RITUALISM CONDEMNED.

A LARGE MAJORITY AGAINST IT. CLOSE OF THE DEBATE IN THE PROTESTANT EPISCO-PAL GENERAL CONVENTION-THE FINAL YOTE ON

THE ADOPTION OF THE CANON. Nearly the whole of yesterday's session of the General Convention was occupied in the discussion of the question of Ritualism, in which debate Geo. C. Shattuck. M. D., of Boston ; John W. Andrews of Columbus, Ohio; the Rev. Dr. Bolton of West Chester, Penn.; the Rev. Dr. Beers of Albany; the Rev. Dr. Garrett of Nebraska; the Rev. Dr. Lewin of Maryland; the Rev. Dr. Clark of New-Jersey; Jacob Thompson of Memphis, Tenn.; Isaac Hazlehurst, LL.D., of Philadelphia ; the Rev. Dr. Norton of Virginia ; J. Pringle Smith of South Carolina ; E. W. Blanchard of Baltimore; the Rev. Dr. Charles H. Hall of Brooklyn, and Hill Burgwin of Pittsburgh, participated. The vote was taken at 4 p.m., by Dioceses and Orders, and resulted as follows: Clerical vote-Yeas 38, Nays 2, divided 1, total 41; Lay vote-Yeas 34, Nays 3, divided 1, total 38. Three of the discesses were not represented by the laity. The remainder of the business was comparatively unimportant.

THE PROCEEDINGS.

When the Chairman's gavel fell yesterday morning at the opening of the session, it was very probable that a count would have shown that there was not a quorum. The religious services do not appear to be as attractive to many of the delegates as formerly. though this week they have had an excuse in the early hour. The Committee on Elections also furnish a daily excuse in their reports of departing deputies. They are all anxious to get through with business, for the usual three weeks' session is nearly over; they are making every effort to finish by Saturday, with a very slight chance in their favor. The proceedings opened with a long discussion about the various papers read during the secret session. Some sared to be in the hands of the Secretary, others the pockets of the delegates. Those who read them ted them back; Prof. Seymour wanted a copy of all of them; several of the members wanted copies, and so lid the reporters. It was finally acreed to hand them to the Secretary, who should edit them and have printed opies made, and then return the originals to the own-

ers. For the present no copies will be given.

The Rev. E. M. Van Deusen of Central New-York read long report on the state of the Church, referring mainly to more improved methods of collecting statistics. This was ordered to be printed. The Committee n Canons asked to be discharged from the consideration of a resolution requesting the opinion of the House of bops in regard to the use of postures in the comnumion service, as the subject would more properly some under the notice of the proposed Commission on Revision. The Committee on New Dioceses reported in avor of the proposed new diocese in Wisconsin, and the eport was adopted without debate. An attempt was e to have action taken upon the resolution in regard the Centennial, presented on Monday, but the House decided that it had no time at present o discuss so unimportant a matter as that. The same fate befell the election of Vice-President, which had been set down as a special order for 11 o'clock. Clark of New-Jersey, moved to postpone it until the made, however, before the last motion was carried These include the Hon. Lucius B. Otis of Illinois, the Rev. Dr. E. E. Beardsley of Connecticut, Judge G. F. Comstock of Central New-York, Judge H. W. Sheffey of Virginia, Thomas C. Montgomery of Western New-York, and the Rev. E. M. Van Deusen of Central New-York. Judge J. W. Stevenson of Kentucky, Gov. H. P. Baldwin of Michigan, and George W. Race of Louisiana, were pominated, but declined.

THE DEBATE ON RITUALISM.

HUMAN ERRORS WILL COME TO NAUGHT. The debate on Ritualism was reopened by Dr. George C. Shattuck, of Massachusetts, who consinded his address of the day before. The first portion of his remarks tended to show that such sects as had and Roman Catholics, had returned and now occupy some of the largest and most imposing buildings in th He also spoke of the disfavor and persecution which met a clergyman who only offended in hanging holly cross in his church. The conclusion, he said, to be drawn from these attempts to drive away so-called error, was that it was the intention of the Head of the Church to allow the wheat and the tares to grow to-gether. In the words of Gamaliel, "Refrain from these men, and let them alone, for if this work be of men, it will surely come to naught."

AN EVIL THAT MUST CEASE.

John W. Andrews of Ohio was the next speaker. The main points of the arguments advanced by him were these: The discussion, he said, under the report, was limited entirely to the symbolizing of erroneous or doubtful doctrines in the administration of the Lord's Supper. This, it was admitted, ought to be stopped, and the canon was acceptable in this view. The best thing about it, is that it gets rid of ecclesiastical trial. Every lawyer knows that in such trials theremedy is generally worse than the disease. The meaning of the word "doubtful," was referred to. To the speaker, that word meant the same as "strauge." This symbolizing of doubtful doctrine is what we aim at. If a man wishes to preach doubtful doctrine, let him do it openly, and not insinuate it by symbols. The chief point of discussion is as to these specifications. The gentleman from Wisconsin said there was no harm in incense. But incense is external, material; we deal in the euchariss with an internal matter. In the Romish and Jewish ecremonies, the incense symbolized the presence of God. Now, as regards the crucifix, Christ said, He must go away, that the spirit might come. Therefore He withdrew his glorious presence that we might appreciate the spirit. But we use in the euchariat a caricature of our Lord to draw away the hearts of His children. If the use of incense were followed, if boys were to come into church during the Holy Communion swinging censers, it would break up the whole church west of New York. It is very strange to me that our Church is not known to be a Reformed Church. The name of Protestant is very precious to us. The names of the martyrs are villified in this Church. This Convention meets under the shadow of the principles for which these men died. I am amazed at the course gentlemen take in considering the condition of religion in this country. Are not the majority of the population of cities, the majority in the wealthy and learned classes, out of the reach of your influence? They seem to be taking selectific rather than religious truth as their guide. These gentlemen will say, looking at these poople, 'you only need to give them a few more types and symbols." The effect upon the Jewish people of their types and symbols was to make them seribes and Pharises and hypocritee. It has been supposed that this Church had no convictions upon the subject. Have not we made up our minds that the evil lawyer knows that in such trials theremedy is generall

THE CANON NOT BROAD ENOUGH. The Rev. John Bolton of Pennsylvania followed Mr. Andrews, presenting, before he addressed the House, the following amendment to the Canon on Ritualism : Resolved. (the House of Bishops concurring), That the following additional scotton be added to Canon 20, Title I., of the Use of the Book

ditional section be added to Cance 20. Title 1, of the Use of the Book of Common Prayer:

SECTION 11. (1.) If any bishop have reason to believe that ceremonies or practices doning the celebration of the Holy Communion, or at any other time during the celebration of Divine service, not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or strange doctaines, have been introduced into a parash within his jurisdiction, to wit:

a. The use of incones.

b. The placing or carrying, or retaining a crucifix in any part of the place of wraship.

d. The use of incense.

c. The placing or corrying, or retaining a crucifix in any part of the place of worship.

c. The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which storation is exposed them to the view of the people as objects towards which storation is posterations, genufications, and all such like acts not authorized or allowed by the Rubrics of the Book of Common Prayer.

c. The use of private confession otherwise than as allowed by the Rubrics of the Book of Common Prayer.

f. Prayers addressed to the Virgin Mary.

g. Prayers addressed to the Virgin Mary.

g. Prayers of vestments other than the cassock, surolice and stole, bands and the black gown with the Oxford cap.

