THE CHINESE IN AMERICA.

SENATOR MORTON'S VIEWS.

A POSTHUMOUS REPORT FAVORING A FREE ADMISSION OF THE CHINESE AND THEIR REPRESENTATION IN CONGRESS AND THE LEGISLATURES.

[BY TELEGRAPH TO THE TRIBUNE.]

WASHINGTON, Jan. 17.—Senator Sargent never loses an opportunity to oppose any measure which even suggests the possibility of legislation favorable to the Chinese in California. The family of the late Senator Morton found recently among his papers his incomplete report on Chinese immigration. This paper was presented to the Senate to-day by Senator Wadleigh, who requested that it might be submitted as a minority report and printed in the Record. To this publicity Senator Sargent objected, and the fragmentary report took its usual course. The important points of the paper are presented below. The free admission of the Chinese is favored, as well as their naturalization and representation in Congress and the Legislatures.

A SYNOPSIS OF THE REPORT.

EQUALITY OF NATURAL RIGHTS, THE BROTHERHOOD OF MAN, AND THE UTILITY OF CHINESE LABOR INSISTED UPON.

[GENERAL PRESS DISPATCH.]

WASHINGTON, Jan. 17.—The paper embodying the views of the late Senator Morton on the Chinese question, so far as they were written by him, which was submitted to the Senate to-day, is incomplete, and to a considerable extent fragmentary. But the character of the conclusions reached by him as an individual member (and minority of one) of the Joint Congressional Committee on Chinese Immigration are clearly shown by the extracts and synopsis herewith presented. He says:

A discussion of the effect of Chinese immigration upon the country involves many considerations, and any proposition looking to its prohibition or limitation would require us to consider some of the fundamental principles of the theory and practice of our Government. It is our proudest boast that "American institutions are not ancillary in their character; are not the simple creations of force and circumstances, but based upon great and eternal doctrines of the equality and natural rights of man." * * * We profess to believe that God has given to all men the same rights, without regard to race or color. While this doctrine is beautiful and simple in its annunciation, it has taken one hundred years to establish it by legal formula in our system of government, while there are still large numbers who practically deny the truth of it by preventing it from being carried into execution, and who do not in their minds admit that the colored race has the same natural rights with white men; and it is unfortunately true that there are many who yet believe that the colored man should be in bondage, that slavery is his normal condition, and has the sanction of the Almighty.

A cardinal principle in our Government, proclaimed in the Declaration of Independence, in the Articles of Confederation, and recognized by our Constitution, is that our country is open to immigrants from all parts of the world; that it was to be the asylum for the oppressed and unfortunate. It is true that when the Government was formed, and for nearly three quarters of a century no immigration was contemplated except from nations composed of white people; but the principles upon which we proposed to act and the invitation we extended to the world cannot and ought not to be limited or controlled by race or color, nor by the character of the civilization of the countries from which immigrants may come. * * * Nor should the operation of these principles be limited on account of the religious faith of nations.

The paper calls attention to the fact that China and Japan have abandoned their policy of excluding foreigners, and proceeds as follows:

At a time when these countries have adopted a liberal policy, and in that respect have yielded to Western civilization, and have especially recognized the force of the example and policy of the United States, it is proposed that we should take a step backwards, by the adoption of their cast-off policy of exclusiveness. The argument set up here in favor of this is precisely that which was so long used to exclude or justify the same policy in China and Japan, namely, that the admission of foreigners tended to interfere with their trade and the labor of their people, and to corrupt their morals and degrade their religion. The strength and endurance of our Government do not depend upon our material wealth and prosperity. On the contrary, the great increase of wealth and luxury threaten the safety and permanence of our institutions, impairing the virtue of our people, their simplicity and purity of manners, as they did in the ancient republics of Greece and Rome. Nor will the safety and purity of our institutions be insured merely by the general diffusion of education and intelligence.

Our greatest, our only absolute security consists in the devotion of the masses of the people to the doctrines upon which the Government was founded, and the profound conviction in the minds of the people that the rights of man are not conferred by constitutions or written enactments which may be altered or abolished, but are God-given to every human being born into the world, and cannot be violated by constitutions, enactments, or governments, without trampling upon natural and inalienable rights.

Closely allied to these great doctrines, and in fact a necessary outgrowth of them, is that policy which throws open the doors of our nation to the people of other countries who come to escape oppression or the hard conditions by which they are surrounded, and to make our country their home. In permitting the people of other countries to come here and live and become citizens, we have the right to prescribe such conditions and create such safeguards as may protect us from pauperism, crime and disease; to fix the period of probation and the reasonable terms upon which they may become citizens, and entitled to participate in the affairs of Government. To regulate immigration and prescribe the terms upon which we will admit men of foreign lands to the exercise of civil and political rights is one thing, and then prohibition, or exclusion in whole or in part, is quite another.

