

come when it may, or from *whatever* quarter it may; for, seeing that no reason or shadow of reason, has ever yet been given why the people of England should not be allowed "*to worship God in their own Churches after the manner and customs of their forefathers*" the people will *now* be satisfied with *nothing less* than a compliance with this most rational and reasonable demand." Time and experience have proved this writer's views to have been sound and almost prophetic. The Laity of England have risen in their might and rescued the reasonable and long established forms of their forefathers from the reckless censure of an *extraordinary few*. Let Churchmen in this Province but follow such a precedent and all our incipient divisions will soon merge in the harmonious unanimity which existed here before *those writings* reached this country. That there are many Clergymen in the Province who dislike much, and would most unwillingly adopt these changes, there can be no doubt, but with the Laity it must rest, as it did in England, to fight the battle of the Reformed Church of England in the Colony, as handed down to them by their ancestors. How truly may it be said that "*no reason or shadow of reason*" can be given why the people of this country "*should not be allowed to worship God in their own Churches after the manner and customs of their forefathers.*" It is indeed as incomprehensible as it is unwise that the peace of the Church here should *now* be disturbed on points which even the Bishops of London and Exeter have been compelled to yield.

The index at the end of this volume will afford facility of reference.

The annexed list contains the names of some of those who have joined the Church of Rome since the Pusey argument commenced in England.

April, 1846.