It shall be the duty of such bishop to summon the Standing Committee as his council of advice, and with them to investigate the matter.

Clauses 2 and 3 are exactly the same as reported by

the Committee, and have already been published. His address was substantially as follows :

the Committee, and have already been published. His address was substantially as follows:

It will be seen that this amendment makes changes in very much the manner of those suggested by the delegate from Wisconsin. In addition, I make specifications of private confession otherwise than as allowed in the Book of Common Prayer, Prayer addressed to the Virgin Mary, and for the dead. We are going to allow the scutteman to have as fine a church as he wante, within the limits of the Protestant Church. But we are going to look after him; he is too good a man to lose. We are not going to take away his opportunity of working among the poor, and of giving them a handsome ritual, if he obsesses. We ought to deal with this in a common sense way. We all feel its importance. I propose to clear away one or two obstructions. Now, we are all Ritualists. Who does not love good music and everything that lifts the heart to Good! It is not Ritualism, it is Romanism that we condemn. This name of an advanced party is wrong, too. Those who are receding can scarcely be said to be in advance. There is an impassable barrier between Protestantism and Romanism, acknowledged so by each. We find the "advanced" churchmen trying to pull this wall down. They are sometimes on one side and sometimes on the other. At the Reformation, objection was made to the uses as well as the abuses, in the Church of Rome; and that is where the Committee has failed; they have not gone to the roots of things. You will find that priest-craft is at the root of all this evil. But the Episcopal Church has no priest in the sense of a sacrificing priest. The canon is such that the world will be disastified with it. It does seem to me that it only goes half way. It is time for the General Convention to speak, and speak plainir. Still, I don't believe that the Episcopal Church

is going to be Romanized, but she will be greatly scan-dalized, and retarded in her growth.

THE SCOPE OF LEGISLATION.
The Rev. Dr. H. W. Beers of Albany spoke next. The question, he said, appears to be. Is it policy to have any legislation on ritual 1 If so, is the proposed canon or are any of the substitutes the proper legislation 1. The canon is certainly a monument of good will, of the brotherly kindness in the Cemmittee—the same spirit which I think pervades this House. But in my opinion it will not be wise to legislate upon the subject at all. If anythine is done, it should be a carefully drawn joint resolution, setting forth the truth. There is, at least, a shadow of doubt whether this House can legislate upon the aniject of ritual except by rubric. If remedy is needed, does not the remedy already exist in the rubrics of the Prayer-Book i Does the canon do more than to show to the Bishops that they already have the power to apply the remedy i The canon will not zemedy the difficulty at all. There can be no greater evil under the sun than unnocessary legislation. Then the canon does not give as much as the Anti-Ritualista want and gives more than the Ritualista desire. That is a good sign. Whether this Church can afford to give so much time to so small a question, as whether we shall use incense or place a crueful upon the altar, is another question. To all these men of science, to all these men with infidel persuasions, who which I think pervades this House. But in my opinion things exists to califord his legislation. Assume things exists to califord his legislation. As the control of the control of

A DIVIDED CHURCH FOR CONVERTS. The Rev. Dr. A. C. Garrett of Nebraska next took up the argument against Ritualism. I submit, he said, that there is a necessity for legislation upon this question The joint resolution of the last session failed to bring the screement which was promised. It is necessary on account of the anxiety which prevails throughout the length and breadth of the land. It is right that we should meet the demands of that anxiety and satisfy it. In so doing we are not meeting trivial things. It is right, too, because these Ritualists are hinderers of the work of the Church. You have been addedness of the poor. But a variety of that work. In your large city, where supers are plenty, the Ritualistic churches may overtake some of them. But in our new country the evil states us in the face. We are sent there to preach the gospel of peace, and a system of worship which can command their respect. When these Ritualists do come in with their shows of pictures and geunfexions, they distract these people, and teach a divided church. Then, again, this Church is a teaching Church. How can she teach if she have no definite system to communicate! She must lay down some law which intelligent people can understand. I hold therefore that legislation is necessary. But I oppose the canon proposed because it enters into specifications. No list of specifications can be so complete as to reach within a hundred miles of the necessities of the case. Then, again, these specifications are wrong, because none of the practices spoken of are now allowed in the Church. You need not a cast-iron system, but a living voice to interpret those things which are doubtful. The amendment submitted by the delegate from Wisconsin I think is right. It omits the specifications, recognizes voice to interpret those things which are doubtful. The amendment submitted by the delegate from Wisconsin I think is right. It emits the specifications, recognizes the Bishop as authority, and gives him power to exercise that authority. It is necessary for you to put your selves on record, and to confess to the world that you are Protestant, and, far better, Episcopsi. Make it the duty of the Bishop to settle these questions, and then you will have quieted these disturbances. THE CANON INCOMPLETE.

