

therefore less sought for, to increase government patronage, to bring up young people without religious principles, and therefore readily to adopt every error, to equalize the children of the idle with those of the industrious, that the tax upon the industrious man may render him unable to educate his own children in the principles which he approves, and force him to use his substance in educating his neighbor's children in those principles which he abhors, laying the axe to the root of freedom—and all plans that lessen freedom attack virtue—but above all, priestly tyranny.

In the Church of England. Without Synod or Convocation except called by royal authority, there is no room for tyranny, no temptation to oppression; and Henry VIII. showed himself an able man in procuring that Act of Parliament, which made no act of Synod or Convocation legal unless called by royal authority. That act broke the tyrannical power of the clergy and opened the way for the Reformation.

The Church of Rome, by acting upon the ambition of the worldly-minded clergy, and opening this prospect of an ecclesiastical empire to them, aims at the division and overthrow of the Church, no doubt; and their agents are so artfully thrown in, under different disguises, that it is impossible to distinguish them. Then, at such a time, and with such an enemy within, to change the political constitution of the Church: to empower self-constituted Synods under Bishops sent out to the colonies by the Romanizing party, on purpose to carry out their designs—is nothing less than sacrificing the people and clergy of the Church of England in the Province, to a set of conspirators.

The people are imposed upon because they are ignorant of the machinations of this party, and feel confidence in their bishops and clergy. The clergy do not meet this enemy with the open rebuke and burst of honest indignation which we should naturally expect,