

bishops of the Episcopal Methodist Church, and we should like to believe that their Episcopal brethren of other communions would yield them the *pas* if they happened to be older, though honestly we doubt if they would."

If such matters are to be settled by imperial regulations, the first thing that will require to be done will be the issuing of further instructions as to the meaning of the title, and the parties to be recognized as having a legal claim to it. Is it the Colonial Secretary's intention to include all such as "the Holy Ghost hath made overseers" (*bishops*), *i.e.* all pastors of christian churches, or only such as wear silver knee-buckles and lawn sleeves, a silk apron, and a corded hat? Will those only pass muster on State occasions who can show "Letters Patent" from Westminster, or from Rome, or will the seal of Divine approbation be sufficient?

"Have the Presbyterian bodies no Moderators of the Synod," says another of our cotemporaries, "or the Methodists no President of the Conference, or other denominations no chief officers entitled by their learning, social rank and purity of life, to associate with their Lordships, the Archbishops and Bishops? Does the fact of their not belonging to the Church preclude them from occupying as high a place in the synagogue as their more favored brethren?"

"Although the giving of precedence to one class of ecclesiastics, and ignoring all others, may, *per se*, be a small thing, the principle is one against which we must protest, as an unjustifiable preference, and an insult to a large class of Her Majesty's loyal subjects. The Archbishops and Bishops have no legal standing in the State, and the fact of their being ranked in a class higher than others, while they have no official connection with the Government, shows that those who advised the Queen in making such a table, either disregarded the teachings of the past, or were pandering to the Roman Catholic and English Churches, while ignoring the rights and feelings of other denominations equally entitled to consideration and respect."

Instead, therefore, of preventing difficulties and jealousies, these regulations will be almost certain to create them. Bishop Nazrey, of the British Methodist Episcopal Church (colored), has, for anything that we see, just as much right to the title in this land, where it is our boast that all shades of skin, as well as of religious belief, equally enjoy the protection of law, as the Bishop of Toronto or of Quebec. What if he should some day claim position in the seventh rank, and take precedence of the members of the Dominion Cabinet! Mr. Punshon is in reality a Bishop in every respect save the name, and presides over a wider and more populous diocese, probably, than any other in the Dominion,—what if he should assert his claim! Would it be recognized? We hope that both these gentlemen will some day put the matter to the test, that we may know who, in the opinion of the Colonial Secretary, are Bishops, and who are not.

We quite agree with the *Globe* that "it is time, and a great deal more than time, that such pandering to the vanity or arrogance of individual churchmen and individual Churches, should receive its final *quietus*. * * * Popes, Bishops, Presbyters, Moderators, Priests, Mufties, Mollahs, Brahmins, and all other religious functionaries of whatever name, are not, in Canada at least, State officials, and Government has nothing to do with determining their social or professional rank; but if any of them are to be so regarded then all are, and in that case the humblest Methodist, Presbyterian, Congregationalist or Baptist minister is officially the peer of the most elevated churchman in the Dominion. The sooner these hankerings after the fripperies of an Established Church are at an end the better. Where the State has no right to recognise a distinction, it is not becoming or decent for it to make a difference."