The Rev. Dr. Meyer Lewin of Maryland said he was thankful that there were men in that Convention who by their voices could stir up the hearts of the members. He agreed in part with both Dr. De Koven and Dr. Gar rett, and yet he regretted that he was bound to differ with rett, and yet he regretted that he was bound to their with them on some points. He was opposed to the canon as reported by the Committee. Some had spoken against it on the ground that it was special legislation; but special legislation had aircady been had, and what was wanted was adjudication. The highest court of the Church in its pastoral had aircady decided that eleva-tions, adorations, prostrations, genuficxions, &c., were unlawful, and now it depended on the General Conven-tion by legislation to say that these words had a meanunlawful, and now it depended on the determ during the bishops with these words had a measing. The Convention had not met merely to do something to satisfy an outside panic—it had something more than that to do or the resolutions of the various Diocesan Conventions meant nothing. The canon certainly specified what were offensive, but this had been said before by the House of Bishops, aithough the bishops did not then think the time had come to enforce the law. They had hoped that the paternal advice of the bishops would have been sufficient; but as it was not sufficient the Church wanted positive legislation. He would at the proper time offer an amendment that should define positively what was probibited, which the Committee's canon did not positively do; but would at the same time make provision for the singing of an anthem during the Offertory. The bishops should have the rightful authority to suppress forbidden acts unembarrassed by standing committees. Should the two bodies disagree, what authority would the Bishop have under the canon is the same time that the suppress forbidden acts unembarrassed by standing committees. time make provision for the singing of an anthem during the Offertory. The bishops should have the rightful authority to suppress forbidden acts unembarrassed by standing committees. Should the two bodies disagree, what authority would the Bishop have under the canon i And if they did agree, what guarantee would there be that the agreement would hold for two years! When the Standing Committee came to be elected the next year after such agreement, some would be for removing the members because they had gone too far, while others would be for retaining them on account of their action. Trouble would then arise. By giving the power solely to the Bishop, the Convention merely declared that he should exercise a power which he aiready had. This plan would provide for both sides—those who exceeded the limits, and those who did not come up to the limits. Legislation in the Convention was not for one section, but for all the clergy—those who were in excess of ritual and those who had not enough. If the Bishop and Standing Committee agreed, then the Bishop could act and the clergyman must obey or be punished as he deserved to be. But then, this was in opposition to the Constitution, of which Article defined that presbyters might be tried by the diocess. The canon proposed provided for trial, and was therefore unconstitutional. The existing canons already provided that in the event provided for trial, and was therefore unconstitutional. The existing canons already provided that in the event of a public rumor, injurious to the Church, it was the duty of the Bishop, or if there were no Bishop, then the clerical ministers of the Standing Committee, to investigate the matter. But the proposed canon did not do this, and therefore he objected to it.

MISCHIEF CAUSED BY RITUALISM.

The Rev. Dr. Samuel A. Clark of New-Jersey read paper which he said had been placed in the pews of a church for the edification of the congregation, explaining the meaning of the bowing, prostrations, genu ing the meaning of the bowing, prostrations, sendflexions, lights, flowers, &c., and showing that the elevations and adorations were acknowledgments of Christ's
presence on the altar. He asserted that such teaching
was false doctrine. He had attended service in a
church where there were actions that he could not understand, and where he could not hear the words of the
minister because of the "intoning," and his back being
toward the congregation. He had seen all sorts of
posturing, and had even seen a man take himself to pieces before the congregation. These
practices were doing a great mischief, and
hindering the growth of the Church. In
a short time there would be few men left to protect
the rights of the Church. During the next three years
there would be few ministers added to the Church should
these practices be continued; for, ho one except those
who were fond of millinery and toys, tying ropes around
their waists, decorating their persons with crosses, &c.,
would join the Church. Then what was the remedy for
this! He thought Dr. De Koven's amendment was the
best, as he did not approve of presbyters turning spies,
or clergymen being at the mercy of a few laymen. It
was evident that Dr. De Koven wanted to stop Ritualism
[laughter], and he knew, best what the situation required.

THE PRAYER-BOOK GOOD ENOUGH. flexions, lights, flowers, &c., and showing that the eleva-

Jacob Thompson of Memphis, Tenn., said he had for many years received from the pulpit the teachings of the Church without comment; but since he had been elected a lay deputy, he had read papers on this subject the Church without comment; but since he had been elected a lay deputy, he had read papers on this subject of Ritualism. He, personally, was neither High Church nor Low Church, and he certainly was no Ritualist. He was a churchman who desired to see the Prayer-Book carried out in all its purity. It was evident from the report of the Committee on Canons that the Committee had made an effort to do something, and yet keep within bounds. It was also plain that there was a sentiment against anything extreme in religion; there was a sirong sentiment in that House against Ritualism. When the report was first presented, he could see nothing in it to object to; but after the explanations which had been made, he could see a great deal. When he first saw the candles on the altar he thought it was because they wanted more light. As for incense, he did not know what it was. But it is said that these things had a hidden meaning, and if they preach false doctrine, they should not be in the Church. The canon was, he thought, in the negative, and the General Convention should not legislate in the negative. It should be positive, like the Mosaic law. The Church had laws, and by the law they should live. He thought the canon was intended as a compromise. He had never known a compromise proposition that satisfied any one. He wanted the talk stopped in the Church, and gave notice of a proposition for the appointment of a committee composed of three clerical and three lay deputies, to act in conjunction with three Bishops, who, with as little delay as possible, should sixtrom time to time and consider the whole question, so as to report at the next General Convention what changes and what law would be necessary. The Prayer-Book had stood for over 200 years and had had the test of time. He wanted the Church of Christ kept pure, and as the guardians of the Christian vestal fire he wanted the matter well considered and not hurried. He was content with the Prayer-Book as it stood. The Eucharits seemed to be the difficulty, not in the th

Isaac Hazelburst, LL. D., of Philadelphia said this was the first opportunity the laity had had to say any-thing on this subject. He did not wish to be considered as speaking only for Philadelphia, but for the whole American Church, which was as broad as the American Union. Men had said there was no Ritualism. The very air was filled with it. The beautiful church they were then in had been made more beautiful because of it, as the gaileries would testify. He had been asked by what law the difficulty should be not and the remedy found. By the old-fashioned Prayer-Book of, 1789 was his only answer. The presbyter at his ordination promised to conform to it. If the paraphernalia of a juggler was introduced into a church a remedy would be soon found to stop such practices. If a lawyer failed to do his duty as sworn to he would be stricken from the rolls, and so should every presbyter. If the clergymen did not perform their duty, the laity could. No Ritualism, indeed! It was written on the belis of the horses, and a remedy must be had. He did not believe any clergias speaking only for Philadelphia, but for the whole

man would willingly violate a canon if it were passed. As for adoration, he had been taught that there was only one sacrifice and that completed. Teaching by symbols—was corrying the congregation over a leasabled pavement to the Vatican. It was a matter that all were interested in; and he could answer for the laity that they would stand firm for the Church if every clergyman left it. If the struggle had to come between the ciergy and laity, the laity would take the Ark and preserve it. The Church had the Prayer-Book and would lay it on the Alfar, looking to the Most High God, who, alone, was to be adored.