The limitation of the right to become naturalized to white persons has been placed in the law when slavery was a controlling influence in our Government, was maintained by the power of that institution, and is now retained by the lingering prejudice growing out of it. After having abolished slavery, and by amendments to our Constitution and the enactments of various statutes establishing the equal, civil, and political rights of all men, without regard to race or color, and at a time when we are endeavoring to overcome the prejudices of education and of race, and to secure to colored men the equal enjoyment of their rights it would be inconsistent and unsound policy to renew and reassert the prejudices against race and another form of civilization, by excluding the copper-colored people of Asia from our shores. It would be again to recognize distinctions of race, and to establish a new governmental policy upon a basis of color and a different form of civilization and religion.

If the Chinese in California were white people, being in all other respects what they are, I do not believe that the complaints and and warfare made against them would have existed to any considerable extent. Their difference in color, dress, manners and religion have, in my judgment, more to do with the hostility than their alleged vices, or any actual injury to the whole people of California. The inquiry which the committee were instructed to make does not involve the political rights or privileges of the Chinese. As the law stands they cannot be naturalized and become citizens, and I do not know that any movement or proposition has been made in any quarter looking to a change in the law. But the question is whether they shall be permitted to come to our country to work, to engage in trade, to acquire property, or to follow any pursuit.

But before entering upon the discussion of any other principles, I may be permitted to observe that in my judgment the Chinese cannot be protected in the Pacific States while remaining in their alien condition without representation in the Legislatures or Congress. Without a voice in the selection of officers, and surrounded by fierce, and, in many respects, unscrupulous enemies, the law will be found inadequate to secure them from persecution; complete protection can be given them only by allowing them to become citizens and acquire the right of suffrage, when their votes would become important in elections, and their prosecutions in great part converted into kindly solicitude.

Mr. Morton states that the Chinese landing upon our Pacific Coast come entirely from the British port of Hong Kong, and says this fact should be borne in mind in considering any proposition to prohibit Chinese immigration. Though subjects of the Chinese Empire, they embark at a British port, and in that respect are invested with the rights of British subjects, and in any legislation, or treaty, by which we would propose to limit or to forbid the landing upon our shores of Chinamen, or any other class of people embarking at a British port, we must deal with the British Government, and not that of China, as by so doing we would be interfering with the trade and commerce of that port.

THE VALUE OF CHINESE LABOR.

In discussing the effects of Chinese labor in California he quotes testimony given by Colonel Hollister, one of the largest farmers in that State, who declared that without Chinese labor the wheat and other crops could not be profitably harvested and taken to market. He also referred to testimony given by Charles Crocker and other prominent gentlemen connected with railroads, that they could not have been constructed without Chinese labor.- Senator Morton says:

As laborers upon the public works they were entirely reliable, worked more hours than white men, were not given to strikes, and never undertook by combinations to control the price of labor.

In the early days of California the price of labor was exorbitant, and rendered it impossible to employ men for any other purpose than mining or raising provisions for the support of miners at a time and at places where transportation was most difficult, and they could not be brought from other States or countries except at an enormous cost. These high prices made it impossible to engage in manufactures or any pursuit that came into competition with the productions of other countries, and it was only when prices had become greatly reduced, chiefly by the presence of the Chinese, that California was at all able to send her agricultural productions into the markets of the world. And it is undoubtedly true, notwithstanding the outcry against Chinese cheap labor, that the average rate of wages in California is higher than in any other part of the United States and now stands largely in the way of the development of the State.

It is said that the presence of the Chinese in California prevents emigration thither of white people, and therefore stands in the way of the growth of the State. If such is the fact, which I do not admit, it springs from the persecution visited upon the Chinamen, and the exaggerated declarations which have been made in excuse for them, that the Chinese interfere with white labor and leave white people out of work or reduce their wages by competition below the living point. If white people are deterred from going to California, it is not a legitimate result of the presence of the Chinese, but by the gross misrepresentations which have been made.

THEIR PRESENCE NOT AN INJURY.

The report continues:

Looking at the question broadly, and at the effect which Chinese labor has exerted in California, running through a period of twenty-five years, I am strongly of the opinion that, but for the presence of the Chinese, California would not now have more than one-half or two-thirds of her present white population; that Chinese labor has opened up many avenues and new industries for white labor, made many kinds of business possible, and laid the foundations of manufacturing interests that bid fair to rise to enormous proportions; that the presence of the Chinese, holding out the prospect for labor at reasonable rates, induced the transfer of large amounts of capital and immigration to California, the most inviting field for immigrants from every class of society, including laboring men; and lastly, that the laboring men of California have ample employment and are better paid than in almost any other part of the country.

The argument is also noticed that, although Chinese labor was at one time of great value to California, yet that period is past, and the time is come when the further presence of the Chinese in California is an injury. The only special reply made to this argument in the paper presented to-day is an extended reference to testimony showing that Chinese cheap labor is indispensable to profitable farming operations in California at present, and that it will be still more indispensable when the speedy exhaustion of the rich lands shall compel the application of those principles by which lands are improved in the older settled States. He addresses evidence given before the Joint Congressional Committee, which shows that the intellectual capacity of the Chinese is fully equal to that of the white people. The paper says the evidence also established the fact that Chinese labor in California is as free as any other.

