

"1. An undue interference with the liberty of Churchmen.

"2 A departure from the simple arrangement of 1840.

"3. A hindrance in the way of building schools.

"4. A penalty upon many founders and promoters of schools, laity and clergy.

"XV. That on the sixth day of June, 1849, the following resolution was adopted by the vast majority of the annual meeting of the National Society:—

"Resolution—'That this meeting acknowledges the care and attention of the committee in conducting the correspondence still pending with the Committee of Council on Education, and regrets to find that a satisfactory conclusion has not yet been attained.

"That while this meeting desires fully to co-operate with the State in promoting the education of the people, it is under the necessity of declaring that no terms of co-operation can be satisfactory which shall not allow to the clergy and laity full freedom to constitute schools upon such principles and models as are both sanctioned and commended by the order and the practice of the Church of England; and in particular, where they shall so desire it, to put the management of these schools solely in the clergyman of their parish and the Bishop of the diocese."

"XVI. That the above resolution has never been rescinded, either expressly or virtually, by any vote or decision of any subsequent annual meeting of the National Society.

"XVII. That therefore the said resolution expresses, at this time, the formal judgment of the collective body of the National Society upon the matter in question.

"XVIII. That on December 11, 1849, the correspondence between the committee of the National Society and the Committee of Council on Education was brought to a close, and further negotiation abandoned by the committee of the National Society.

"XIX. That the final decision of the committee of the National Society is conveyed in the following extract from their letter of December 11, 1846:—

EXTRACT.

"The Committee of the National Society entered on the present negotiation from an earnest desire—a desire which they still retain—to act in concert with their lordships; and to secure this end were ready to acquiesce in any measures consistent with the principle which they have always maintained, that local views and feelings are to be studiously consulted.

"But since the committee now find, to their deep regret and disappointment, that if they are to co-operate with their lordships in constituting school trusts, they must be prepared to set aside the general principle of local freedom, and to treat the proposed clauses as indispensable to the efficiency of all church schools, they consider themselves under the necessity of resuming their former position. They see no other course for themselves, under existing circumstances, than to continue to vote grants according to the charter of the Society, and without joining in any recommendation of management clauses, to leave the promoters of schools either to adopt, or to decline, the proposed Government clauses, provided they constitute their schools in a manner consistent with the Society's terms of union.—I have the honor to be, &c.

(Signed) "JOHN G. LONSDALE, Secretary. To the Secretary of the committee of Council on Education."

"XX. That it appears from the above letter that the specific ground upon which the Committee of the National Society abandon further negotiation with the Committee of Council on Education, and 'resume their original position,' is the determination to be no party to any undue interference with the liberty of local founders of schools.

"XXI. That, therefore, the ground taken by the Committee of the National Society in their previous correspondence—is identical with that taken by the annual meeting of June 6, 1849 and, together with it, represents the actual position of the Society in reference to the compulsory enforcement of the management clauses.

"XXII. That your petitioners thankfully acknowledge that in the course of the present year, Her Majesty's Government allowed to founders and promoters of schools the option of certain modifications of the management clauses A, B, C, D; which modifications are, in the judgment of your petitioners, very salutary.

"XXIII. That your petitioners have, however, to state that the primary grievance of an undue interference with that liberty of Churchmen, which is sanctioned and commended by the order and the practice of the Church, remains still unaddressed.

"XXIV. Your petitioners may be allowed to advert here to the fact, so plainly evidenced by all correspondence on the subject of management clauses—that the Church of England is the only religious body, with the constitution and form of management of whose schools the Committee of Council on Education has exercised a substantial power of interference; the management clauses agreed upon for other religious bodies having been either, in the first instance, framed by those bodies by the act of their own civil authority, and adopted by the Committee of Council on Education without substantial alteration—as in the case of the Wesleyan and Presbyterian Churches—having been proposed by the Committee of Council on Education and then allowed to be adopted by the bodies, and then allowed to be adopted by the Committee of Council on Education without substantial alteration—

"XXV. That your petitioners are very desirous that redress of the grievance above adverted to be freely given as matter of ordinary justice to the Church, and, therefore, as matter of true public policy.

"XXVI. That your petitioners beg to represent that it would only be simple equity to allow that any constitution and form of school management to which the Committee of the National Society gives its building grants freely and unreservedly, be entitled, as freely and unreservedly, to a building grant out of the money voted by Parliament, subject only to the two conditions agreed upon in 1840, viz., the necessary inspection at all reasonable times, and the legal tenure of the site; and to any other condition—if any such should hereafter appear to be required—of a like purely civil and secular character. (See above, Clause VI.)