VIEWS OF SOUTHERNERS The Rev. Dr. Norton of Virginia said he did not po pose to discuss Ritualism, but the canon before them. He was free to say the canon did not come up to the He was free to say the canon did not come up of the needs of the Church; but he had such a respect for the Committee, composed as it was, that he would bow to their judgment. There must be something in it or Dr. De Koven would not have displayed so much eloquence and energy in combating it. The word "doubtful" had been objected to; but he considered any doctrines the control of the considered any doctrines of the control o ness in the Romish errors, but if they were under a form or in words that might be misunderstood they were doubtful. They might only arise from the vanity of younger clergymen; but such young men should be cautoned not to use expressions that had a doubtful meaning. He thought the word a good one. Some objected to the specifications; but if the specifications were lost the virtue of the canon was also lost. The Church might not agree on all the polisions of difference, but it was gaining something to secure these four points. It had been said that the law of the

E. W. Blanchard of Baltimore, Md., said the Cottion had decided that a clergy man who practiced eutistic adoration, auricular confession, and private abtion was not fit for the Episcopate. When that dec was made, there was not a voice raised to say Church believed in or allowed them. The General tion was not fit for the Episcopate. When that decision was made, there was not a voice raised to say the Church believed in or allowed them. The General Convention was composed of representative men, and must give expression on this question. In Maryland there was a deep disappointment felt when the General Convention of 1871 adjourned without defining this matter of Ritmiliam. Standing then as he did with the knowledge of the popular view, he asked whether the legislation should be definite or vague. The proposed canon enjoined nothing, prohibited nothing. It was ndied to that referring to the "Use of the Book of Common Prayer" instead of being appended to that "Of Offenses Committed by Ministers." It left the Bishop and Standing Committee to decide whether or not offenses were committed, and this was too vague. The amendment he had offered on Monday prohibited certain things and put into the hands of the ecclesiastical authority the power to punish for violating the prohibition.

The Rev. Dr. Chas. H. Hall of Brooklyn said the Gen eral Convention had started at Baltimore to do what it was now trying to have done, and was shipwrecked. If the Convention passed the canon it meant something or nothing. The outside world knew what it meant-the death or victory of Ritualism. The Ritualists had said, if the General Convention condemned Ritualism, they would go where it was practiced. This was rebellion, and those who put forth such arguments were to the Church what Benedict Arnold was to the State. The canon of 1640 declared that bowing in a church, except in adoration of Almighty God, was forbidden, and that denied to the Church all the radical principles now adopted by Ritualists. As to the two presbyters being witnesses, the canon was so worded in order that two responsible persons should make the charges before they could be entertained. This was common sense. The most certain way to defeat legislation on the subject was to offer amendments. The Church demanded action, not words. God had placed the Convention there to control such matters. The Convention must not leave such matters in doubt, so as to deceive other men like Dr. Seymour. It would be a injustice to him to hesitate now and refuse to unfurithe flag.

Mr. Burgwin of Pittsburgh, on behalf of the Commitdeath or victory of Ritualism. The Ritualists had said, if the General Convention condemned Ritualism, they

Missico to him to hesitate how and retailed to the flag.

Mr. Burgwin of Pittsburgh, on behalf of the Committee on Canons, closed the debate, and explained the proposed canon, with its intended scope and effect, if approved. He then explained that the specifications were intended merely to guide, and if the practices or ceremonies there set forth symbolized doubtful or erroneous doctrine, the bishop was to investigate, and if on investigation he should find them to be so, it was his duty to admonish. The offense of the presbyter would really be in his refusal to obey the admonition. For such refusal he could be tried. The canon did not forbid the acts or ceremonials; that question was sacred to the rubries, and the Committee had no right to interfere. But the Bishop had, by the canon, the right to forbid any minister from practicing anything that was erthereto without deciding the question. The provisions of the proposed canon would run side by side with Canon 2, Title II. and had set aside certain things as doubtful to the peace of the Church. The trial would have to come after. The Bishop and Standing Committee did not try the offender, but only saw that he was tried by the piecese. The Committee on Canons, believing their canon to be the best, and that amendments would endanger the entire measure; and also believing the whole Convention could unite on one propositiou, had instructed him to move that all amendments believe that the table and a vote be taken on the original

THE VOTE ON RITUALISM.

Mr. Burgwin made a motion to that effect, and it was sarried by a large vote. The vote was then Resolved, (the House of Bishops concurring). That the following additional section be added to Canon 20, Title I., "Of the use of the Book

Resolved. (the House of Bishops concurring). That the following additional section be added to Canon 20, Title I., "Of the use of the Moor of Common Prayer."

Sac. 2. [1] If any bishop have reason to believe, or if compaint be made to him in writing by two or more of his Presbuters, that ceremonies or practices during the celebration of the Holy Communion, not ordinate or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, have been introduced into a parish within his jurisdiction (and as examples the following are declared to be considered as such):

a. The new of incense.

b. The piscing, or carrying, or retaining a crucifix in any part of the place of public worship.

c. The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made.

d. Any act of adoration of or towards the Elements in the Holy Communion, such as bowings, prostrations, genuferious, and all such like acts not authorized, or allowed by the Rubrics of the Book of Common-Preyer, lit shall be the duty of such Bishop to summon the Standing Committee as his Council of Advice, and with them to investigate the matter.

[2] If, after investigation, it shall spear to the Bishop and the Nanding Committee that erroneous or doubtful doctrines have in fact been set forth or symbolized that pronous are doubtful doctrines have in fact been set forth or symbolized or as the standing committee to a such practices or ceremonies; and if the minister had have in fact been set forth or symbolized or a such set of the Bishop is prist under the provisions of the parish to discontine such practices or ceremonies; and if the minister had discepted such admonition, it shall be the duty of the Bishop, by instrument of writing under the band, to admonish the minister of the parish to discontine such practices are considered and his defence; the cause him to be tried for a breach of his ordination way, provided, that not

was found to be as follows:

Lernical voys.

Fraz-Alabema, Arkansas, California, iCentral New-York, Centra Pennsylvania, Connecticut, Delaware, Raston, Piorida, Georgia, Illineia, Iowa, Kansas, Kentocky, Long Island, Louisiana, Maine, Maryland, Massachusett, Mississiph, Missouri, Netrakas, New Hampshire, New Jersey, New-York, North Carolina, Ohio, Pennsylvania, Pittahurgh, Rhode Island, South Carolina, Tennessee, Texas, Vermoni, Virginia, Western New-Tork, Wisconsin-38.

Naye-sibany, Michigan-2.

Divided-Indians-1.

Devided—Indiana—1.

Yens—Atabama, California, Central New-Tork, Central Pennsylvania, Connecticut, Delaware, Easton, Florida, Georgia, Illinois, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Mayland, Massachusetts, Michigan, Minnesots, Miccissipp, Missouri, New Hampshire, North Carolina, Ohio, Pennsivania, Pittsburgh, Rhode Island, South Carolina, Tennessee, Texas, Virginia, Western New-Yark, Wisconsins—3.4.

Carolina, Tennessee, Texas, Virginia, Western New-Yath, Wisconsin-34.

Nays-Albany, New-York, Vermont-3.

Divided-New-Jerey-1.

Absent-Arhanssa, Indiana, Nebrasku-3.

RECAPITULATION.

Cierical Fote-Yeas, 34; Nays, 3; Divided, 1; Absent 3-Total 41.

Lay Fote-Yeas, 34; Nays, 3; Divided, 1; Absent 3-Total 41.

Tetals Fote-Yeas, 34; Nays, 5; Divided, 2; Absent 3-Total 82.