THE CONCLUSIONS OF THE MAJORITY.

In connection with the foregoing, the following conclusion of the report, submitted by the majority of the Joint Congressional Committee on this subject to the last Congress, will be read with interest:

The tide of Chinese immigration is gradually tending Eastward, and before a quarter of a century the difficult question that now arises upon the Pacific Coast will probably have to be met upon the banks of the Mississippi, and perhaps on the Ohio and Hudson. Many people of the Pacific Coast believe that this influx of Chinese is a standing menace to republican institutions upon the Pacific Coast, and the existence there of Christian civilization.

From all the facts that they have gathered bearing upon the matter, considering fairly the testimony for and against the Chinese, the committee believe that this opinion is well founded. They believe that free institutions founded upon free schools and intelligence can only be maintained when based on intelligent and adequately paid labor. Adequate wages are needed to give self-respect to the laborer, and the means of education to his children. Family life is a great safeguard to our political institutions. Chinese immigration involves sordid wages, no public schools, and the absence of the family. We speak of the Chinese as they have exhibited themselves on the Pacific Coast for twenty-five years past, and as they are there at the present time. They show few of the characteristics of a desirable population, and many to be deprecated by any patriot. This problem is too important to be treated with indifference. Congress should solve it, having due regard to any rights already accrued under existing treaties and to humanity; but it must be solved, in the judgment of the committee, unless our Pacific possessions are to be ultimately given over to a race alien in all its tendencies, which will make of it practically provinces of China, rather than States of the Union.

The committee recommend that measures be taken by the Executive looking toward a modification of the existing treaty with China, confining it to strictly commercial purposes, and that Congress legislate to restrain the great influx of Asiatics to this country. It is not believed that either of these measures would be looked upon with disfavor by the Chinese Government. Whether this is so or not, a duty is owing to the Pacific States and Territories, which are suffering under a terrible scourge, but are patiently waiting for relief from Congress."

THE SAN FRANCISCO COMMUNE.

THE AUTHORITIES AROUSED BY THE THREATS OF THE LABOR AGITATORS—THE CITY UNDER ARMS—ARRESTS OF CONSPIRATORS.

SAN FRANCISCO, Jan. 17.—For some time past the language used at the meetings of the so-called Workingmen by agitators Kearney, Knight, Wollock and others, has been growing more and more incendiary in its character. At meetings held here Tuesday night strong intimations were given that the Chinese passengers by the steamer Tokio, due here to-day, would be attacked. It has been ascertained that, under advice of their leaders, the mob have been forming military companies and have made some purchases of weapons. The power of public opinion and vigorous utterances of the press have finally stirred the authorities to action.

Yesterday morning the heads of the Executive, Judicial, and Legislative Departments of the City Government held a secret conference, and as the result of which a special meeting of the Board of Supervisors was held in the afternoon.

The Mayor called the attention of the Board to the threats of the agitators against life and property, and their defiance of the Government, and declared that the time for decisive action had come. Resolutions were adopted, authorizing the Mayor to appoint a committee of seven of the Board to go to Sacramento that evening and procure the immediate passage of a bill authorizing the Police Commissioners to appoint, temporarily, such number of special police as may be deemed necessary from time to time, for the preservation of order. The committee left on the evening boat yesterday afternoon. The Mayor had a conference with General McComb, who ordered the entire military force of the city to assemble at their armories and remain under arms until further notice. General McDowell has given assurance that the authorities shall have the assistance of the United States troops if required.

Kearney and Wollock were arrested, last evening, on charges of conspiracy and misdemeanor, and were held in bail for $11,000 and $5,000 respectively, in default of which both were locked up. They say that they will not attempt to procure bail, and also assert that hereafter their meetings will be secret, except the usual Sunday gathering in the City Hall lot. Warrants also are out for the arrest of Knight. The police have orders to promptly arrest any speaker sounding in incendiary language.

The city was very quiet last night. The Workingmen had no meetings. The militia were on guard during the night. A number of minor agitators were arrested and locked up.

TRANSMITTING SPEECH AND SONG.

EXHIBITION OF TELEPHONES AND OF THE SPEAKING PHONOGRAPH AT THE COOPER UNION.

The lecture-room of the Polytechnic Institute at Cooper Union was crowded last evening, during an exhibition of Thomas A. Edison's speaking and musical telephones and speaking phonograph. Many successful experiments were performed under the direction of E. H. Johnson, who filled in the gaps between the experiments with sketches of Mr. Edison's career as an inventor. Mr. Edison was also present and assisted in the use of the machines. The experiments with the telephones were marred somewhat by a failure to procure suitable electric batteries, but the audience were able to hear quite distinctly fragments of songs sung in another part of the building.

