

Episcopal communion, again, is by far the most widely-spread. The Presbyterian claims to stand next; and the wealthiest congregation in New York is said to be Presbyterian. The Episcopal communion in connection with the Church of England probably embraces in New York the most generally cultivated classes of the community. No one can know anything of the clergy of this communion without respecting and honouring them. While entering with as keen an interest as the clergy of any other denomination into the political and social life of their country, and some of them being even advanced politicians of the Summer School in reference to the great negro question, they have at the same time preserved many of the peculiar courtesies and dignities of the Episcopal Church at home without almost any of its exclusiveness. It has been my good fortune to know for long—since my residence in Rome ten years ago—something of this body of American clergy. I saw many more of them, amongst the very best of them, during my recent visit to the States; and I confess to have been peculiarly attracted by their evangelical convictions, and yet their liberal and tolerant tone. No doubt there are exceptions; and there are one or two bishops and clergy here and there who have adopted that Anglican exclusiveness and ritual and priestly nonsense which is so intolerable sometimes both in England and Scotland, and now and then makes the Anglican and Scotch Episcopal Churches a wonder to all enlightened and well-informed people. But men of this class are a very small and insignificant fraction of the American Church, and are not likely to make any way in a well-educated democratic community. The secession of Bishop Cummins and Dr. (now Bishop) Cheyne of Chicago, and the formation under them of what is called the Reformed Episcopal Church, has thoroughly roused the good sense and Christian intelligence of the Episcopal Communion, and convinced it that the nonsensical ritualism and playing at priesthood which have been allowed to get such way in England, must be restrained with a strong hand, if further evils are to be averted. The expression of opinion to this effect was almost unanimous at the

various Episcopal conferences which were held during the time I was in the country. Mediæval stuff about confession, and the celibacy of the clergy, and posturing at the communion-altar, and the wearing of divers vestments, will never be greeted by anything but laughter in a country like North America. There is only one sort of respectable mediævalism, and that is Roman Catholicism; and the sooner our band of Ritualists—many of whom in the Church of England, it is notorious, are men without any theological education—find their natural resting-place in the Church of Rome, the better. Men who repudiate the name of Protestants are only fit for the company of Dr. Manning and Monsignore Capel.

The Episcopal communion in the States, I have said, probably embraces as a whole the most cultured classes of society. It has undoubtedly during the last generation made considerable encroachments upon the old Congregationalism of New England. On this subject I conversed with one of the most intelligent men in Boston, a Judge of the Supreme Court there, and he assigned to me as one of the chief reasons of this, from his own experience and that of others, the desire of the congregations to take some direct share in divine service, such as the forms of prayer in the Liturgy, and the antiphonal reading of the Psalms provide. There was, in short, a rapidly-growing feeling of dislike to the long prayers and exclusive performance of everything by the minister, which was, and remains to this day, a characteristic of New England Congregationalism. Readers may attach to this fact such importance as it seems to them to deserve. I merely repeat it as communicated to me, with the observation that the gentleman who made it probably knows as much of the subject, and from his high character and intelligence is as much entitled to be an authority regarding it, as any man in New England.

But while Liturgical Episcopacy is making such progress, Methodist Episcopacy, as I have already said, is by far the most numerous. I cannot now give the statistics—writing as I am hastily against time. But I have the means of information, and may give them in a future 'Record.' Of the fact of the pre-