"XXVII. That your petitioners, nevertheless, upon a review of the whole case, being most desirous, and holding it to be their plain duty, to do everything they may to meet the wishes and the judgment of the civil power in respect of providing for the due application of public money, would gladly see an arrangement made, which, though it might not go to the full extent adverted to in the preceding paragraph, might yet be fairly regarded as a reasonable and sufficient adjustment of the respective claims of Church and State.

"XXVIII. That your petitioners have, therefore, to state that it appears to them that, if a free and unrestricted choice among all the Clauses A, B, C, D, together with a like free and unrestricted choice of any modifications which have been, or may hereafter be, admitted into the said Clauses, were permitted to all founders and promoters of Church schools, it might reasonably be allowed that sufficient provision had been made for the liberty of Churchmen in this particular.

"XXIX. [For the Upper House.] All which your petitioners pray your House to move the Convocation of the Province of Canterbury humbly to represent to her Most Gracious Majesty the Queen.

"[For the Lower House.] All which your petitioners pray your House respectfully to request the Bishops of the Upper House to move the Convocation of the Province of Canterbury humbly to represent to her Most Gracious Majesty the Queen. "And your petitioners will ever pray, &c."

POPERY IN ENGLAND.

We had occasion, last week, to bring under the notice of our readers the concentrated essence of enmity and scorn against the Protestant Church of England, which the Papacy distils through the columns of the French ultramontane organ. We have also had abundant proof nearer home, during the late election, of the fact that the wish nearest the heart of the papacy is the overthrow of the Church, and because of the Church, therefore of the State; and we have seen this week, by another passage in the columns of the same journal, of a character so striking as to have attracted the attention of our contemporaries of every shade of political opinion. The language of the Uniers is the more remarkable, because, occurring, as it does not in an article directly aimed at this country or at its Church but in the course of an argument on an entirely different subject, it betrays incidentally, and involuntarily, as it were, what is uppermost in the mind of a French Papist.

Discussing the alleged secret treaty between the three great Northern Powers, the authenticity of which the French press strenuously denies, the champion of the Papacy observes that such a treaty if it really existed would be a great political blunder. And this opinion he grounds upon the following expose of the sentiments and of the prospective policy of France towards this country:—

"Notwithstanding all the calamities and the bitter reminiscences of the invasion, there is in France on strong or deep-rooted national hatred except against England. Forty years of peace have not impaired this feeling which appears to be innate in every Frenchman. For twenty years did Louis Philippe labour to soften it, and the only result was that he aggravated it. In the mass of the people it is instinctive. In the higher classes, wherever Protestantism and philosophy have not so to speak changed the nature of a Frenchman it is an intelligent principle. In more than one mind, in more than one intelligence, which thought to have subdued it, it rises up suddenly with all its ardour with which it glows in the hearts of old sailors on our coasts, once captives in English hulks. This feeling, which is unhappily but too legitimate, will some day or other change the face of the world. It is a feeling which all nations and Sovereigns have twofold cause to beware lest they should divert it from its true object and turn it upon themselves. It is the fate of France to be called upon, sooner or later to grapple in a hand-to-hand fight with the great enemies of Christian civilization. Hers was the first sword drawn against Arianism, the first against Islamism. England is the heir-in-chief of all the hate and all the machinations of the eternal heresy; and it is France which will deal to her the finishing stroke. The European Powers who should desire to avert that blow to delay that act of justice are conspiring against themselves."

"Such is the language of the journal whose mission it is to mould the mind and will of the French nation to the purposes of the papacy. Its words are a faithful transcript of the meanest thoughts of an ignorant, ignorant, of the desecrated, of a French Church, known by the name of the Church of Rome, which should be the object of the fiercest and most universal hatred of the Christian world."

