

the State, to secure efficient machinery to advance the best interests of education in the country with such proposed enactments necessary to enable the Government effectively to control and direct the machinery. The article in the Bill that has roused the Clerical party to frenzy is that known as No. 7, to the following effect: "That no person belonging to an unauthorized religious community is allowed to govern a public or private educational establishment of whatsoever order, or to give instruction therein." This, it has been assumed, and no doubt rightly, is a direct slap at the Ecclesiastical schools, with the idea of repressing or abolishing them. The *raison d'être* of this is the political animus of the Jesuits towards the Republic and the well-known sympathy of the Church with the Empire. The further incitement to place the Priests' schools under the ban of the law is fear at the growing power of the religious orders and uneasiness felt at the increasing popularity of institutions conducted by the worst enemies of the Republic. It is to be feared, however, that the passage of the anti-Jesuit clause in the Bill will not help the cause of undenominational education, while this borrowing of the weapons of intolerance and repression from the Jesuits is not apt to commend itself to many liberal and fair-minded men. But its becoming law is looked upon as a prime political necessity in the interest of the State and the perpetuation of Republicanism, as well as in the interest of the large and growing class in France that desires emancipation from the mental servitude imposed by the Church.

The number of unauthorized congregations which the new law would disqualify from public teaching includes some fifty establishments conducted by about 1,500 Jesuits. These religious bodies are unauthorized in the sense that their associations have no corporate rights and hence they cannot be proceeded against as public bodies. Of course this small number of irregular teachers may seem insignificant against which to hurl the power of the State, but it must be remembered that their cause is championed by the

whole Clerical community of France and this is an array not only strong enough to give the Government trouble in regard to the immediate question at issue, but is one that is also unceasingly active in its efforts, politically, to undermine it. In view of the latter circumstance the Government's jealousy of the Clerical power is not to be wondered at, though we cannot but regret that the Republican leaders should resort to an act so impolitic and anti-Liberal as this repressive measure against the Church.

ON September 10th, a meeting of persons interested in the cause of religious education was held at the City Terminus Hotel, London, Mr. Ellery in the chair. The chairman, in his opening remarks, explained that the meeting had been convened mainly at the instigation of some gentlemen whose minds had been sorely vexed by the lamentable instances which had been brought to their knowledge of the neglect of Biblical or Scriptural education in Board Schools. After some discussion on the subject of School Board education and Biblical knowledge, it was resolved unanimously: "That this meeting is of opinion that it is of the highest importance that children of both sexes should have instilled into their minds the first principles of Christian morality by means of Bible lessons, and that such lessons should be given in all elementary schools throughout the kingdom." It was further resolved, "That an association should be at once formed, entitled the Christian Education League, for the purpose of securing the return of such candidates for School Boards as were in favour of religious education." A preliminary committee was then chosen, and Mr. W. G. Kent was appointed Secretary, and instructed to communicate with certain influential gentlemen, with the view of placing the League on a sound foundation, and enabling it to carry out the programme.—*The Schoolmaster.*

WHEN any branch of legitimate study is notoriously unpopular in an educational institution, it simply proves that it is not properly