

dissenters But the modest state of the Anglican bishop is Apostolic simplicity compared with the pageantry in which a Roman Catholic prelate stalks through the social world. The smartest blow ever given to Episcopal pretensions was dealt, unconsciously perhaps, by a certain Lieutenant-Governor who, finding himself embarrassed by a question of precedence between the Anglican and Roman Catholic bishops, both of whom he had to invite to a dinner party, solved it by inviting a Methodist bishop, who was senior to either, and giving him precedence over them both. The Methodists did not know what a social vantage ground they were resigning when they gave up Episcopacy for the sake of Union.

—At the Anglican Synod a voice was raised in favour of religious schools for the Church of England. Nothing can be more logical or just. If one church has the privilege, why not all? The answer which the Roman Catholic priesthood makes in its heart and which Archbishop Cleary almost makes with his lips is, "there is no real religion but ours; all the rest is mere heresy or heathenism. It is our religion alone therefore that the State is bound to recognize and foster." To this the State in the Province of Ontario and by the mouth of its Premier virtually assents. We all know the argument in favour of the secular system. There is also perhaps not a little to be said in favour of the voluntary and parental system, of which the teaching of religion is a part. The system of religious teaching for a single church and secularism for the rest has no foundation in anything except the exclusive pretensions of the Church of Rome and the political necessities of the Grit party.

—In the matter of tests and of dogma generally, Methodism is more at its ease than the other Churches. It had the good-fortune of owing its birth, not like the Churches of the