 1857 deadlocked over the election of a bishop, but at the 1859 Convention at St. Paul's Church, St. Paul, the Rev. Henry Benjamin Whipple of the Free Church of the Holy Communion, Chicago, was elected the first Bishop of Minnesota. He was consecrated on October 13, 1859, at the General Convention in Richmond, Virginia.

The arrival of the new bishop gave new impetus to the missionary program of the new diocese. Bishop Whipple became the ideal of the apostolic and missionary bishop. He was the Chief Shepherd from 1859 to 1901 of our Diocese. Literally, he went everywhere! He went by

buckboard, by canoe, on horseback, by sleigh or stage, depending upon the season and the weather.

In October, 1886, Bishop Whipple's first Coadjutor, Mahlon Norris Gilbert, was consecrated. Never physically robust, he died in 1900, a year prior to Bishop Whipple's own death.

The discovery of iron, and the opening of massive mines in the Range Section speeded the development of the northern part of the State to the extent that it was determined to divide the Diocese. Therefore, at the 1895 General Convention, which met in Minneapolis, the Diocese of Minnesota was divided, and the Missionary District of Duluth was established. In 1907, Duluth became a Diocese. Then, in 1944, the Diocese of Duluth was re-united with the Diocese of Minnesota, once again making the boundaries of the Diocese the same as those of the State -- 80,858 square miles! In area, the Diocese of Minnesota today is the fourth largest diocese in the United States!

The Bishops of Minnesota have been:

Henry Benjamin Whipple (1859-1901)
Samuel Cook Edsall (1901-1917)
Frank Arthur McElwain (1917-1943)
Stephen Edwards Keeler (1944-1956)

The Bishops of Duluth were:

James Dow Morrison (1897-1922)
Granville Gaylord Bennett (1922-1933)
Benjamin Tibbetts Kemerer (1933-1943)

In addition, Mahlon Norris Gilbert was Bishop Coadjutor of Minnesota (1886-1900), and Bishop Kemerer not only served as Bishop of Duluth but as Suffragan Bishop of Minnesota (1944-1948). Several of the Bishops of both Minnesota and Duluth were either Coadjutors or Suffragans before becoming Diocesans.

All of our previous bishops have been dedicated and godly men. All of them have been different! No two have been alike! Yet, each in his own way, has made an enduring, notable and significant contribution to the life and work of the Episcopal Church in the State of Minnesota.

While, in its first one hundred years of existence, many outstanding and significant events occurred in the Diocese of Minnesota, probably the most notable and significant event of all took place in 1954 when the Anglican Congress convened, August 4th-13th, in the See City of Minneapolis. The coming of this great, world-wide Congress to our Diocese rightly and well has been called "Minnesota's unforgettable experience." This gathering was under the joint leadership of the Most Rev. Gaoffrey Fisher, D.D. 99th Archbishop of Canterbury, and the Rt. Rev. Henry Knox Sherrill, D.D., 20th Presiding Bishop of the American Church, with our own beloved and great Bishop Keeler as the gracious host. A total of 657 official delegates were present, who came from every province in which the Anglican Communion is represented. The Congress well may have kindled a new spiritual fire in many places, but, perhaps, most of all right here in Minnesota, and was a "living witness to the remarkable growth and vitality of the Anglican Communion."

To the leaders of yesterday, we of today owe our two noble Cathedrals and our several splendid Diocesan institutions: The Church Home of Minnesota, Seabury-Western Theological Seminary, The Sheltering Arms, St. Barnabas and St. Luke's Hospitals, Breck, Saint James, St. Mary's and Shattuck Schools, the Episcopal Foundation (St. Timothy's House at the University of Minnesota), The Episcopal Mission Camp at Cass Lake, and the George B. Lane Diocesan House, as well as all of our present Missions and Parishes. Yes, all of these, all or in part, were bequeathed to us ^{of} today by the men and women of yesterday of the Diocese of Minnesota! Let us gratefully salute them with uplifted hands and hearts!

We properly should be stimulated and stirred by the accomplishments and glory of the past, and its highlights of historic, human and spiritual interest. Yet, the deeper significance of our Diocese's Centennial lies not in the past, but in the future and the present. Our observance will be meaningful and vital in proportion to the extent to which it not only affords us all an opportunity to know our Diocese's past and present, but also provides us with the impetus and inspiration to move forward with it in the fulfillment of its hopes and proposals for a fruitful and worthy future.

