

following each other with such frightful rapidity that it is impossible to take up a newspaper without the eye falling on some ghastly particular. The burning of the emigrant ship *Cospatrick* on its way to New Zealand, and the terrible sufferings of the handful of survivors, who sustained life only by drinking the blood and eating the livers of their dead companions, is a tale that may well make the stoutest heart shudder. The death-rate in Glasgow last week reached the extraordinary figure of fifty per thousand; a degree of mortality which is mainly attributable to the severity of the weather.

The 18th of January, 1875, has been fixed for a conference of Bishops and clergy at Lambeth Palace. The chief, possibly the only, subject for discussion, will be Eucharistic Vestments. It is expected that this conference will be very largely attended.

So far as our metropolis was concerned, the year 1874 took its departure in sad attire. A darkness as of night reigned over the city during the whole of the previous day; lights had to be lit in houses and places of business, and an atmosphere of general depression prevailed.

We learn from Paris that many accidents, some of them of a fatal character, occurred there on New Year's day, owing to the *verglas*, as the French call it, which transformed the streets into lakes of ice, as smooth and transparent as panes of glass; so that cabs and omnibuses came to a standstill, and were left in the roads all night, while passengers remained inside them to sleep, rather than risk their necks by locomotion. Pedestrians were unable to maintain their footing, and fell in all directions. The hospitals were soon full of patients with broken arms and legs, besides many corpses.

From all parts of England, and from nearly all the countries of Europe, we hear that the Winter has so far been of quite exceptional severity. The peasantry of France have suffered nothing like it since the memorable year of the war. Heavy fogs have weighed over Liverpool, Manchester, and other provincial towns and cities. In the country traffic has been impeded, in some places entirely stopped, by severe snow-storms. Tidings come to us from Scotland of thousands on thousands of sheep being in imminent danger of starvation through their pasture land having been frozen into vast tracts of ice. And we know what such a Winter does to our multitudes of sick and poor. Our bills of mortality lately, tell their own sad tale.

London, Jan. 7, 1875.

Church News.

ALBANY.

Correspondence of The Church Journal and Messenger.

An informal conference at which free expression of opinion was asked by the Bishop, was held recently at St. Paul's chapel, Troy. The occasion was to consider the causes of apathy in the matter of supporting Diocesan Missions. The conviction was expressed that the cause was the tendency to extreme practices on the part of many who have been employed as missionaries. After much consultation, it was decided that the Board of Missions, in connection with the provision adopted at the recent Convention to allow contributors to the missionary work to designate to whom their offerings should be applied, should recommend to those whom they should employ to abstain from all practices which at present were the cause of so much controversy. The proceedings were characterized by the utmost courtesy and good feeling, and much encouragement for the future was taken in regard to the work of missions in the Diocese.

CENTRAL NEW YORK.

Correspondence of The Church Journal and Messenger.

The Diocesan Conference closed its session this evening with a grand missionary meeting, interspersed with speeches and appropriate music. The Sunday-school Jubilee took place as appointed, at 5 P. M. with a choral service, or at least partially so, with addresses. We were sadly disappointed not to be able to be present at the session last evening when the Bishop gave his words to the clergy. But as far as we have been able to attend we have very much enjoyed these exercises. The good rector and his kind people spared no pains to make it a delight to us all, and the clergy depart wishing blessings on their heads. Here, the Church is strong, and is showing its light by the building of St. John's chapel, only about one mile from the parish church—a lovely chapel reflecting credit upon all concerned. We learn that there are missions in three other points. And only a few miles to the west another chapel is, also, almost ready for use. So may we pray and work for the time, when the Church will thus cover this Diocese as the waters cover the sea.

C. N. Y.

Waterloo, Jan. 28th, 1875.

CENTRAL PENNSYLVANIA.

Correspondence of The Church Journal and Messenger.

The Northeastern Convocation held its regular session in Grace church, Honesdale, this week, beginning Monday and closing its exercises Wednesday evening. The Dean, the Rev. A. A. Marple, and five other members from abroad, joined the new rector of this church, the Rev.

A. C. Abrams, in the usual order of services. It was a pleasant, and we trust profitable session. L. W.

CONNECTICUT.

Correspondence of The Church Journal and Messenger.

BERKELEY DIVINITY SCHOOL.—Within a fortnight the students have been favored with interesting addresses from Bishops Neely and Morris, upon their respective fields. The Atlantic and Pacific coasts alike call for more laborers.