Christian civilization, forsooth! Let the horrors of the Inquisition of Rome and in Spain, let the foul secrets of the Neapolitan prison-house, let the atrocities of the French revolution let the sanguinary barbarism of the Papist population of Ireland testify what sort of Christian civilization it is that is engendered by the teaching and the discipline of the Papal Church. But however preposterous may be the claim of that Church to be considered the sole nurturer among the nations of the earth of the civilization which she impedes by her brutish superstitions, and the Christianity which she subverts by her blasphemous idolatry it is a fact, nevertheless, that she succeeds in persuading not only the stolid ignorant multitudes, but eminently gifted, highly educated minds,—the MONTALEMBERTS, the RAVIGNANS, the VAILLANTS of France, and alas! that we must add, the MANNINGS, the NEWMANS, the HENRY WILBERFORCES of England, of truth of the great historical lie that Popery and Christian civilization go hand in hand. And not only she instils into men's minds the belief that such is the case but she fanatizes them by means of this fallacy to the utter extinction of all moral perception, and of every true and right feeling. While she inflames every social animosity every class enmity, every national antipathy, to the utmost degree of bitterness and violence, she quenches in the breast of her deluded votaries every nobler sentiment, every higher principle, of social and national life. She turns the Englishman who has imbibed the love of his country and the love of freedom with his mother's milk into the most rancorous foe of all that is truly English, and into the most abject tool of the most odious tyranny. The savage, bloodyhearted against the Sassenagh which she instils into the breast of the ignorant Celt, is far outstripped by the refined but intense enmity with which she fills the breast of the educated English apostate.

That a power so fell of purpose, and so unscrupulous as to the means which it employs, will overlook the advantage which it may derive from the accomplishment of its designs from the national hatred of the French against the English, and from the rancour and ambition of the present ruler of France, it were folly to suppose. The sound of such names as WELLINGTON and WATERLOO as St. Helena and HUDSON LOWE, is still potent as a magic spell to kindle in the hearts of Frenchmen evil passions against the country; nor is LOUIS NAPOLEON, despite of the hospitality which he has enjoyed on the shores of *la perfide Albion* likely to forget that her white cliffs were the rock on which the ambition of his Great Uncle made shipwreck. It may not, we are convinced it does not, suit the present position of France and her President to make war upon England. But if he should be able to consolidate his ill-gotten power and to organize his military despotism, if having secured the material interests of France, extinguished the embers of external strife, he should have leisure to look abroad and the desire to advance the external power and glory of the restored Empire if aggression upon England should be popular with the mass of the people, if circumstances should enable him to give that aggression the character of a religious war, under the auspices of the Papacy, who can for a moment doubt that he would be nothing loth to fulfil the most ardent aspirations of the Universe and to give to his country—if he could—the finishing blow? It behoves England then to be on her guard. Let her defences be efficiently organized; and above all, let her before the hour of her danger comes, put down the treacherous foe, the natural ally of Papal France whom she cherishes with too great tenderness in her own bosom. The first and most urgent state necessity with a view both to the preservation of our free civil institutions, and to our security in the event of foreign aggression, demands that the WISEMANS, the CULLENs, the MACHALES, and their subordinates of the English Apostasy, should not have in their power by their traitorous counsels and their felonious exhortations to assist French crusaders of the Papacy against the "eternal heresy" of England.

CHRISTIAN versus HEATHEN CLASSICS.

The Paris correspondent of a daily paper writes as follows on a subject which has occupied a good deal of attention among certain classes in France; but we had understood that their liberal politics were included among the objections to the heathen classical writers. The whole subject is interesting and important, and most Christian persons will admit that the indiscriminate perusal of the heathen classical writers is utterly inconsistent with Christian training:—

"An ardent controversy has long been going on between the Prelates of the Gallican and those of the Ultramontane schools on the subject of the admission of the Pagan writers into the studies of youth in France. The Uniers is at the head of the party that would exclude the classics, or, at least, give them only a subordinate place in schools. A considerable number of the Prelates of the French Church has already opposed, if not condemned, the theories of the organ of the Ultramontane party, and, though the Uniers affects to take its censure with humble resignation, yet it is evident to all that it is neither convinced, nor, in reality, disposed to submission."

"The reasons alleged by the Uniers and its party against the study of the classical writers of antiquity are founded on the injury done to morality by numerous passages in these celebrated works; while, with respect to literary merit, their adversaries are of opinion that the Fathers, or other ecclesiastical writers, whom they would substitute for Homer and Demosthenes, Cicero, and Virgil; Horace and Sallust, are by no means inferior, and thus quietly, but surely, of doctrine could be maintained without the danger of de-

