

Australian Bishops all have it formally ; the Bishops in the United States all have it *practically*. The Bishop has it before a Synod is formed, and he will have no more, if it be formed. The Synod without the veto could do nothing without him, and with the veto, he can carry no measure which the Synod disapproves. It amounts simply to a conservative check upon hasty legislation, which in practice would never be exercised but to prevent what all parties would probably be thankful for an opportunity of reconsidering. To suppose a Synod frequently originating useful measures, which a Bishop would as frequently veto, is to suppose Churchmen more destitute of reason and common sense than all other men.

There may be other reasons against a Synod of which I know nothing, because some of our friends declined even to listen to discussion, and we are therefore denied the pleasure of listening to their arguments ; but if there be any other, I am inclined to think, that if strong, they are not irrefragable ; and that the weight of reason lies with those who were willing to hear the subject argued, and who did not desire to shut their ears to the arguments of their opponents.

My reasons are all based on the decisions of the highest court of judicature in England, and on the growing conviction, that a Church which is no longer legally identified with the Parent Church, which has no settled rules, and whose Bishop is in an undetermined, anomalous position, can have no weight in the community, and is in a very unsafe state, and that as the Imperial Parliament refuses to help us, we must help ourselves, especially as our brethren around us on every side have concluded that the only effectual method of help is Synodical action. Some of the Colonial Dioceses which have no Synods are incapacitated by the smallness of their numbers, or the distances which make it impossible to meet in Council, or they are in Colonies where the Church is established by Imperial or Colonial Acts. Generally speaking, in proportion to the importance and intelligence of the Diocese, has been the desire for united orderly action of this kind. If you are convinced by such arguments, you will, I trust, fearlessly assert your convictions, and will endeavour to win to your side those who have declined to be present at this discussion.

JOHN FREDERICTON.