Five messages were received from the House of Bishops. The first provided for a division of the Diocese of California, as follows:

Whereas, The Diocess of California, by deliberate action of the Bishop and Couvening thereof, has for urgent and sufficient reasons, declared its desire to establish its northern limit on the southern line of Sonoms, Nays, Solano, Sacramento, Amador, and Kil Dorado Counties; and

dioces in this form, yet impressed by the great necessities of the Church in that diocese, and of the justice of the claim for prompt relief; therefore.

Basolvad, (the House of Cicrical and Lay Deputies concurring), That the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and Convention of the Diocese of Canifornia within the limits above indicated, until such constitutional amendment and legislation thereunder can be secured as are necessary to remove the doubts aforesaid, and that in the meantime the territory north of the limit aforesaid, and with the State of California, be held and treated as missionary territory and subject to missionary jerusdiction.

The second related to the reporting of delinquent ministers to the Church in Canada, and prescribed that the names of ministers who were merely under temporary suspension should not be reported. The third informed the House of Deputies that a Committee, consisting of the Bishops of Delaware, Easton and Prittsburgh, had been appointed from the House of Bishops to consider and report what action, if any, was desurable in relation to the matter of godly discipline of communicant members of the Protestant Episcopai Church. The fourth defined that the rules and orders of each House was in the power of said House, and that no joint action was expedient; and the fifth informed the House of Deputies that the Bishops of Ohio, Indiana, and Pennsylvania had been appointed a committee to coöperate with a committee of the Lower House in the matter of relieving the presiding Bishop of some of his duties on account of his advanced age and infirmities.

THE BAPTIST SCHISM.

VIEWS OF LEADING PASTORS OF CLOSE COMMUNION CHURCHES. THE NEW-YORK CHURCHES NOT SERIOUSLY DIVIDED

OR AGITATED ON THE QUESTION-FOUR BROOK-LYN CHURCHES IN PAVOR OF OPEN COMMUNION. The action of the Long Island Baptist Association in the case of the Lee Avenue, Marcy Avenue, and Gethaemene Churches of Brooklyn does not appear to have caused as much agitation among the Baptist taptist pastors in New-York claim that the churches here are more united in sentiment upon the question o ommunion than those of Brooklyn, and that in this city there is no church which is likely to take the attitude of the Lee Avenue Church. While there may be n some bodies a considerable portion of the member chip inclined to favor open communion, there are non in which these are numerous enough to form a majority or at least there are none in which a large part of the members have endeavored to commit their church to opposition to close communion, and none of the Baptist stors in this city take a direct position in favor of the practice of open communion, although there are a few who are understood to look upon the action of the Long Island Association as Illiberal.

A TRIBUNE reporter called yesterday upon the Rev. Dr. Thos. Armitage, pastor of the Fifth Avenue Baptist Church, for information concerning the position of New-York Baptist Churches upon this question. Dr. Armitage said: To comprehend the effect of the action of the Long Island Association, it is necessary first to understand that by Baptist polity, each church is independent and left to manage its own affairs. Associations formed by Baptist churches are for missionary purposes, and they have no ecclesiastical authority whatever, no legislative or executive functions. The action of the Long Island Association does not change the status of the Lee Avenue Church to the world, to itself, or to the denomination. It simply determines that it is impossible for the churches of the Association to work together in harmony with the Lee Avenue Church, for the objects to further which the Association was formed. It was necessary that all the churches of the Association should be agreed entirely as to what kind of churches they should plant. Peace was indispensable, and the independence of the Lee Avenue Church was not infringed upon by the act of the Association in withdrawing of followship. That church could form a new association with other churches if it wished, and could make o. en communion a test of admission. The state of things is entirely different in the Baptist denomination from the Episcopal. In the Baptist denomination from the Episcopal, Prosbyterian could form a new association declares that peace will not be promoted by working with any individual church and withdraws fellowship from it, it in no sense persecutes or oppresses that church; there is nothing illiberal in the act. That, I think, is the general sentiment of New-York Baptists. There is no discordance among them such as has appeared among the Brooklyn churches. There is no also churches and the act which as has appeared among the Brooklyn churches. There is no also communion, and I do not think there is a large proportion of members in any one church who desire to place their church on that groun Dr. Thos. Armitage, pastor of the Fifth Avenue Baptist Church, for information concerning the position of New-

The Rev. Frederick Evans, pastor of the Central Baptist Church, expressed the conviction that the New tist Church, expressed the conviction that the New York Baptist church were united on this question of communica, and none of them showed a disposition similar to that of the "open communion" Brooklyn churches. The action of the Long Island Association could not be considered intolerant, for the Lee'Avenue Church, by departing from the practice and teaching of the other churches of the Association, had already separated itself in spirit from the Association. A prominent member of one of the best-known Biptist churches in New-York, whose views were understood to agree with those of the pastor of that church, said that many New-York Baptists looked on the position taken by the Long Island Association as illiberal, and sympathized with the Lee Avenue Church, but they had no desire to avow themselves "open communionists" or to make agitation in their churches. If an "open-communion" Baptist Church were started in New-York with an esteemed pastor, there would probably be considerable accessions to it from several New-York churches of members who leaned toward "open-communion" opinions, but who did not consider the question sufficiently a matter of conscience to make a stand upon it, and that they were not violating principle in retaining membership in strict-communion churches without proclaiming their views. There had been no casi upon them for avowal. There appeared to be no prospect of dissensions in the New-York churches, but the unwise and intolerant position of the Long Island Association would soon bring a reaction which would be deeply felt in Brooklyn. York Baptist church were united on this question of

A RADICAL VIEW. The Rev. Justin D. Fulton of the Hanson-place Baptis Church, Brooklyn, one of the most zealous opposers of open communion" in the denomination, told a TRIB-UNE reporter yesterday that he had no hesitation in making a statement of his views on the communion question, and of his relations to Dr. Jeffrey. It is not true that he has ever demanded that Dr. Jeffrey should true that he has ever demanded that Dr. Jeffrey should withdraw from the Baptist denomination. He had no right to make such a demand. On the contrary, he had always been on terms of friendship with Dr. Jeffrey, who came from Cincinnati about a year ago to be a professor in Dr. Talmage's Lay College, and afterward received a call to the Marcy Avenue Church. In October, 1872, Dr. Jeffrey wrote a letter to The Examiner in favor of the Rev. G. F. Pentecost. Dr. Fulton also wrote to The Examiner, and the only thing he said with regard to Dr. Jeffrey's leaving the Church was: "This is not a time for trifling. Duty demands that Christians should stand by Christ, even if doing so causes them to part with brethren Duty demands that Christians should stand by Christ, even if doing so causes them to part with brethren beloved." He also wrote a letter in behalf of Dr. Jeffrey to The Chicago Standard, and when rumor said that Dr. Jeffrey was loose in his views on communion, refused to believe it. In order to obtain a recognition of his church Dr. Jeffrey avowed himself to be a Baptist, but in less than a week The Brooklyn Union stated that "Dr. Jeffrey is liberal in his views, and does not make a belief in what is known as "close communion" a test of membership in a Baptist Church." To his Dr. Fulton replied in his paper, The Christian in the World: "This cannot be true. Dr. Jeffrey made the most positive and unequivocal declarations in favor of baptism being a preliminary to communion.

