

Puritanism which found its best religious duty in abusing the Roman system, which thought the nearest way to heaven was the furthest from Rome, he might be right enough. That Protestantism never had, and never could have, more than a galvanic life, and even that was fast forsaking it. Such Protestantism received no countenance from the great Protestant bodies of France, Germany, and Scandinavia. But if the Archbishop meant that the Protestantism of the Church of England was dead, the spirit which he (Mr. Coleridge) took to be the only true Protestant spirit, which taught us to inquire before we obeyed, which made us yield indeed to such authority as could show satisfactory reason for its authority, which valued personal truth and honour above all things, and which resented all interferences with the sanctities of home, and any attempt to stand between a man's conscience and his God—if the Archbishop thought that spirit was dead, he ventured to think he was grievously mistaken, and that spirit never was stronger, never was more alive, than now. And he hoped, in the advance and spread of the Church of England, animated, as he believed she was, by that true spirit, we should find to it the best and most effective contradiction.

CORRESPONDENCE.

TO THE EDITOR OF THE CHURCH CHRONICLE.

Rev. and Dear Sir,—In accordance with your request, I have noted in the following remarks anything—connected with a short visit to the United States—occurring to me as at all likely to interest your readers.

Arriving at New York at the time of assembly of the House of Bishops for the purpose of consecrating one, and electing another, Missionary Bishop, as well as on the occasion of the meeting of the Board of Missions, it was a happy opportunity of hearing and seeing something of the working of the Episcopal Church in the States.

Whilst from the small attendance of the laity of New York, not members of the Board of Missions, there was scarcely manifested that general interest in its proceedings which I expected, the proceedings themselves were most striking and interesting.

When the House of Bishops was not sitting, its members were present, and took part in the discussions of the Mission Board, which met in the Church of the Ascension. Not the least interesting addresses, however, were those of the lay members of the Board.

I need not detail all the different subjects entered on. They included a carefully drawn up comparison of the state of the Church in 1836 and in 1866, showing very forcibly the progress made in those 30 years. Not less forcibly, however, did such comparison draw out the fact that if the Church is to meet, and keep pace with the progress of the country, her growth must be not less rapid in the future than in the past.

Interesting matter was given on the subject of the Freedmen's Aid Society; and the absolute necessity of the Church taking up, in a large-hearted and thorough manner, the religious training of the Negro, was strongly enforced.

The Bishop of Tennessee was very earnest in pressing on the Board the importance of sustaining the Colored Orphan Asylum at Memphis, in which there are fifty baptized children of the Church. The impoverished state of the South render-