TODAY

What of today? In what ways are we of today fulfilling our stewardship? With the help of the "Builders for Christ" and Diocesan Advance and Development Fund, an adequate, modern and new Episcopal Student Center rapidly is rising on the Campus of the University, with an October occupancy in sight; several exciting and strategic missionary projects are being undertaken in various sections of our Diocese. More and more of our parishes are feeling the impact of "The Missionary Imperative", and either right now eagerly and enthusiastically are engaged in establishing parochial missions, or carefully and prayerfully are considering the possibility of doing so. In Minneapolis, with the generous help of the United Hospital Fund, a new St. Barnabas Hospital is being built. In St. Paul, St. Luke's Hospital is formulating plans for new units. In Faribault, new buildings are going up on the Campus of Shattuck School. In 1958, ~~XXXXXXXXXXXX~~ the Centennial Celebration of this grand, old school ^{will be held.} Throughout the Diocese, building programs of one sort or other are in progress in many Missions and Parishes.

In his autobiography, "Lights and Shadow Of A Long Episcopate", Bishop Whipple relates how, after his Consecration Service had been concluded, the Venerable Bishop Kemper said to him with deep feeling: "My young brother, do not forget these wandering Indians, for they, too, can be brought

into the fold of Christ." Bishop Whipple dedicated much of his episcopate to the Indians, and they have been loved and shepherded by every subsequent Bishop of Minnesota. The Diocese of Minnesota is known throughout the Christian world as having a fine and well organized Indian Missionary program. This program recently has been expanded and strengthened through the employment of a trained Woman Worker for the Episcopalians among the Indian population of the Twin Cities.

But, best of all, our Diocese's Centennial Year finds almost all of the mission fields shepherded by ordained and resident pastors, which is doing much to increase and strengthen the spiritual life of our Diocese. And, after all, it is the condition of the Diocese's spiritual life, which is of supreme importance. New edifices may be built, financial gains may be recorded, but, unless the spiritual life of the Diocese is sound and strong, all else is just a snare and a delusion.

TOMORROW.

We know what the story of the Diocese of Minnesota's first 100 years has been. It has been written by the lives and works of its clergy and its people. Likewise, we can observe the present situation in our Diocese. It is being written by you and me! But--what does the future of the second century hold? No one really can know!

"Life is a story in volumes three,
The past, the present, the yet to be.
The first is written, and laid away,
The second we're writing every day.
The third and last of the volumes three,
Is locked from sight--
God keepeth the key."

Through the Diocese of Minnesota, the religion of Jesus Christ in

the past has pulsed in this "North Star State" of ours. How has that come about, and been made possible? It has come about, and been made possible, because, with that mightiest of all missionaries--St. Paul--the people of our Diocese have believed that their sufficiency was of God, and not of themselves.

Christ's religion will continue in the future to pulsate in and through the life and work of our Diocese so long as our Clergy and Laity turn to God for their strength, sufficiency and wisdom. If this message, like a sermon, were to have a text, it would be: "But our sufficiency is of God"--II Corinthians 3:5. Let us of today lay a "Cornerstone of Consecration" that the tomorrow of the Diocese of Minnesota may be laid upon a "Cornerstone of Strength", remembering that, "except the Lord build the house, they labor in vain that build it."

In conclusion, I should like to express the gratitude of the Diocese as well as my own personal thanks to the members of the Centennial Committee, the fruits of whose labors will be manifest to all who attend the Centennial Pageant and Service on the night of September 17 in the Cathedral Church of St. Mark. The Committee is composed of: The Rev. Daniel Corrigan, D.D., Chairman, Mrs. Alfred Colle, Mrs. E.C. Converse, the Rev. Samuel W. Cook, Mr. F. Sanford Cutler, Mr. Robert DeHaven, Mr. Lawrence Dry, the Very Rev. Henry N. Hancock, the Rev. W. Bradford Hastings, the Rev. Glenn F. Lewis, the Rev. John H. Oriel, Mr. George C. Power, Jr., Mrs. Helene Thompson, Mrs. Lloyd Thorburn and Mrs. David West.

* * *

COPY

August 9, 1957

Mr. Robert K. Williams,
Record Publishing Company,
350-2nd Street,
Excelsior,
Minnesota.

Dear Mr. Williams:

Enclosed is a draft of an article as you requested on the first three conventions of the diocese. I was a little confused as to what you meant by the first three conventions, but as I understand that Bishop Kellogg is covering the Convention of 1857 in his article, I took this to mean the Convention of 1858, which was the first annual convention, the Convention of 1859 which elected Bishop Whipple, and the Convention of 1860, which was Bishop Whipple's first convention.

Unfortunately, we are leaving for the east this afternoon, so I will not be available to answer any questions. However, I would suggest that you could call Father Corrigan who no doubt could. Naturally, you will cut and edit this to fit your needs, it is now a little too long.