We believe him, and still think that when we took his offered hand as a Baptist church," we held the hand of an honest, upright, and honorable man." This was in December last. From this time Dr. Jeffrey became more and more in favor of open communion, and was more and more opposed by Dr. Fulton. The latter has been true to the principles of the Baptist Church, but has noted with pleasure every step of progress made by the Marcy Avenue Church. The general opinion, he says, is that Dr. Jeffrey is behind the whole open communion agitation, and is the author of a tract published by the secret Baptist Union. This, however, has been denied. Dr. Fulton said that the Rev. J. Hyatt Smith has acted an honorable, fair, open part. He is what he professes to be, and professes to be what he is. As to the other Baptist churches of Brooklyn, they are all sound on the communion question, except Gethsemane, the Rev. A. S. Walsh, pastor; and it is doubtful whether they will persist in their withdrawal from the Association.

It is also rumored that the Rev. J. B. Cleaver of the Sixth Avenue Church will withdraw and join with the Gethsemane Society, but nothing definite can be ascer-

STATEMENTS OF INDEPENDENT PASTORS. The Rev. A. S. Waish of the Gethsemane Baptist

Church stated yesterday, that all but a very small proportion of the members of his church agreed in the advisability of withdrawal from the Association; portion of the members of his church agreed in the advisability of withdrawal from the Association; that there were ten in favor of it to one against it, and that a church meeting would be held immediately, at which the withdrawal would undoubtedly be ratified, and a committee of five would be appointed to prepare an address for publication which would define the position of the church. The reason of withdrawal was that the Association took the ground of interference with Baptist principles in trying to repress liberty of conscience, and attacking the independence of individual churches. A few persons control the Association and try to control all the churches belonging to it, and wish to put out of the Association what they do not like. We deny the Association's claim to supremacy, and while claiming to be strict Baptists, and intending to remain such, we don't intend to submit to dictation from the Association, and, retiring from its fellowship, propose to draw our doctrines and definitions from the New Testament. I defended only indirectly the Lee Avenue Baptist Church at the recent meeting of the Association, but arreed fair play. The question of open or close communion is not at issue with us; it is church independence that we insist on. The Association has still a large and strong membership, but many of its members are at heart opposed to its recent action, and its condition maybe much changed before long. Nevertheless peace and unity might be restored if two or three reactionary pastors should make themselves less prominent and the Association behould cease to interfere with the private affairs of the churches.

The Rev. J. Hyatt Smith of the Lee Avenue Church said that no steps had yet been taken for the formation of a new masociation by the churches which were now outside of the Long Island Association. It is best to wait a short time; and let the disturbed elements adjust themselves a little. The new association toward expelling the Lee Avenue Church and Dr. Peutecos's Church, and asserted that these that there were ten in favor of it to one against

communion, we do not try to keep close communionists from our communion table. In several of the Brooklyn churches there is a strong open communion element. In the First Church, which was formed by she union of the Rey. H. M. Gallaher's church and the Pierrepout Street Church, there is a very large liberal element, the members of Mr. Gallaher's church having been nearly all broad and tolerant in opinion. The pastor of the First Church, I am informed, preached a vigorous sermon in favor of church independence on Sunday. In the Strong Place Church there is a considerable open-communion element, but floor think it is nearly as large as that in the First Church. In the Sixth Avenue Church there are positive elements of both kinds—close communion and open communion—and they seem to be arrayed against each other to some extent. In other churches our position is not without plenty of sympathy. In New-York there are pastors of liberal disposition and churches with a considerable part of their membership holding open communion views, but no church or pastor openly advocates or practices open communion so far as I know.

AMERICAN MISSIONS.

MEETING OF THE AMERICAN MISSIONARY SOCIETY-REPORTS FOR THE PAST YEAR-WORK AMONG THE PREEDMEN-EAGERNESS OF THE COLORED PROPIR TO LEARN-INSTITUTIONS UNDER THE CARE OF THE SOCIETY.

The 28th annual meeting of the American Missionary Society (Congregational) opens at Clinton, Iowa, to-day. The Association was organized in 1846, for the "education and religious instruction of the pec ple of the South," on an "anti-Slavery basis." Four missionary societies, which had been previously formed were merged into it. By this consolidation the Association received under its care and conducted missions Africa, in the West Indies, and, among the Western Indians. In addition to these, missions have also been established in the Sandwich Islands and in Siam, but the chief work of the Association lies in the South among the Freedmen.

The persecution to which the early missionaries of the Association in the South were subjected is part of the history of the Slavery contest. At the beginning of the Rebellion the agents of the Association were, of course, driven from the South, but they returned again in the wake of the Northern armies, and soon had plenty to do in teaching the fugitive slaves, who rushed by thou sands to the Union army for protection. Since the close of the war the Association has been doing a large and important work among the Freedmen, as shown by its annual reports. The present condition of this work, and what has been done the past year, may be learned from the following synopsis of the reports to be presented at the present meeting of the Association.

The Treasurer's report shows an aggregate expendi ture in its work of \$344,004 05, of which much the largest share, \$280.833 87, has been expended in the South. Its receipts are reported at \$319,728 75, or \$24,275 30 less than its expenditures, increasing the Society's debt in that amount. In its foreign missionary work the expendi-tures have been \$9,034 16 for Africa, \$4,156 29 for the Jamaica mission, \$2,967 61 for Siam, and \$92 67 special for the Sandwich Islands. In its foreign missionary work in accordance with the vote of the late annual me its missions in the Sandwich Islands and in Siam have both been relinquished. It has not been found possible to transfer its Jamaica mission to any other or ganization, and the people themselves will not be able to sustain it without additional aid.

The difficulty of supplying the Avery mission with white laborers is very great, and the conviction is strong that the providences of God point to the freedmen, of whom so many are now being educated in the South, as the source of the supply for the mission field on the Western coast and in Central Africa.

