

At the close of the civil war, the liberation of the slaves involved the great responsibility of their proper education on the part of those who freed them from their former masters and protectors, and suddenly invested them with the tremendous power of vote by ballot and universal suffrage. Here, however, was a field for missionary labour of surpassing interest. A wide door was opened to the Protestant Episcopal Church, for the responsive nature of her services and the chanting (and other musical capabilities which it includes, her decent but not superstitious regard for externals, the order and respectability of her organization—all these outward marks would draw the negroes within reach of her inward influences. The Roman Catholics were not slow to perceive the opening, and have entered with great vigour into the field. From their fraternities and sisterhoods as well as from other sources they have at marvellously little cost drawn a large number of teachers—who are in fact all missionaries, animated by one central idea and labouring earnestly for one end. They do not confine themselves to the blacks, but have opened schools of a high order, in which the children of the higher classes—now restricted in their means—may obtain a thorough education at a merely nominal cost.

On the other hand Dissenters of fifteen different denominations have united in two incorporated bodies, called respectively, "The American Freedman's Union Commission," and "The American Missionary Association." With these it is a fixed rule that none of their agents shall preach or teach anything objectionable to any of the fifteen associated sects, thus allowing a vast variety of strange doctrines to pass scot-free. Each teacher must present a creed without a doctrine, a christianity made up of protests and denials, and baptised in the spirit of unrestrained individualism. "The teachers must give instruction in *Christian morality*, but must in no case meddle with *Christian Doctrine*. This is to be the present religion of perishing souls!

A middle course between Superstition and Negation is manifestly required, which shall *immediately* give to those newly-awakened millions "all that is healthfully conservative and centralizing in Romanism, and all that is healthfully progressive and diffusive in Puritanism." The Anglican Church exactly represents this, when she is herself properly represented.

At the General Convention of the Pt. Episcopal Church in the United States, in 1865, it was unanimously decided that a "Protestant Episcopal Freedman's Commission" be appointed, and the labour of evangelization in the South immediately commenced. But not more than one in ten of the congregations in the North has, as a body, entered into the work, and a strange indifference has so far paralyzed this important work. Moreover, many churchmen, ignoring the organization appointed by their own General Convention, have thrown their energies into the nothingarian "American Missionary Association," and "American Freedman's Union Commission." Among these are Chief Justice Chase—a Churchman—and the Bishop of Ohio. "It cannot be denied, mourn over it as we may"—says an able writer—"that there is an incurable and chronic itching in some quarters to affiliate with the miscellaneous sect movements of the day, to the utter neglect of organizations bearing the stamp of the wisdom and authority of our own councils."

Thus by apathy and want of unity the well-meant intentions of the General Convention have, so far, produced but little effect. The evil is now felt and acknowledged, and a vigorous effort is about to be made to provide a remedy. O for unity in these days of marvellous opportunities!

*Latest per Cuba.*—PAN ANGLICAN SYNOD.—WE learn from a private correspondent that there was a preliminary meeting of the Bishops on the 17th ult., at which the