pravity. The Uniers is evidently of the same opinion as the learned Jesuit Garasse, whose criticism was so much dazzled by the sanctity of the Fathers as to declare, in a fit of enthusiasm, that a single chapter of St. Augustine on the Trinity was well worth, all the Odes of Pindar, or that the Homilies of St. Crysostom or the Orations of St. Gregory Nazianzen were equal to anything ever produced by Rome or Athens. At the present moment there can be no doubt of the hope entertained by the Ultramontans that the works of Tertullian may soon become the classics of the Continental schools and universities. The excessive zeal of the Uniers has made it blind to the errors, even in a moral point of view, as well as to those of style, which often deform the writings whose superiority it advocates. The fear that the youth of modern days may fall into Heathenism from the study of the classics has, nevertheless, induced the anti-classical party (most of whom, by the way, seemed to have received a good classical education themselves,) to wage this war against Demosthenes and Thucydides. Many of the Prelates—I believe they amount to more than fifty—have opposed, if not condemned, the ultra opinions of the Uniers on this head. Some, however, have taken its part. Amongst the latter is to be numbered the Bishop of Gap; and a letter of rather an extraordinary kind for a Christian Prelate has been addressed by him to the Bishop of Orleans on the subject. The letter has been making the round of the provincial papers, and from its pious parody of the Creed its authenticity was doubted. Its publication in the Uniers and without remark, has, however, cleared up all doubts in this respect. It is as follows:—

"Monsieur—I believe in God, the Creator of the universe; but I do not believe in the good faith of those who wish to destroy the Uniers (the newspaper of that name.)"

"I believe in Jesus Christ, who has established His Church by means of Christian Doctors, and not by the learned men of Paganism."

"I believe in the Holy Ghost, who has spoken by the prophets, and not by the sibilis."

"I believe in the Communion of Saints, but I do not desire to be of the communion of the Gazette, the Siecle, the Debats, the Presse, and the Charivari."

"I believe in the resurrection of the dead, but I much fear that of the Gallicans and the Parliamentarians."

"I believe in eternal life, but I do not desire that of the Elysian Fields, however beautiful they may be described by the Pagan poets."

"That is to say, Monsieur, that I am for the adoption of the Christian authors in a just proportion, without renouncing the masterpieces of Rome and of Athens, with all that is contrary to good morals and to the Catholic faith carefully expunged. "I have the honour, &c."

"IRENEE, Bishop of Gap."

A decree in the Moniteur authorizes the return to France of MM. Creton, Duvergier de Leatrye, and General Laide; and the interdiction to reside in France is removed in favour of MM. Michel Renaud, Signard, Joly, Theodore Bac, Belin, Besse, and Millote.

ROME AND THE SYNODICAL ELECTIONS.

"Far from the noise of elections the Bishops of England are assembled in Council in the silent valley of St. Mary, at Oscott. The Ecclesiastical Titles Law remains powerless. While the pretended Bishops, officially recognized by the State, have not even the right to assemble for deliberation on the interests of their Church (the Bishops of Rome, sole depositaries of the authority of Jesus Christ, are holding the first Council of the new-born Church of England.) It would be difficult to compress into half-a-dozen lines more of insolent scorn, than is contained in this taunt flung across, in the pages of the Uniers, by the idolatrous Papal Church, at the true Catholic Church of England, whose Divine authority she denies and blasphemes, and at the State of England, whose Crown and Legislature she sets at naught and defies. Not content with violating the law enacted less than two years ago for the express purpose of curbing the spirit of Papal aggression, she casts that violation in the teeth of the State whose dignity is outraged by it. Not content with stretching the liberty of action accorded her in a spirit of unwise, though benign toleration, to the utmost limits of audacious licence, she exults in the injustice which has so long been committed by the State of England against England's National and Apostolic Church. Pride, however, comes before the fall; and we venture to predict that it will be so in this case. We much mistake the spirit of the men to whom the guidance of affairs is committed,—men not given, like the writer of the famous Durham Epistle, to employ rhodomontade, but firm of purpose and energetic in action,—if the Papal Church does not meet with a severe check in the course of the first session of the new Parliament. Nor will, we expect, the necessity of wholesome severity towards a Church whose usurpation knows no bounds, be the only lesson which the Government will have been taught by the ostentatious insubordination of Rome. The Earl of Derby and his colleagues, whose words and actions have, during the short time which has elapsed since their accession to power, alike attested the sincerity of their regard for the Church of England, as the great element of order and stability and the instrument of the improvement in our national life, are not the men to penetrate the arbitrary suppressions of her synodical powers, which exposes her to the taunts of her foes, while it cripples her energy in the performance of her high and sacred office. All things are evidently