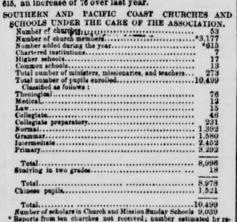
Eight Indian agencies have been assigned to the asso ciation. Besides six agents and three missionares, there are an aggregate of 116 teachers and employés. A few of the latter are Catholics, who received their appoint ments before the agencies were put under the care of the Association. Two churches have been formed during the year. The reports of the agents and missionaries are all encouraging, showing a very general improvement of the Indians, and their readiness to labor in any way that promises suitable compensation

The report quotes the Commissioner of Indian Affairs as expressing his surprise at the indications of prosperity continually pouring in from all quarters, and his confident belief that a continuance of the present policy and efforts for a single decade will determine the re-moval of Indian barbarism and preserve the Indians either as a distinct class or a corporate part of our General Government.

WORK IN THE SOUTH.

Immediately after the war the Association began to lay foundations for its higher institutions, the aim bein to provide for the most advanced wants of the people by adding such departments of instruction as would furnish them complete facilities of business, normal, and furnish them complete facilities of business, normal, and especially theological education. This has involved the necessity of holding lands and buildings of considerable value. The result has been a diminishing number of primary schools, and consequently of teachers, supported by the Association. In most cases, however, the relinquished schools have passed under the care of those who have been educated by the Association. They have not been suspended, but are still carried on in sympathy with our general work. An anticipated difficulty has been more strikingly developed during the past year than before: the inducement offered to young persons partly educated to turn aside and accept remunerative positions has prevented their pressing forward to the fuller oreasration which they need. The persons partiy educated to turn aside and accept remunerative positions has prevented their pressing forward to the fulier preparation which they need. The number, therefore, in the higher departments is propor-tionally less than it ought to be. It is gratifying, how-ever, to state that a very large number of those who have prematurely gone out from our schools are engaged in teaching. The whole number thus employed this year is not given. Fisk University alone reports 113 ever, to state that a very large number of those who have prematurely gone out from our schools are engaged in teaching. The whole number thus employed this year is not given. Fisk University alone reports 113 of its pupils as having taught more or less during the year. Of these, 87 have taught 7,043 scholars in their day-schools, and had 6,450 in their Sabbath-schools. The financial embarrassment of the South has somewhat affected the work of the Association, and diminished the number of students. Families who have heretofore been in a comfortable condition have been compelled to withhold their children from school. The year has, however, been a prosperous and successful one in respect to all the great interests, educational and religious. The most important points have been firmly held, and the year closes with nearly all the churches and institutions in better condition than at the beginning. The agents and teachers of the Association bear witness to "the anxiety and capability" of the freedmen for learning, and many interesting examples are given of the efforts of the colored people to obtain an education. The children frequently take their books home to study, and other stranger may often meet little urchins with their states who will hold them out with a "Please set me a copy." Instances are given in which the alphabet has been mastered in a single week. It is not unusual to see in the schools such scenes as this: A middle-aged man studying arithmetic, his wife engaged with the primer, a mother just beginning to read, her son learning the multiplication table, and a man in a class of five-year-old children learning the result has been man to years old has attended school every night for the past five years. He works daily on his farm and walks five miles at night to and from the school.

In one place two young lady teachers have had a class of ministers under instruction. They proved terribly deficient in spelling, and made some curious hunders in reading from the Scriptures. One of them whispered to one



Chinese pupils. 1,024

Total. 10,499

Sumber of scholars in Church and Mission Sunday Schools 9,039

Reports from ten churches not received; number estimated by reports of the previous year?

NAMES AND LOCATIONS OF PRINCIPAL SCHOOLS.

CHARTMAN INSTITUTIOR.—Hampton Normal and Agricultural Institute, Hampton, Va.; number of pupils, 240; boarding accommodations for 100 students. Berea College, Beres, Kr., number of pupils, 287; bearing accommodations for 200 students. Fisk University, Nahville, Tean; number of pupils, 397; boarding accommodations for 100 students. Attains University Attains, Ga.; number of pupils, 197; boarding accommodations for 100 students. Tailadegs College, Tailadega, Ala.; number of pupils, 198; boarding accommodations for 100 students. Straight University, New Orleans, Le.; number of pupils, 290; boarding accommodations for 100 students. Straight University, New Orleans, Le.; number of pupils, 290; bearding accommodations for 30 stodents.

Orleans, La.; number of pupils, 200; boarding accommodations for 30 students.

Higher Schools.—Williston Academy, Wilmington, N. C.; Avery Institute, Charleston, S. C.; Brewer Normal School, Greenwood, S. C. Normal School, Andersonville, Ch.; Shorrs School, Albachs, Gin.; Lewis Bigh School, Maccon, Ga.; Beach neutinte, Savannah, Ga.; Trinity School, Athena, Ala.; Lincoln School, Marion, Ala.; Bmerson Institute, Mobile, Ala, ; Swayne School, Montgomery, Ala.; Bmerson Institute, Mobile, Ala, ; Swayne School, Montgomery, Ala.; Burrell School, Ssima, Ala, Howard School, Chattanooga, Tena, Le Mopne School, Memphis, Tena, Normal School, Lexington, Ky.; Union Academy, Columbus, Misa, Barnel School, School, Morton, Tena, Tena, The Rev. Dr. E. N. Kirk of Massachusetts is President of the Association and the Rev. George Whitpule of No. Miss., Barnes Institute, Calveston, Teras.

The Rev. Dr. E. N. Kirk of Massachusetts is President of the Association and the Rev. George Whippie of 56 Reade st., New York, Corresponding Secretary.

STAGNATION OF THE TRADE THREATENED. GREATER PART OF THE WINTER WORK BEGUN-BETTER UNDERSTANDING BETWEEN EMPLOYERS AND THE EMPLOYED RECOMMENDED - THE TRADES' UNIONS CRIPPLED. The several branches of the building trade in this city have not been before in so unfavorable con-dition as now since the beginning of the panic of last

year. The experiences of last Winter to all who were in any way connected with this business were such as to discourage many even of the larger builders, and were a practical lesson to many of the skilled and un skilled laborers, who came to the conclusion that it was better to work for reduced wages than depend upon the Unions and soup-houses sustenance, and acquire habits of idleness. The building improvements for the first balf of this year were greatly less than for the same time of 1873, and the gradual decrease in the trade since the bedinning of Summer has been as well in the direction of cheaper houses, as fewer of them. More tenemen ouses, more stores and terements, and more "French flats" are built in proportion to the whole number houses than formerly. During the quarter ending with Sept. 30, the report of the Superintendent of Public Buildings shows that while less than half as many buildings were planned as in the three preceding months, there were only one-third as many first-class twellings, but three-fourths as many tenements. The Superintendent calls attention to the fact that the character of the tenements is gradually improving, and speaks of the French flats as "architecturally hygienically creditable to the city, being spacious, conient, weil-lighted and well-ventilated." submitted for the quarter represent 257 buildings, of which only 27 are first-class dwellings and the remaining 144 tenements. The estimates for these buildings reach \$3,034,950. The highest estimate for any one building is \$200,000, for that of The Post, at Broadway and Fulton st. This is to be ten stories, or 115 feet, in hight, a frontage on Broadway of 62.10 feet and on Fulton-st. 103.5 feet, and is to be constructed wholly of brick, stone and iron. A four-story brick building at Broadway and Twenty-third-st. with frontage on Broadway of 102 feet, and on Twenty-th st. of 71 feet, is estimated to cost \$100,000. The Fifth Na tional Bank building at Third-ave, and Twen-ty-third-st., is estimated at \$50,000. Since the October report was made plans for 60 new buildings bave been filed, or as many as during the same portion of September and of August and the whole of July. ong these the highest estimate is \$300,000 for a hotel at Fifth-ave. and Ninth-st. Most of this number are ordinary brick houses, the most valuable of which i stimated at \$35,000. The greater part of the building for this Winter is

