

management of the fund, but until it is known whether there is to be a fund to manage, such a step would be surely premature on their part. Presbyteries should let the Committee or the Synod know whether they intend to raise the whole of the sum apportioned to them: and when. As it is, there is a kind of deadlock, which is very unsatisfactory to those who have done their duty in faith that the fund would be put in operation this year.

A FRIEND TO THE FUND.

Article Selected.

Notes on the American Churches.

BY PRINCIPAL TULLOCH.

II.

In my last hurried notes from Washington I spoke of the *practical catholicity* of the American Churches—how readily disposed they are to recognize each other's Christian position, and to co-operate in common works of Christian benevolence and philanthropy. This is no doubt owing in some degree to the absence of class-feeling in social life—or, at least, class-feeling in our sense of the words. There are many distinctions in American society, and these distinctions are guarded with jealous carefulness. Society, in such places as New York, or Boston, or Philadelphia, finds its natural affinities, and families of the same relative wealth, especially of something of the same culture and tastes, draw to each other with intimate and close attachment. No outsider, by any force of impudence, can scale the barriers which enclose such social circles. Nowhere in the world is the art of resisting intrusion more thoroughly understood or more sternly practised; just because nowhere is the audacity of intrusion more frequent, or carried to such lengths. As in all like cases, men have raised protections powerful in proportion to the encroachments apt to be made upon them.

But marked as are such social distinctions, they have no hereditary social root as with us. They have not come, that is to say, independently of the character of the families to whom they

apply. They are the natural expression of actual social circumstances. Cultivated people seek the society of cultivated people; families of like tastes and pursuits come together; but they have not inherited any claim to their position, and apart from their own merits would never be able to retain it. Everything in America falls much more readily than with us to its own level, or rises to its own height, which is simply to say in other words that convention is far less powerful there than here. Social accident with us may buoy up indefinitely a mediocrity; a man gets into a good position or inherits it, and, unless he disgrace himself, he acquires and retains something of the importance of the position, although by no means worthy of it. This is not possible, at least not in the same degree, in America. Even the Presidency does not make a man dignified or respectable, or in a true sense important, if he is not so in himself. You cannot claim a position in society because your father may have been a judge or a governor; nor could you get on in the Church because your father may have been a bishop, or what is far better, and far better paid than any bishop, a great preacher. You must stand on your own merits; which is no doubt also happily, to a great extent, the case in our own country.

It is this absence of inherited or conventional distinction which in some degree helps the Churches in America to recognize each other so cordially as they do. Although there are people in this country who think differently, it is not, so far as I could see—and my opportunities of observation were considerable, far more than many others might have enjoyed in treble the time—a whit more respectable to belong to one Church in the United States than another. Episcopalian, Methodist-Episcopalian, Presbyterian, Congregationalist, Unitarian, Universalist, all enjoy equal respect. It is hardly necessary to say to those who know anything of the matter, that some of the most cultivated, wealthy, and best people, especially in the New England States and the State of New York, belong to the two last bodies. No clergymen, in some respects, stand higher in public estimation than the representatives of these bodies. The Methodist-