The greatest interest, however, was manifested in the speaking phonograph. The experiments with this machine were entirely satisfactory. The machine is so simple in its mechanism that its workings can be easily understood by an audience of average intellect, and it is worked independently of any wires or electric battery. A cylinder, covered with tin foil, revolves close to a disk which vibrates with each sound of the voice. A sharp point attached to the centre of the disk touches the tin foil and leaves an impression for each vibration of the disk. By means of a spiral screw on the axis of the cylinder, the latter is made to move in the direction of its length, in order to keep the point in contact with fresh portions of the foil. While the experimenter is speaking, with his mouth close to the machine, the cylinder is made to revolve at a uniform rate of speed. When the cylinder is again turned in the same manner, the impressions left in the foil by the first rotation give to the point the same vibration which it received from the voice, and the result is a reproduction of the tones of the voice by the vibrating disc. In the experiments last evening, the tones reproduced by the vibrating disk of the machine were so distinct that they could be heard and understood in distant portions of the crowded room. Words spoken in a high key and with forcible emphasis were reproduced with much greater distinctness than those spoken in a low tone, even when the latter were uttered very loudly. A difference in the sound of different voices could be easily discerned. Several fragments of songs were sung in a high key and repeated by the machine with wonderful fidelity. The inventor stated that the machine has yet to be perfected before its full power is developed, and that ultimately it can be used to receive and reproduce the songs of popular singers as they are rendered on the stage.

LOUISIANA IMMIGRATION CONVENTION.

NEW-ORLEANS, La., Jan. 16.—The Immigration Convention has formulated a bill to be presented to the Legislature, providing for the establishment of a Bureau of Immigration, domiciled in New-Orleans, for the purpose of protecting immigrants and looking to the landed and industrial interests of Louisiana, and making the necessary appropriations therefor. It also provides for the appointment of four immigration agents; one for the North and West, one for the South, one for Great Britain and one for the continent of Europe, to encourage immigration to this State. Daniel Dennett, chairman of the committee, submitted an address, which was unanimously adopted, pointing out the productive capacity of the State and what may be accomplished by industry and economy.

THE SOUTH CAROLINA LEGISLATURE

COLUMBIA, S. C., Jan. 17.—The House of Representatives, to-day, seated Johnston, Republican, from Sumter County, where the election boxes were stolen and destroyed to prevent a declaration of the result at the special election in December last. Ex-Governor Manning, also chosen in December, was sworn in as Senator from Clarendon County. He was Governor before the war, and is a brother-in-law of Governor Wade Hampton.

TRAVELLERS SEE STRANGE SIGHTS.—Lady Jones: "And so you went to Venice? Saw all the sights—St. Mark's and the lions?" Mrs. Crammer: "Oh, yes, the dear old lions! We were most fortunate the day we were there. Arrived just in time to see the noble creatures fed!"—[Funny Folks.

A man who thought he would present his wife with material for a new dress, was somewhat surprised to see the dealer slip the cloth in an envelope and say he would have the buttons sent right up in a dray.—[Worcester Press.

HUMORS OF THEOLOGY

LETTER FROM DR. J. H. HOPKINS.

A HOLE IN THE MILLSTONE AND WHO HAVE PUT THEIR NOSES TO IT—BISHOP COXE THE LEADER OF THE "RITUALISTIC CONSPIRACY."

To the Editor of The Tribune.

SIR: After your kindness in admitting my letter on the General Convention, and your editorial notices of the replies made to it in various quarters, perhaps you will not refuse me the opportunity of a rejoinder, which I trust, will leave nothing further to be added, at present, on my side of the discussion. What I proposed to do, was, to cut a hole through the middle of the millstone, so that the American reading public could see through it as well as any one. Certain of my readers, it seems, instead of putting their eyes where they could see, have poked their noses into the hole instead, being anxious only to smell a rat. And very amusing are the results they have arrived at! I have not seen all the attacks on my letter, for I am only a quiet country parson, and do not see many of our American papers, but I shall give a few words to such as I have seen.

The Rev. Dr. Powers, in your columns, thinks that there are other reasons why there is peace among us at present, besides those I gave. Granted. He "rejoices that the Episcopal Church is fairly waking up to matters of practical godliness, and is putting forth its strength to make the world better." All right; but we shall say more on this point further on. He cannot deny the facts as to the high position and honors shown to "Ritualists" and their friends, but says that whatever offices in our church they have had since, or hold now, "is owing, without doubt, to other reasons than their advanced churchmanship." If the learned Doctor had only had his eye at that hole in the millstone, instead of his nose, he would have seen that he has here himself affirmed that which it was the whole object of my letter to prove. Three years ago the dominant feeling seemed to be, no matter what a man's ability, devotion, or services to the Church, "if he be a 'Ritualist,' down with him!" Now although popular and almost universal reputation makes a man a "Ritualist," if he have ability, devotion, energy, and high character, he is as eligible to high office in the Church as if he were a Low Churchman, or Broad, or High and dry, or anything else. Q. E. D.

Dr. Powers's mode of testing the growth of Ritualism I shall not object to. He says it is, to "take a census of the members of the parishes where its practices are observed." According to that, my parish is not a ritualistic parish, and I am not a Ritualist. When it comes to the application of party names, suit yourselves, gentlemen; it is all one to me.

