

and hoping that in time newfangledness of apparel in some factious persons will die of itself, do constitute and appoint," &c. &c.—Canon 74.

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I am desirous of stating, with reference to some points which are touched upon towards the close of the Charge, and in the latter portion of the Notes, that my own judgment has been wholly uninfluenced upon these points, by any modern publications, or by contact with any party in the Church. In particular (although it may seem a singular confession to make), I had read nothing, *on either side*, relating to the controversy in which the *Oxford Tracts* are prominent. Except from some notices of them which I have met with since the composition of the Charge, I am, as yet, wholly unacquainted with those tracts. I now know them so far as to know that I should neither agree nor disagree with them *in toto*; but here I have simply given the result of my own reflections and enquiries, with no other human aid, in the formation of opinion, than that which may have been gathered, in the general course of professional reading, from older writers, and from the authoritative declarations or directions of the Church. Long ago, both from the pulpit and through the press, I have given expression to the same sentiments: and it may not be wholly useless to afford an instance, with however slender pretensions to consideration, of their being prompted in another way than as the mere echo of any existing movement in the Church.

THE END.