Sincerely yours,

F. Sanford Cutler
per-lw

FSC/lw

The Completion of the Organization of the Diocese -
the Conventions of 1858, 1859, 1860

In the seven months between the primary convention of 1857 and the first annual convention in 1858 the entire country experienced a sweeping financial disaster. In the words of one historian, "Business was paralyzed, real estate actually valueless and unsaleable at any price, and but little good money in circulation. Ruin stared all classes in the face. . . .Not one in five business houses weathered the storm. The population of St. Paul fell off almost fifty percent, and stores would scarcely rent at any price."

Nor was disaster visited alone upon the city dwellers. The farmers found no markets for their crops, and in the western part of the state a grasshopper invasion brought poverty and near starvation.

The financial situation of the young diocese was equally precarious. The treasurer reported that he had received \$69.50, spent \$33.91, and that the unpaid bill for printing the journal of the primary convention amounted to \$103.50. The parochial reports presented in most instances similar pictures, and most parishes found themselves in a situation comparable to that of the Rev. Benjamin Evans of Winona, who wrote, "At present we can only talk of building a church edifice. Times are too hard and forbid us making any attempt to raise funds for such a purpose."

Yet there were healthy signs in a few parishes. Christ Church, St. Paul, with 125 communicants, had managed to raise over two hundred dollars for work outside the parish, and St. Paul's Church, Point Douglas, with seven, \$15.40. Gethsemane Church, Minneapolis, had completed and paid for their church before the crash, and was making substantial contributions for missionary work. Although barely able to pay their own bills, these and other parishes recognized the need for funds for missions.

After the opening service, the convention heard a report from Bishop Kem in which he pointed out the need for greatly expanded missionary work, and comm

upon the way in which the clergy had led their parishes into a deeper appreciation of the church year, especially Lent and Easter. He spoke out strongly against the influence of whiskey traders among the Indians and called for prompt governmental intervention both to curb the activities of these unscrupulous white men and to stop the continuing warfare between Sioux and Chippewa. He congratulated the new diocese on its excellent canons and constitution.

The major question facing the convention was whether to proceed and elect a bishop. A motion to this effect was made by Father Gear, Chaplain at Fort Snelling. He pointed out that there was always the possibility that the man elected might not accept, and since the election could not be confirmed until the next meeting of General Convention, over a year away, this would make it possible for the 1859 convention to make another choice should that be necessary.

Dr. Van Ingen, rector of Christ Church, argued against an election at this time. He felt that there had not been sufficient time to canvass possibilities, and pointed out that no official notice had been given to the parishes of any intent to elect. It was also suggested that an election might not be binding upon the next convention which could declare it null and void. The strongest argument against an election seems to have been that new parishes would be formed during the next year, and new clergymen would be entering the diocese, and that they should not be deprived of a vote in the election. These arguments proved effective and the motion lost, failing to win a majority in the lay order.

Several minor matters were disposed of with little discussion. The Minnesota Church Foundation was requested to solicit gifts for the endowment of the episcopate, a canon on the ecclesiastical trial of a clergyman was reported and passed over for action at the next convention, and a resolution was passed that any parish which failed to pay its assessments for two years would no longer be in union with the diocese. A motion to elect a standing committee failed, a majority of the clergy feeling that until the diocese had been admitted into union with the

convention, the missionary bishop should appoint such a committee.

The prediction of the opponents of an election in 1858 that there would be new parishes organized in a year proved correct, for nine new parishes were admitted into union with the convention that assembled on June 29th, 1859, again at St. Paul's Church, St. Paul. As there had been 14 parishes entitled to representation at the primary convention and only two more added in 1858, this increase appears startling. Actually, the number of parishes was rather deceptive, for of the 476 reported communicants in the diocese, 309 came from five parishes in what is now the Twin City area. Probably one third of the remainder were scattered throughout the diocese and not members of parishes, leaving an average communicant strength of six to the remaining parishes. This situation was possible because the Canon on the organization of a parish provided that a parish could organize simply by electing wardens and vestry or by the election on nomination by the Missionary of a warden, economist, (essentially a treasurer) and a secretary. Although the committee on union usually required that the parish be legally incorporated, only one of the nine parishes admitted in 1859, had actually filled out the complete forms.

These tiny parishes, however, were given an equal vote in the convention.

It seemed unlikely to most observers that the convention would be able to agree on a bishop, for the division between city clergy and the missionaries had grown stronger and more bitter, and while the city clergy were in a minority in the clerical order they could count on support from a majority of the parishes. Dr. Paterson was their choice for bishop, while the missionaries hoped to elect the Rev. Dr. John Ireland Tucker of Troy, New York.

Under the canons adopted by the primary convention, the clergy voted first and then the laity either approved or rejected the clerical choice. However, there was also a provision that the clergy could not again present to the laity a name twice rejected by that order.

