

opposition, and a later amendment which endeavoured to postpone the conference, were alike fruitless, and by a very large majority, the motion was accepted.

The evening was devoted to the usual Missionary meeting, held this year in the Synod Hall, as the experiment of engaging the larger room of Queen's Hall had not proved satisfactory. Among the speakers announced was the Bishop elect of Quebec, and much curiosity was excited concerning him. A genial bearded face, beaming through spectacles, was at once identified, when Bishop Bond, followed by the Bishops of Huron, Nova Scotia, and Nassau ascended the platform. Mr. Lariviere of Sabrevoie, who before now has preached in our church, was the first speaker, and gave an interesting account of the movement among French Roman Catholics, and the remarkable results which the present has shown, and the future promises. Then came the turn of Mr. Dunn, and his first words completely gained the heart of the audience. Perfectly simple, speaking only of his English experiences as a parish minister, full of humour, but without any of the anecdotic smartness of the ordinary platform orator, above all, by a deep and persuasive piety breathing through every syllable, made all feel that England has given, and Canada has received, a good man.

Among other speakers the Bishop of Nassau gave an amusing account of his own diocese, and the difficulty of leaving and regaining it in unfavorable weather by means of small schooners. The Bishop of Nova Scotia concluded the meeting by a characteristic address, as full of mingled fun and pathos as ever he could combine in the course of a fifteen minute speech.

Friday was a "quiet day." The great conference was appointed for Saturday, and only the usual report upon Domestic and Foreign Missions, read in the presence of the Bishops, relieved us from tedium. One little incident in the morning, however, caused some amusement. Among the topics provided was that of Divorce, concerning which Canon Partridge had a report and a proposed canon. He duly appeared on the platform with a bulky manuscript, but just on the point of beginning to read, the point of order was raised that this report had never been referred back to the Committee itself. This objection was fatal, and the amiable Prolocutor communicated his ruling to poor Canon Partridge, who had to retire, manuscript in hand, and rather red in face.

The great day of the Synod was Saturday when the conference of both houses took place. Bishop Kingdon for the first time appeared among the members of the upper house. The Metropolitan (Dr. Lewis) asked the assembly to decide as to the advisability of limiting the extent of speeches, and suggested ten minutes as the limit. This was promptly accepted, and the President opened proceedings by earnestly deprecating any speeches on the general question about which it was certain that all were agreed. In three hours, with a brief adjournment, the conference took its course. The best speeches, without question, were those of the Bishops of Huron, Nova Scotia, and Niagara, of Dean Carmichael, Provost Body, and Dr. Langtry. One of the representatives of Rupert's Land (Dean Grisdale) made an excellent speech,

while his companion, Canon O'Meara, illustrated rather the power of clothing familiar ideas with many words. A clergyman from the diocese of Niagara signalized himself by a remarkable vigour of utterance, somewhat out of proportion to the occasion and the subject. As usual, the lawyers filled up the remaining margin with their ready eloquence. At three o'clock Bishop Kingdon rose to speak, and was welcomed by the house with cries of "Fredericton," but the hour having come, Bishop Lewis rose and declared the conference at an end.

The net result of the conference was a clever comprehension of points at issue, the assurance that Montreal would not inflexibly stipulate for the abolition of the Provincial system, and the unmistakable impression that the General Synod would in time become an accomplished fact, even though its accomplishment might not be so speedy as its friends may hope at present.

Sunday was not a day of rest for all delegates. The Cathedral was crowded in the morning to witness the consecration of Dr. Dunn who preached in the evening to an almost equally large congregation at St. James'. Our Fredericton delegates were not left as peaceful auditors, as they would doubtless have preferred. Canon Brigstocke preached at St. James' in the morning, and our rector at St. Martin's. The various popular preachers, like the Bishops of Huron and Nova Scotia, attracted large congregations.

The Synod may be regarded as having been peaceful and useful; nothing was achieved of historical moment, but many questions were usefully discussed, and helped forward to an ultimate solution.

J. deS.

BROTHERHOOD OF ST. ANDREW.

I have been asked by the Rector to contribute to the excellent PARISH NOTES a brief statement of facts concerning the "Brotherhood of St. Andrew," which may possibly be of some little service in the event of the formation of a Chapter in the Parish of St. Mark. I shall for convenience number consecutively the points which experience has proved to be of chief importance.

1. The Brotherhood is distinctively confined to the Church of England, and the Protestant Episcopal Church of the United States. It is absolutely loyal in every particular, to existing church authority. A chapter in any parish is under the control of the Rector, and its existence may terminate at any time should he deem it advisable.

2. The Brotherhood is happily free from the domination of any party in the church. Its great organ *St. Andrew's Cross*, published in New York, has held the balance between existing parties with marvellous impartiality; while it has maintained the highest standard of spiritual excellence in unswerving allegiance to the glorified Redeemer and King of men.

3. The Brotherhood differs from other societies in this essential particular, that it is a purely spiritual organization. It exists solely for the advancement of Christ's Kingdom among men. It has but two rules, one of prayer and one