The ambitious aims of these Tractarians is to make their own party in the Church of England, which they distinguish by the name of the Anglican Church, as dominant as the Church of Rome. With this view they aim at separating the Church from the secular Government, which preserves its freedom, and making the acts of their Synods and of the Convocation the only law of the Church, and, by the way of consolidating their power, to unite the Anglican Church with the Church of Rome and with the Greek Church. This last design of theirs I heard from the late Bishop of Nova Scotia, after the Conference of the Colonial Bishops in Halifax, when they met there to consolidate their plan for carrying out the Synodical action of the Church in the colonies, or rather for carrying into effect in their dioceses the views of the Tractarian party in England. When the clergyman to whom the Bishop communicated these things, said, in surprise, "Why, how is that possible, my lord?" the Bishop replied, "We are to adopt part of their ceremonial, and they to receive part of our doctrine." say on the word of a lady and a Christian. Bishop professed not to enter into their views. But our late is well-known that one part of their plan is to mediævalize the masses; that is, to render people ignorant and dependent on the priests, as they were in the dark ages. The plan of breaking up the Church Service into separate parts, of shortening and of intoning it, of gabbling off the confession in one voice, chanting, and dwelling so much on exquisite instrumental music—are all to keep people from understanding the Scriptural doctrines of the Church Service, and attending to the Word of God, which is so extensively read in our morning and evening And I imagine much of the cry for government education has been raised by this party, with a view to lessen the education of the people, and to get it more under their influence; for the natural effect of this education by tax must be to render it less honorable, and

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