HARTFORD.—St. Patrick's church, the Roman Catholic cathedral, was utterly destroyed by fire Sunday morning, the 24th. Even the stone walls, though standing, are thought to be unsafe, and the loss above insurance is \$75,000.

WATERBURY.—St. John's church, always generous, surpassed its usual liberality by contributing over \$1500 in response to a recent appeal from the Rev. C. W. Everest, Associate Secretary of the Society for the Increase of the Ministry.

FOND DU LAC.

Correspondence of The Church Journal and Messenger.

The brief notice sent to you of the Primary Council of the Diocese of Fond du Lac, was very good as far as it went, but did not go as far as it ought. One can hardly overlook the fact that, in looking for a name for the new Diocese, the Council were solemnly asked to adopt that of "Northeastern Wisconsin"! We are fast reaching a juncture in the Church's life in this country, which suggests the query whether it would not be just as well for the next General Convention to adopt, as the canonical rule of Diocesan nomenclature, *all the points of the mariner's compass!* This would provide an easy, if not a Christian solution of every imaginable predicament for years to come, and would have the wonderful advantage of symbolizing to the world that the Church of our time is "entirely at sea."

It has been stated in some of the secular papers that the Rev. Leighton Coleman was elected as a "compromise candidate." This is wholly untrue. He was not openly nominated, nor was his name brought before the Council any otherwise than by the quiet agreement of a few persons to vote for him. On the third ballot thereafter he received fourteen out of sixteen clerical votes, and on the fourth (after a few moments' consultation among the laity) was chosen by every vote in the house, both clerical and lay.

The new Constitution which was adopted by the Fond du Lac Council, called forth but little debate, and received very high commendation from Bishop Welles. One single feature of it deserves to be noticed, not merely because of its exceptional character, but also by way of explanation of a communication given below. There is a provision in the Fifth Article that delegates to the Council shall be communicants, and shall be elected by "the adult male communicants" of each congregation. I have no desire to say anything in defence of this somewhat radical change, but simply to commend to the thoughtful attention of your readers the remarks made in the Council by Judge Gary of Oshkosh, who was an invaluable member of the Committee on Constitution and Canons for the new Diocese, appointed at the last Fond du Lac Convocation. It is only necessary to add that the argument was wholly impromptu, and is written out for the press at the request of the Bishop presiding, and a number of the clergy and laity. F. D. L.

MR. PRESIDENT: The section now presented to the Council involves a very important change, and a considerable departure from all precedents that the Committee have examined. They deem it proper, therefore, that the nature of the proposed change be fully explained, and the reasons for it given, so that the Council may act upon it with a full understanding of its import and effect.

The first important change proposed in this article, is in the method of electing delegates to Council. The Council is the legislature—the law-making body of the Church. In civil affairs it would be a novel proposition, that citizens of Illinois, Iowa, or other States, being with us, but not of us, at the time of State elections, should vote for members of the Legislature of Wisconsin, or that foreigners acknowledging a foreign allegiance, should vote for members of Congress. Yet in Church affairs we have gone on hitherto under a system which permitted members of other religious bodies, members of no religious body, men professing no faith, and men having no faith to profess in Christ or His religion, to select, and until a recent period to be themselves the legislators for the Church. Here is an organization professing to be the body of Christ—His Apostolic Church—permitting its legislature to be influenced, perhaps controlled, by those who are not practically, often not theoretically, members of it.

I know of no parallel, nor anything analogous to this in any other institution of Divine or human origin. Could any human institution survive under such a system? Can any institution, however Divine its origin, be reasonably expected to flourish under it?

The proposition of the Committee is that delegates to Councils shall be elected by the adult male communicants of the respective congregations.

The proposition commends itself to my judgment as one based upon a sound logical principle, fundamental in its nature, which cannot be violated without danger, in any organization; and lest some of my brethren of the laity should suspect some grasping design of the clergy in this provision, I will say to them that it was prepared and inserted at my suggestion, and not upon that of any clerical member or members of the Committee.