BUILDING PROSPECTS.

already begun. Builders almost invariably declars that when their present jobs are finished they have no further plans. "There are no prospects," said one builder, "either near or remote. We cannot count on 3 per cent upon our investments now, and no one will be foolish enough to extend operations." Said another: "The outlook in the building trade is utter stagnation. Those who have houses on their hands must hold them or sell at a sacrifice, and the laborers have nothing before them except the lowest wages, and long hours, or idleness." The cost of building has been greatly lessened by the reduction in the cost of material. This reduction is estimated to average from 25 to 30 per cent. Laths are selling at only a little higher figure than before the war. Lime is 15 per cent less than last year. Brick are bringing only \$3 now which brought \$10 to \$12 last year. Day laborers are working 10 hours and receiving fifty cents less for the day's work than last year. In the stone line the price of material is unchanged as yet, but is expected to fall before the season ends. The number of unemployed men in the city is already

very large, and the willingness of thousands of Union

men indicate that the working classes have profited mmensely from the severities of last Winter. Then the Union men were easily counted who were either willing or dared to work under the established rates. Now, if reports are to be credited, half the workmen in New-York are willing to labor for what they can get, and a fourth part dares to accept terms that are offered them without consulting the powers that direct the affairs of the societies. This is said by the authority of employers rather than of the employed, since many of the latter prefer to have their rates of wages a matter of conidence between the parties to contracts. Certain of the ocieties, however, recognize, as societies, the difficulties which surround and threaten the laboring man, and are intelligently allowing their rules to be as dead let-ters, and their members to exercise their good judgment ters, and their members to exercise their good judgment in the light of existing circumstances. Should this good sense extend into all the labor organizations, the capitalists express their belief that it will greatly aid a restoration of business, and prevent very much suffering that must otherwise come a little later in the season. Said one who is prominent in an important branch of the building trade: "The arbitrary laws of the work that can possibly be done out of the city will be. In all of the States around New-York wages are low and men work ten hours instead of eight as here, and the result must be a diminution of business here and its removal to surrounding States. Nearly all the large jobs in stone-cutting, for instance, are worked outside of New-York. The same is true of other departments. The difference of wages and hours of labor makes a difference of 15 to 30 per cent in the cost of production in favor of neighboring States."

Said another, a well-known member of the Mechanics' and Traders' Exchange: "Builders are generally despondent. There are two of the neaviest builders in the

In favor of neighboring States."

Said another, a well-known member of the Mechanics' and Traders' Exchange: "Builders are generally despondent. There are two of the heaviest builders in the city, (pointing to them) each of whom has a large jub on hand partially or nearly completed, and they have nothing further in view, and are not doing one-fourth the business that they ought. The same is true of every builder in the city. In my opinion the labor unions are very largely responsible for this state of things. They have been so unreasonable and overbearing that the capitalists are thoroughly discouraged, and business will never revive to any marked degree until this labor problem is settled. The increasing uncertainty as to the cost of labor is making builders more and more cautious about investing. Should times improve now within a few months the unions would doubtless renew their demands with increased persistence, and do all in their power to create another reverse. If the laborers should be out of work for a few years, and a portion of them are likely to be, they will become convinced that the unions are a nuisance, and a better understanding between employers and employed will result, to the advantage of both."

The carpenters appear to be the first to accept terms independent of the rates established by their Soulety. They are generally a more intelligent class of men than is found in many other branches, and when not able to do as they would are willing to do as they can. The greater part of the carpenters now employed are working for \$2.50 per day, whereas they received last Winter \$3.25 per day. Now they are not only glad to work at these reduced rates but even to stretch eight hours into nine or ten. The rules of their Union are inoperative, apparently no effort being made to enforce them. The predactive and none of their Union as interested as two work at these reduced rates but even to stretch eight hours he bricklayers are working ten hours, and instead of \$5.50 per day they receive only \$8. The Uni

WORK OF THE SUNDAY-SCHOOL UNION.

To the Editor of The Iribune. SIR: In THE TRIBUNE of the 5th inst. Col. Hammond of Chicago is reported to have said before the

Council at New-Haven:

The work of the Society was admirable, and was in marked contrast with the agent process of Sunday-sociol establishment, as carried on by the American Sunday-Sencel Union, the agents of that Society regarding their work well flone if 10 per cent of the schools established survived. ostablished survived.

Over against that statement, please place the following facts from a document published by agents of the

American Sunday-school Union:

American Sunday-school Umon:
Careful canvasses are often made by the missionaries of their several fields, to assertain what proportion of their schools have failed. Their reports furnish a reliable basis of estimate for the entire work. Of 220 schools organized by one missionary in eight years, 189 continued in operation. Of 161 schools formed by another missionary in seven years, 184 were at the end of that time in existence. Another missionary reported the forming of nearly 250 schools in his nine years of service, of which nearly 96 per cent lived, and 50 new churches had been organized on Itheir beginnings. Rarely, if ever, within the past ten years has a missionary failed to report from three-fourths to nine-tenths of all his schools in operation on a recramination of his field. Does any spritual, or even secular, agency on earth show a larger ratio of satisfactory results to the amount undertaken!

An Agent of the Union.

The Hillegass Family, as described in The Fort Wayne (Ind.) Sentinel, seems to be "willin'." J. D. Hillegass was nominated for the office of Prosecutor of the Criminal Court, Jacob Hillegase is now County the Criminal Court, Jacob Hillegass is now County Commissioner, Jerry Hillegass is a County Supernatendent of Schools. Hezekiah Hillegass was nominated for Trustee of Perry Township. John Stahl, who mearried a Hillegass, has been running for Deputy Prosecutor. There is also the youngest Hillegass; and it was the intention of the family to run him for Constable of Huntertown Township; but, as he is not yet of age, it was concluded to withdraw him for the present. We suppose that a passion for public service runs in the Hillegass blood. We have known such cases before.