

the poorer people. Then began the increase of the population, consequently upon the cessation of devastating wars, and the upgrowth of industries, but not only was there no systematic effort on behalf of education, but on the contrary there was a strong prejudice against it. The Cromwellian preachers had spread throughout the country the gross idea that piety flourished most where ignorance was deepest, and that "the Spirit" could hardly co-exist with any degree of learning. As usual, ignorance and vice went hand in hand, and there is probably no period in the history of England in which licentiousness was so open and so general. Many private letters and records of public utterances are still in existence to prove this. I am aware that it is usual to charge all this to the wickedness of the Court of Charles II., but the truer account is that the horrible wickedness of that Court was rendered possible by the prevalent tone and conduct of the people. The State made no effort to educate the people, though it did put forth an enactment against 'Prophaneness and Debauchery.' The Church was only just beginning towards the end of the seventeenth century to recover from an almost total overthrow, which sent such men as Bishop Ken and Jeremy Taylor to seek out an existence as private tutors.

At the outbreak of the great religious revolution of the sixteenth century, art and literature were advancing with long and eager strides. The Renaissance, the invention of printing, the manufacture of paper, the rolling back of the Turkish power, and the discovery of America had given a notable impulse to intellectual and commercial progress. One of the first results of the Reformation was the suppression and confiscation of the monasteries, which were the common-schools of the middle ages. 'To the universities,' as Froude admits, 'the Reformation brought desolation'. 'Missals', says the same writer ('History of England', vol. v., ch. v.) 'were chopped in pieces with hatchets, college libraries plundered and burned. The divinity schools were planted with cabbages, and the Oxford laundresses dried clothes in the school of art'. During the reign of Edward VI., says the noted non-Catholic historian Green ('History of the English People', book vi, ch. i, p. 367) 'divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned; and the intellectual impulse had died away'. Classical learning, says the same non-Catholic writer ('England of Shakespeare', book vi, ch. vii) 'all but perished at the universities in the storm of the Reformation, nor did it revive here till the close of Elizabeth's reign'.

In his 'Short Studies' (vol. i, p. 48), Froude says: 'A greater man than either Macaulay or Buckle—the German poet Goethe—says of Luther that he threw back the intellectual progress of mankind for centuries'. The Cromwellian preachers were not the only ones who decried learning. So did the Puritans generally. So, too, did those industrious library-burners, the Anabaptists; while Calvinism warred against poetry as the work of the devil, and all the Reformation period began with a crusade against art. The literature of the time was (says Desmond) mostly of the controversial order; 'and this, not scholarly or valuable, but fashioned after the pattern set by Luther—rough, violent, disputatious, bad-tempered. . . For nearly fifty years (1520-70) England produced no literature of notable value, and in Germany the sterility and blight in letters lasted for two hundred years after Luther. Not until the time of Leibnitz did Germany begin to repossess a literature.' The printing of books was regulated by a vexatious and restrictive penal code of unexampled severity. In what are called by injudicious panegyrists 'the spacious days of Good Queen Bess,' the press was muzzled in the manner described hereunder by the great Anglican historian Strype: 'In

1559; by the Queen's injunction, no one might print any book or paper whatever, unless the same was licensed by the royal council or by the ordinary. By a decree of the Star Chamber no one was to print under the penalty of a year's imprisonment, except in London and in either of the two universities. No one was to print any book, matter, or thing whatever, until it shall have been seen and allowed by the Archbishop of Canterbury or the Bishop of London; and every one selling books printed contrary to this regulation is to suffer three months' imprisonment.'

The Anglican Primate cannot be accused of overstating the 'strong prejudice against learning' that marked the Reformation period.

## CHURCH AND STATE IN FRANCE

### VITAL POINTS IN LATER HISTORY

The dream of the politicians who have guided the destinies of France for well nigh thirty years has (says a writer in the 'Irish Theological Quarterly') been at length realized. Diplomatic relations with the Vatican have been broken, and the President of the Third Republic has appended his signature to the Bill of Separation. Immediate separation was too dangerous on account of the power of the Church; and hence the leading politicians of France have devoted themselves to the work of preparing the country for such momentous changes. (2) All the machinery of a powerful government was set to work to restrict the liberties of the Church, and to confine her field of influence. Laws against the Religious Associations and against the Catholic Schools were cleverly devised, and rigorously executed; all opposition to such measures was held up as opposition and disloyalty to republican principles; the Clergy, the Bishop, even the Pope himself, were declared to be the allies and supporters of the sworn enemies of the State, enemies who, unless they were speedily overpowered, would themselves soon overpower the Republics of France. In this way men's minds were embittered against the Church, and many, by no means hostile to the Catholic religion, began to believe that in the policy of Separation lay the hope of internal peace and stability for the State.

Since 1899, when M. Waldeck Rousseau introduced his Bill on the Religious Associations, but more especially since the advent of M. Combes (June, 1902), the policy of the Church and the Holy See has been the subject of constant misrepresentation. M. W. Rousseau has indeed preserved, even in the turmoil of political life, something of the old-time French politeness, and always spoke as a man who felt the responsibilities of office; but his successor, casting away moderation and courtesy in his dealings with the Vatican, because he feared no mobilisation of Vatican troops, was, from the first day, as rudely and irreconcilably offensive in his private communications, as in his harangues at the tribune, or through the country. He had resolved upon a quarrel, and he wished to force Rome to take the initiative, but his hopes in this respect were doomed to disappointment. His overbearing, and, not seldom, menacing demands were answered with studied courtesy and politeness; his public ultimatums, given oftentimes at the very crisis of some delicate negotiation, and his mistatements were either entirely unnoticed, or answered by a bare official denial in 'L'Osservatore Romano.' It was only when the heat of the contest had passed, and when the Separation Law had been decreed, that Rome resolved to publish the documents and submit the blame for the rupture between France and the Vatican to the judgment of history. We think that few, even Frenchmen, who read this volume, and contrast the dignified attitude of the Vatican with the bullying, offensive tone of M. Combes, will not regret that the regulation of questions so momentous should have fallen to such an unsuitable minister as the then President of the Council.

(1) *La Séparation de l'Église et de l'État en France.* Rome: Typographie Vaticane, 1905.

(2) *Idé Report of M. Paul Bert formulated in 1898.*—'Les mouvements naturels des civilisations modernes, poussent les sociétés à la séparation. Mais les conditions actuelles dans lesquelles l'Église vit et se meut s'opposent à la réalisation de ce principe logique. L'Église est encore très forte, elle se relèverait de ce coup. Que faire donc. Commençons par changer ces conditions, pour préparer le triomphe futur de l'idée que nous combattons aujourd'hui.'

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