The second important change proposed by the Committee,

is in the basis of representation in the Council. The proposition is that each congregation shall be entitled to one * delegate, and an additional delegate for every fifty communicants; and that the delegates from every congregation shall vote, not in the aggregate as representatives of a congregation, but each one as an individual representative of that part of the Church in his congregation. Each will be a representative of the *de facto* members of the Church, who will be represented somewhat in proportion to their numbers. Thus a principle will be carried out, which is the basis of all constitutional representative bodies, of which I have any knowledge. If any of our brethren of the clergy should be inclined to object to this as giving an undue preponderance to the lay vote in Councils, I would remind them that a vote by Orders will always be sufficient to preserve a due equilibrium.

The Constitution of the Council under this provision would be somewhat analogous to that of the Parliament of England. When voting by Orders, the two Orders are practically two houses, or bodies. The clergy are members in their own right, like the Peers of England and the House of Bishops in General Convention, representing only themselves and the Church of the Diocese. The lay delegates are representatives of constituents, members of the same church, in their respective congregations.

Such briefly is the plan reported by the Committee for the Constitution of the Council of this Diocese, based, as I believe, on sound and just principles. For, we should bear in mind, the Council of a Diocese does not exist for the same purposes as the vestry of a parish.

The organized parish is a corporation under the statutes of the State. There is much reason why all the members of the corporation, whether communicants or not, should have a voice in the management of its corporate affairs.

But the organized Church is a corporation under the law of God, or it is a sham and delusion. It is hard to discover any good reason why those who are not of it, who neither acknowledge its authority, nor profess to submit themselves to the law and rule of its Founder and Living Head, should claim, or desire to have any part in its legislation.

We submit the plan, hoping that it will commend itself to the judgment of the Council. If it does not, such amendments can be made as the better judgment of this Council shall dictate.

* The word "one" was changed to "two" by the Council before adoption.

We see it stated in the papers that the vestry and congregation of Trinity church, Toledo, Ohio, have strongly urged their rector, the Rev. Mr. Coleman, to decline the Bishopric of Fond du Lac, in Wisconsin.

IOWA.

Correspondence of The Church Journal and Messenger.

The Northern District Convocation assembled in St. Luke's church, Cedar Falls, on Tuesday evening, the 19th ult.

The opening sermon was preached by the Rev. Thos. B. Kemp; after which an address of welcome from the rector of the parish, responded to by the Dean, who after stating the objects sought to be attained by Convocation, and after the singing of a hymn, closed the service with prayer and benediction. A short business session was then held, and an adjournment had to 10 A. M. on Wednesday, when divine service and Holy Communion was celebrated. The sermon was by the Rev. A. A. Butler.

At 2:30 o'clock there was a second business session, at which time, among other important matters, a resolution was adopted calling upon the Standing Committee of the Diocese, to invite Bishop Whipple, or some other Bishop, to visit the parishes in this district, as soon after Easter as convenient. And a second, heartily approving the effort being made to place the *Iowa Church Missionary* on a firm basis, and personally agreeing to do all we can to increase its circulation. In the evening the sermon was by the Rev. J. S. Reed, Dean of the Western Convocation. After which stirring addresses were made by the Rev. Messrs. the Dean, C. H. Seymour of Dubuque, F. E. Judd of Iowa City, and Thomas B. Kemp of Independence, which went home to the hearts of all present, as the sequel will show.

On Thursday morning the sermon was preached by the Rev. F. E. Judd, followed by an address by the Rev. A. A. Butler; at the close of which the zealous rector, in a few well chosen remarks thanked the Convocation and visiting brethren for their presence and coöperation, and after a brief response from the Dean, the congregation was dismissed with prayer and benediction, all joining in the Lord's Prayer.

At the last business session, a delegation from the parish, headed by the rector, after having held a conference of the congregation, were sent to ask Convocation to hold a mission in their parish at as early a date as convenient, to which all present acceded; and Wednesday, May 5th, was designated as the time, holding over until Monday, May 10th; on the evening of which day, the next regular meeting of Convocation convenes in St. James's church, Independence. Thus closed what all felt to be a wise and precious meeting of our Convocation.

The whole Diocese of Iowa is alive to the importance and magnitude of the work before them, and although we, like Rachel, mourn over our orphaned condition, we feel that our sainted Bishop and leader, though dead, yet speaketh.

J. W. J.

LOUISIANA.

On the evening of Septuagesima Sunday, Jan. 24, 1875, the Bishop of New Mexico, acting at the request of the Bishop of Louisiana, baptized the Rev. J. Gordon Miller, late a Methodist minister, and subsequently confirmed him, with thirty-four others.