DISTURBING NOVELTIES.

A certain "K. W." in a Newark paper, has also put his nose to the hole, and by a combined effort of memory and imagination, gives us the following:

If we mistake not, there was a Bishop Hopkins in the Church not many years since, who wrote a book condemnatory of this very Ritualism which he considered as made up of "Novelties that Disturb our Peace," but according to the Rev. Mr. Hopkins they were not novelties, but the ancient usages which "our peace" which his venerable father thought they were calculated to disturb.

The "Novelties which Disturb Our Peace," issued by my father in 1844, appeared at a time when "Ritualism" had not yet become a nickname, and not one of the so-called "Ritualistic Usages" is so much as alluded to in that work, from beginning to end. But the "mixed chalice"—one of those usages—my father himself practised all his ministerial life from before 1830. Unleavened bread, for Eucharistic use, he had made in his own house at the same early period. And K. W.—if he wishes to know my father's opinions on Ritualistic practices—had better send for the book entitled "The Law of Ritualism," published in 1867, the last year of my father's life. In this work my father proves conclusively that "The Ritualists are right," and that "Ritualism is not Popery;" and I am working out his principles precisely, neither more nor less. As to the low-church surrender on the subject of the American Church Missionary Society, K. W. says that "its new position is simply that of an auxiliary to the Board of Missions, retaining its perfect independence with regard to fields of labor and the administration of its funds; its evangelical stand and voluntary principle of organization being fully and cordially admitted." Of course. That is just it. It was formerly an opposition society. Now it is an auxiliary, with precisely the same rights and privileges which were offered to it previously by the Board and refused. If that is not a surrender of the opposition, what is it? It is all the surrender ever asked, proposed, or expected. K. W. might have gone further, and analyzed the thirty members of the new Board of Managers of our Mission Affairs, elected by the general convention. He will find there a much larger proportion of low churchmen than their present numerical strength entitles them to. But what does that prove? It only proves the absence of partisan narrowness in the general convention that elected them, and that low churchmen are considered quite as eligible to such posts of influence as if they were Ritualists; which is just as it ought to be.

The editor of *The Southern Churchman* also puts his nose to the hole, and although he had before him and actually transcribed my words, claimed that "every good thing belonging to that undivided Catholic and Apostolic Church from the beginning is part of our birthright," he finds out—by the end of his nose—that when I say "every good thing" I mean every bad thing, and when I say "from the beginning" I mean to include all the abominations that never were heard of till after the sixth century! Whereat he explodes with so many sneezes of Protestant indignation and horror that it is a wonder his nose was not entirely blown away.

The Standard of the Cross I have not seen, but only a few weeks ago it said:

We are not so simplemindedness of each other as we once were. There was a time when, if a corporal's guard seceded from the service, that regiment was in a certain sense out of regimentals and the forces in the rear, that retailed his case with another case of congratulations. There is not so much of that now. If a man is a good man, and is doing his work well, he will command the respect and receive the encouragement of many who differ from him very considerably.

This is just right; and the whole object of my first letter was to show that it applies to Ritualists as well as to any other party in the Church. If *The Standard of the Cross* has changed its tone since, the more" the pity.

The Church Journal, however, is the most extraordinary of the whole array. The editor has not only put his nose into the hole, but has crowded it in so far as to bring his eyes that against the millstone, thus rendering him for the moment stoneblind; otherwise he never could have written the following:

We are not, it is clear, to have the peace so many wish for, because we are prepared to announce to the country, with Dr. Hopkins, that, except in two degrees, the Protestant Church serves with Rome, and except in one practice has no difference of consequence.

For perfect and matchless independence of theology, charity, or fun, this sentence of *The Church Journal's* beats anything I ever saw. It is actually sublime. And in the very next paragraph the editor gives, as the equivalent of my phrase touching "the undivided Catholic and Apostolic Church from the beginning," this strange utterance: "Whether it is worth seeing the Church reformed back four hundred years is the question." The Rabbis are his own. There is no escape. He actually thinks that the Apostolic Church continued undivided till 400 years ago! Was that the time when the Great Schism between the East and the West took place? Oh Nashuah! Nashuah! Where is thy blush!

But what is to my traitorous threat about the employment of new arms? That process has been going on all along. The Evangelicals were the first to begin it, and I thank them for it. They introduced hymns, and Sunday schools, and night services, and voluntary societies of various sorts, which were new arms, unknown, at the time of introduction, to prayer book or canon. The whole Sunday-school system is to this day outside of canonical regulation. The other side have introduced Gothic architecture, stained glass, the use of the cross, improved music, chanting, flowers, choral services, and various other things. And improvements will not be stopped just now. All parties in the Church, in turn, have done the same thing. What the general approval of the church accepts will remain. The rest will pass away, sooner or later, and do no harm compared with the evil of a new system of repressive legislation about ritualistic details, which the American Church will never sanction. Strike out all new or such subjects from her prayer book just after the Revolutionary War; and that part of the work then done will remain.

