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wish, I am sure, to allay rather than to exasperate any feelings of jealousy or irritation which may be engendered by this movement; but I think it very necessary that, if among any of the flocks of this Diocese, the occasion (as it is but too likely to happen) should be turned to account by the opponents of the Church, to stamp upon her the stigma of a persecuting spirit, and to exalt in comparison, the characteristics of Dissent, our Clergy should be prepared to expose in all kindness and calmness of spirit and fair persuasiveness of appeal to the candor of dissenters themselves,—the utter fallacy and injustice attaching to such a representation of the case. It requires no great amount of historical knowledge to be able to shew that the overthrow of the Church-establishment, the proscription of the prayer-book, the harsh, vexatious and violent oppression exercised upon the Church-Clergy as well as the cruel persecution of the poor Quakers—all by that very Puritan party the Christian heroism of whose Ministers it is now intended so zealously to commemorate, far outwent in its rigour and its fierceness, any proceedings of the Church and Monarchy in their return to power. *Quam temeré in nosmet*,—the authors of the present public excitement in the cause of dissent, might well apply the words to their own doings, *Quam temeré in nosmet legem sancimus iniquam!* And the Church might, with at least equal reason and with equal effect, get up a commemoration of her own Clergy who, in those unhappy times when men of either party thought it their religious duty to force the consciences