

if anything could add to the profound and affectionate respect with which Her Majesty is regarded by all the respectable classes of American citizens. It has done one's heart good to hear how they appreciate her true nobility of character, and the moral dignity with which she has always discharged her great duties.

*Character* of any kind is keenly appreciated by the American mind. There are few or no conventions or official titles in this country. Such as these are, they may be within the reach of any one. Merely as a social being, each man is as good as another, and each woman better than any man. Anything would be tolerated, an intelligent American said to me, sooner than the slightest disrespect shown to any woman. Nobody, in short, is accepted for any accident of birth or of social position. But on the other hand, nothing can exceed the deference paid to genuine power of character—not merely, it must be admitted, *excellence* of character. Power of any kind—strength—is the idolatry of the American mind. "*He is a strong man,*" they say; and wherever they see strength, they are disposed to recognise it. Even when they cannot honour it, they acknowledge and in a sort of way esteem it. But nowhere in any society in which I have mingled have I also seen such uniform appreciation of distinguishing excellence—such willingness to concede *merit* of any public kind. Nothing will convince us that there is not a great future before a people who have learned so keenly to appreciate *facts* of all kinds—moral and intellectual, as well as material.

But I must not allow myself to run into general reflections. What strikes one most in the churches, after the spirit of catholicity of which I have spoken, is the thorough and *systematic* manner in which they do everything. In this, as in other matters, the Americans have added to Saxon solidity a great deal of French finish. I wonder that this has not been more often remarked. The influence of French habits is everywhere to be traced in social life, and in school and church arrangements. They carry system "administration" into everything. Their churches are not merely churches as with us, but churches and

Sunday schools, and chapels for prayer-meetings or week-day worship, and vestries, all in one. Nothing can be more complete than their arrangements; and the disgracefully *imperfect* character many of our places of worship at home—dirty, ill-planned, without even a comfortable room for the minister to put his gown on—would not be tolerated for a moment here.

The same system and convenience are shown in all their congregational arrangements. Every member of the congregation is supposed to take a vital interest in its prosperity, and to do something definite to contribute to that prosperity, not merely by giving of his means, but by active work of some kind. And all is planned and carried out with perfect order.

Nowhere are the good effects of this systematic management seen more than in the Boards connected with their theological seminaries. These seminaries, with the exception, I believe, of Harvard,\* are not integral parts of the colleges with which they may be associated. The Princeton Theological seminary, for example, has nothing to do with Princeton College, save that it is at Princeton, and it has long been associated there with the College. Dr. McCosh is at the head or *President of the College*, and has no necessary official connection with the Theological Seminary. And the Union Seminary at New York has nothing whatever to do with Columbia College, or the University of the city of New York.

I mention this not because I think this part of the American system good. I do not. I greatly prefer our own way of having the theological faculties within our University system; and I could show many reasons for this were it necessary. But what is good in the American system is the fact that there is a Board, *chiefly of laymen*, connected with all their theological seminaries, whose business it is to see to the prosperity of these institutions, to the incomes of the Professors, and, above all, to the interests of the students.

*The encouragement of students*, is, in fact, the special object of these Boards.

\* I am not sure but that Yale, in New Haven, is also an exception.