What about work? "Men have hoped, in a vague way," says *The Church Journal*, "that debate might end and an era of work begin," and it is only the wicked Ritualists who are stopping the way and preventing even the beginning of this "era of work!" Perhaps this is as ludicrous as anything in the whole wilderness of blunders drawn forth by my letter. Who but the Ritualists have set the example of "work" from the beginning of the movement? Who but they have kept up their work, notwithstanding all the persecution to which they have been subjected? When the low church Bishop of London was urged to make a general raid on the whole Ritualistic party in that great city, he said, "How can I, when they are the only clergy I have who are doing real work among the poorest classes in my diocese?" When the bishop of Massachusetts was urged to make an onslaught on the Church of the Advent in Boston, he declined, on the express ground that that parish was doing more work among the poor than all his other parishes in Boston put together. And this "work" has been kept up unceasingly, although the main effort of three consecutive general conventions was spent in trying to "put down Ritualism" by law. The cry now raised, that Ritualists shall stop their "debate," so that the rest of the Church may go to "work," is very much like calling upon the lambs to stop their bloodthirsty ravages, so as to give the wolves a chance to bleat.

BISHOP COXE, THE RITUALISTIC PANJANDRUM.

But there is still better behind. The idea that I "furnish the brains to the Ritualistic party," and that the party is "perfectly organized," having "secret confraternities and guilds—the heart of the movements under adroit leadership," is all bosh and moonshine. The assertion that it "ramifies with its secret or open organization all through the Church, and can make its power felt by 'confidential' letters in parishes or dioceses," is the wildest nonsense. Those called Ritualists were never organized as a "party." It would be impossible so to organize them. If I am the great Panjandrum of the whole concern, I ought to know; and I can only say that no agent or officer of any such confraternity or guild has ever attempted to get any advice from me, and I would not know how to get my suggestions before them if I wanted to, which I don't. That marvellous organization—if it exists anywhere—will be found in that part of the moon where (according to Ariosto) the lost wits of Orlando Furioso were discovered. But the Ritualists have a better Panjandrum than poor me. It is no less than Bishop Coxe! Don't laugh. It is a fact!

Here's the proof! In the Summer of 1875, in your own columns, I gave extracts from "A Plea for Concord," by Bishop Coxe. You will remember that it was Bishop Coxe who hounded on the hunt so fiercely three years ago. But a few months afterwards, a letter from the late Bishop of Brechin to Dr. Döllinger opened his eyes to his error. He then found out, and manfully acknowledged in print, that Dr. Pusey, the Bishop of Brechin, and others of that school, were not the Romanizers that he supposed them to be. He had denounced them furiously for years, and all who agreed with them (and nobody that I know of in this country goes beyond them) as traitors, disloyal, and what not; but in that "Plea for Concord," finding that his idea of them was false, he says of them: "At all events, we now concur. * * This common standpoint reached at last, I argue most hopefully for the future. All true sons of the Church and of Catholicity must come together." He goes on to quote the conclusion of the Bishop of Brechin's letter "with real satisfaction, and with thanks to God." Speaking of himself and these same men, and those who agree with them, he says they are all "honest and true men, of different views as to minor matters, who respect one another, and have confidence in one another in spite of such differences; and I assert that the way is now open for an entire harmony among these, and for the suppression of all feud and discord." That is strong enough for me. It is all I contend for.

BISHOP COXE'S RADICAL LEADERSHIP.

And who is if that asks for "improved arms?" Bishop Coxe again! In that same letter, in 1875, he laid out the work for our second century of growth. He did not confine himself to a few accessories of public worship, in the use of the liturgy as we now have it; but we are to have—according to him—"a rich liturgic development" (only think of that horrid word "development!" Why, Dr. Newman wrote about Development!) "embodying all the liturgic treasures of antiquity (?) and providing for a great variety of services and solemnities over and above those of the prayer book!" What gigantic, boundless visions of changes are opened by these terrible words—infinitely beyond the modest and guarded things that have been suggested by poor little me. How it is that my few words have called forth such howls, and the far more formidable scheme of Bishop Coxe has attracted no hostile remark at all, is not for me to explain.

But who started the two great questions on which Dr. De Koven and the other Ritualists were defeated at this last general convention—the "Constitutional Commission," and the "Name Question"? Why, Bishop Coxe, again! He started the notion of a commission to revise our constitution as a whole. It would thus be much easier to carry out the vast changes he contemplated. He suggested it more than four years ago. It was processed and nearly carried in the general convention of 1874. This year, Dr. De Koven made the greatest speech of the session in favor of this idea of Bishop Coxe, and if his failure to carry it is a defeat for the Ritualists, of course it proves Bishop Coxe to be the leader of the Ritualists!