On the first ballot, Dr. Tucker received eleven votes, Dr. Paterson three, Dr. Alexander H. Vinton two, and Dr. Abram N. Littlejohn and the Rev. Henry B. Whipple one each. The next morning lay delegates voting by parishes rejected Dr. Tucker eleven to ten.

On the second ballot Dr. Tucker received 11, Dr. Paterson 6, and Mr. Whipple one. The laity again rejected this nomination eleven to ten. The convention recessed and the clergy withdrew for consultation.

At this point, Dr. Manney arose and noting that one delegate had consistently voted for Mr. Whipple, asked if the person so voting would be willing to tell the delegates who the Rev. Mr. Whipple was.

Dr. Paterson explained that when he was in Chicago recently a gentleman had asked him who he intended to vote for for bishop. When Dr. Paterson replied that he did not know, the gentleman had stated that he did not know of any man better fitted to be the bishop of a western diocese than Dr. Whipple.

After this explanation, an informal ballot was taken and it was decided to present Mr. Whipple's name to the convention. On the formal ballot Mr. Whipple received 14 votes, Dr. Paterson 4. The laity then retired for consultation. Captain Dana was able to tell the delegates about the nominee of the clergy. He pointed out that he had been one of the staunchest advocates of free churches where there were no pew rents, and pointed to his work among the railroad workers in Chicago. His words must have been persuasive for the laity voted unanimously to confirm the election.

The choice of Bishop Whipple as Minnesota's first bishop has sometimes been thought of as a desperate attempt to find a dark horse candidate. However, actually he was quite well known to many Minnesota clergy and at least some of the laity. He had visited St. Paul a year before the convention and had met Dr. Van Ingen, Captain Dana, and others. When Mr. Breck had first begun his work at Gull Lake, in 1851, he had written a long letter to Mr. Whipple, then at Rome, New York,

describing his activities and expressing the hope that perhaps he might one day join in the work in Minnesota. Mr. Peake recorded in his diary meeting his future bishop when visiting in New York State. Father Gear had been writing to him for over a year, and in long and frank letters had described the situation in the diocese.

Although the convention had elected a bishop fairly easily, thirteen ballots were needed before agreement between laity and clergy could be reached on General Convention delegates and five for the Standing Committee.

The convention approved a constitutional amendment to allow each parish one delegate plus one additional for every fifty communicants.

The convention of 1860 marked the real start of the forward movement of the diocese under its first bishop. In his opening address Bishop Whipple pointed to the needs for the adoption of methods for systematic giving for missionary work, for the establishment of a fund with trustees to provide financial support for the episcopate and to hold title to the bishop's residence, for a Diocesan Theological Seminary, for a fund to provide for aged and infirm clergymen, for the completion of the canons and the consideration of those canons which had fallen into disuse. He also asked that parish and diocesan registers and suitable report forms be provided and that the canon, on organization of parishes, be amended to require consultation with the bishop and his consent before the organization be completed.

Although the convention was not able immediately to achieve all these goals, positive steps were taken in most instances. In one area, however, the Bishop soon found opposition. At several points in his address, he had spoken of the Indian work, and had indicated his strong convictions as to its importance. However, when the first roll call vote was taken it was interrupted by Dr. Paterson, who challenged the right of the Rev. John Johnson, (Emegahbowh) the Indian deacon to vote. The Bishop ruled . . .

The Bishop ruled that Mr. Johnson was entitled to vote and Dr. Paterson appealed the ruling. The vote was eight to five in each order, the clergy voting

to sustain the Bishop, the laity voting against his ruling. However, later in the session, the vote was reconsidered and the whole question of the right of deacons to vote was referred to a committee to report at the next convention.

As the sessions proceeded, however, the delegates began to realize that they had made a mistake, and two resolutions were passed. One congratulated the Bishop on his fairness in presiding, and the other read as follows, "That this convention listened with particular pleasure to that portion of the Bishop's address which referred to the subject of Indian missions, and that we, as a convention, most heartily sympathize with and concur in the efforts of our Bishop in their behalf."

Although there were many constructive achievements of this convention, the most significant action would seem to be these two resolutions. The convention had opened with division and opposition to its new Bishop. Bishop Whipple had not merely won a legal point, but he had won the hearts of all the delegates and had their pledge of full support. In this spirit of unity, the delegates could go out from the convention in full harmony with the conclusion of the Bishop's address.

"A few years hence and these hamlets will be villages, and these villages shall be cities, and these wild prairies teem with a mighty civilization. You are God's workmen, laying for Him the foundations which will not decay. Be bold to venture for Christ, work on hopefully, never falter or be discouraged, bide your time and die. So falls the seed into the ground.- The prophecy shall be fulfilled. 'He that goeth forth bearing precious seed and weeping shall doubtless come again with rejoicing, bringing his sheaves with'."