And who started the "Name Question"? Bishop Coxe again! More than four years ago he urged from his convention to drop the words "Protestant Episcopal" from all their diocesan legislation; and the first time I ever set pen to paper on the subject was in a letter to him that year, discouraging him from taking so bold a step! Who was the leader of the Ritualists in that business? And if Dr. De Koven and two others were the only ones, this year, to vote for Bishop Coxe's movement in the lower house, it is not my fault. The boys never asked my advice as to whether or not they should follow Bishop Coxe's leadership.

Having thus, by unquestionable documentary evidence, proved that Bishop Coxe is the leader of the great Ritualistic "conspiracy," I rather suspect that your readers are on the broad grin sufficiently to be more reasonable hereafter. Old Bogey's dead. There is no "Rawhead and Bloodybones" in the cupboard. "Let us have peace!" Wishing all my Protestant opponents a happy new year, I am, serenely, J. H. HOPKINS.

Williamsport, Penn., Dec. 22, 1877.

P.S.—I have just seen "Benedict's Benedicite," and thank him for his kindly correction. My error (if error it were) was unintentional. I had only *The Weekly Churchman* before me when I wrote. *The Churchman* call the official document all the Bishop's address, and it is daily referred to in the House as "official." The pastoral printed in the daily was evidently from the original manuscript. It it had not title, and the weekly afterwards added a title, and the copyright edition (of which I have never seen a copy yet) had a different title, the facts would seem to be that the pastoral, as approved by the bishops, and as read to the general convention, had no title; that *The Churchman* added a title of its own in the weekly; and that the Presiding Bishop, after the House of Bishops adjourned, added his longer title without their authority. I have written to *The Churchman* for an explanation, and that paper takes no notice of my letter. It is now the Presiding Bishop's turn to rise and explain, if he thinks it worth while. I don't. I had my little joke, and gave my authority, and my quotation was correct. I should be ashamed to quote incorrectly, even in jest.

P. S.—I have just received a pamphlet copy of my first letter to you, gotten out by our Chinaman friends, on the title page after the words "Letter of the Rev. John Henry Hopkins, D. D.," they add—as if it was part of my title—these other words of their own: "*Demonstrating the necessity for the existence of the Reformed episcopal Church*," a church of which my letter says nothing. This is a sample of their fairness. And their courage is on a par. If Ritualism is really hostile to the purity of the church, the true course of honest opponents is to remain in the church and combat the error. To make it only the excuse for forming a schism is of the same kind of courage which says, in time of war: "Hurrah, boys! Here comes the enemy! *Let us all run away!*"

Williamsport, Jan. 16, 1878. J. H. H.

STATE AGRICULTURAL SOCIETIES.

THE NEW-YORK SOCIETY.

REPORTS OF THE SECRETARY AND TREASURER—ELECTION OF OFFICERS.

ALBANY, Jan. 16.—The New-York State Agricultural Society met in the Assembly Chamber, President Barry, of Rochester, in the chair.

The report of Corresponding Secretary Harrison was read. It states that, with few exceptions, the crops of the State of New-York, for the past year, have been abundant. In the dairy districts the product has been somewhat reduced, owing to droughts. Prices, however, have been very low; expenses have also been reduced. The hop crop proved a failure, owing to a devastating insect. The exhibition of the society at Rochester proved a success, though the entries were not as large as they should have been. The Texas cattle fever had appeared in at least one county in the State, and the recommendation for legislative action on the subject, made last year, is renewed. The report was adopted. The treasurer's report shows the receipts for the year to be $19,365 14; disbursements, $18,967 74. The following ticket for officers was reported by the nominating committee and elected:

President—George W. Hoffman, of Chemung.

Vice-Presidents—John D. Wing, of New-York; Isaac H. Cocks, of Queens; I. Townsend Burden, of Rensselaer; N. Martin Curtis, of St. Lawrence; James Geddes, of Onondaga; Joseph Julian, of Chenango; Robert J. Swan, of Seneca; Richard Church, of Allegany.

Corresponding Secretary—Thomas L. Harrison, of St. Lawrence.

Recording Secretary—William H. Bogart, of Cayuga.

Treasurer—Adam Thayer, of Rensselaer.

Executive Committee—George F. Mills, of Montgomery; William M. Holmes, of Washington; W. B. Dinsmore, of Dutchess; Charles F. Wadsworth, of Livingston; James W. Husted, of Westchester; John P. Adriance, of Dutchess, and Charles D. Dewey.

THE NEW-JERSEY SOCIETY.

TRENTON, N. J., Jan. 16.—The State Agricultural Society held its annual meeting to-day, General N. S. Halsted in the chair. The receipts for the last year were $19,109 30, and the expenditures within $2 38 of that amount. C. G. Crane and Colonel Swords were appointed delegates to the Florida State Fair. The Executive Committee made a report of the operations of the society for the last year, giving the number of exhibitors and the display at the State Fair. The Hon. Amos Clark was re-elected president, and the old board of managers was re-elected.

TEXAS LAND SWINDLERS.

LIST OF THE MEN WHO HAVE BEEN ENGAGED IN SELLING FRAUDULENT TITLES.

I.

ST. LOUIS, Mo., Jan. 16.—It will be recollected that when Ham and Stevens and others were arrested at Kansas City, some three months ago, for swindling in Texas lands, great anxiety was expressed to learn the names of all those engaged in the frauds, and who issued the bogus deeds. These names, or at least the greater part of them, are now supplied by Special Agent Amos P. Foster, of the United States Postal Service, who arrested Ham and Stevens, and who has ever since been engaged in working up the case. The publication of the names is important, for the reason that large quantities of land were sold or transferred by the members of the gang in most of the Western and Southern States, and it is pretty nearly certain that all the titles which have emanated for the past eight or ten years from any of these men are fraudulent and of no value whatever; they are as follows:

Job D. Barry, John Burt, George D. Brown, John R. Davis, Thomas Dalton, R. A. Edwards, J. F. Goodman, J. R. Hammil, John Hall, J. R. Hughes, H. G. Hazelton, Aaron Hughes, John Jones, D. R. Jackson, H. C. Brown, Herman Brandt, Jonas Cinck, Job M. Davis, Geo. Dawson, W. H. Gibbs, J. R. Hamilton, John R. Hall, Bartlett Heckman, John L. Hudson, James A. Hughes, A. M. Jones, W. G. Kelley, John M. Mercer, John M. Martin, Orlando Kiger, Alex. Kelly, John T. Martin, D. A. Newberry, Zera Oakes, Aden Oakley, Luke O'Bannon, John Ryan, Uriah B. Smith, W. L. Stevens, Geo. W. Smith, Robt. W. Teasdale, B. F. Williams, Jacob J. Bates, Geo. Ormsby, J. T. Ogden, S. A. Oliver & Co., Sylvester Oppie, E. Rockwell & Co., D. R. Stein, A. J. Smith, George A. Stevens, George H. Thompson, E. E. Atwell and E. P. Bates.

NAVY INTELLIGENCE.

WASHINGTON, Jan. 17.—The Navy Department is informed of the death of Passed Assistant-Surgeon John L. Cassin, United States Navy, at Brookline, Mass., on the 14th inst.

Ensign Winslow Alderdue is detached from the Minnesota, and ordered to the receiving-ship St. Louis.

"Look heah, mar's John, ain't you gwine to gib one no keepsake dis New Year's?" asked an elderly darkey, who had evidently been out calling, of a young white gentleman on Commerce-st. "What sort of a keepsake do you want, uncle?" asked the youth. "I wants sumtin what is gwine to last—sumtin to take wid me when I dies, so I'll always think of yer when I sees it—sumtin what won't wear out." "How would a bottle of whiskey do?" "Foah God, dats de berry keepsake I'se been dreamin' of!"—[San Antonio Express.

The following is rather equivocal: "Maria Brown, wife of Timothy Brown, aged eighty years. She lived with her husband fifty-nine years, and died in the confident hope of a better life."

XLVth CONGRESS---IId SESSION.

REGULAR REPORT OF PROCEEDINGS.

THE LATE SENATOR MORTON'S REPORT ON THE CHINESE QUESTION—REGENCY OF THE SMITHSONIAN INSTITUTE—EULOGIES ON THE LATE SENATOR MORTON—ELIGIBILITY AS WITNESSES OF PERSONS CHARGED WITH CRIMES—MR. BLAIR ON THE SILVER QUESTION.

SENATE....WASHINGTON, Jan. 17, 1878.

A communication from the Secretary of the Treasury transmitting the draft of a bill for the punishment of persons making or having in their possession dies, moulds, etc., for making counterfeit money, was laid before the Senate by the Vice-President. Accompanying the letter was a report from the Solicitor of the Treasury on the subject. Referred to the Committee on Finance.

Also a communication from the same officer inclosing the annual report of Captain C. P. Patterson, Superintendent of the Coast Survey. Laid on the table and ordered that it be printed.

Also a communication from the Secretary of the Interior transmitting an inventory of public property under control of the Interior Department. Laid on the table.

Also a communication from the Public Printer inclosing the twentieth annual report of the condition of the Government Printing Office. Referred to the Committee on Printing.

Mr. EUSTIS (Dem., La.) presented resolutions of the New-Orleans Chamber of Commerce in favor of the establishment of a line of mail steamships between that port and Rio de Janeiro. Referred to the Committee on Commerce.

Mr. WADLEIGH (Rep., N. H.) said, On the 27th day of February, 1877, the Senator from California (Mr. Sargent) submitted the report of the joint committee of the two Houses of Congress upon the subject of Chinese immigration. It was ordered that the report be printed with testimony. On that day, the late Senator from Indiana (Mr. Morton), a member of the committee said, although he concurred in most of the expressions of the report, he desired to present his views on the subject in writing, and asked leave to file them as soon as he could reduce them to writing, to which no objection was made. The family of the deceased Senator had found among his papers a partial statement of his views. He (Mr. Wadleigh) therefore presented the same to the Senate. It was ordered that the pa