

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XII, No. 8.

WINNIPEG, MANITOBA, WEDNESDAY, AUGUST 26, 1896.

{ \$2.00 per year.
Single Copies, 5 cents.

JANSSEN'S GREAT WORK.

HIS HISTORY CHANGED THE THOUGHT OF A WHOLE NATION.

Until He Told the Truth the Catholic Church in Germany Was Misrepresented on All Sides—A Translation of His Work Made for English-Speaking Catholics.

From the American Catholic News.

I remember well in my den in the mountains having as a guest for a few days a scholar not of our faith, yet just and frank. He had spent many years in Germany, especially in Bavaria. German Catholicism had deeply impressed him. "Its robust nature," he said, "was personified in that vast, solid, and stately pile, the Cathedral of Cologne. It was refreshing to meet it after leaving France, where all things pass through the alembic of sentiment." Of one man his talk was full, Johannes Janssen. "He has changed German thought," was one of his remarks. "He has relegated to mythdom the old theories regarding Luther's Reformation, and done it in a way that is impregnable. Discarding fancy writing, he analyzed minutely the mass of writings of the time, disdaining no labor, deeming no exertion too much to substantiate what he clearly saw head of the young student. Here was synthesis, logical and admirable, his readers come into possession of the facts which were at the birth of the Reformation."

Janssen belonged to the German modern school of historians and we who are his debtors must give thanks. The day has passed when romance can bewilder minds with its glittering colors. In the days when it could, arose that dark, deep prejudice against Mother Church which, seemingly respectable with age, surrendered only to the pick-axes wielded by men of Janssen's mould. De Maistre's brilliant intuition that the history of his times and long prior was a conspiracy against truth was a useless truth, had not such men as Janssen arisen, not theorists but practical miners, who, fully equipped, went to the claim, put aside the rubbish and said, "Here is the gold."

That this was necessary is at once seen from an incident related in Pastor's "Life of Janssen." In 1853, while Janssen, then by taste historically bent, stood with his master, the Protestant historian Boehmer, beneath the statue of Charlemagne in Frankfort-on-the-Main. Boehmer, whose mind was hurried back to that mighty king and the faith and craft of those days—a faith which the erudite historian well knew had vitalized the Teutonic nation—said to his pupil "This statue tells us what we need—the history of the German people." The pen of a sincere, just, true, Catholic historian. The so-called historians which we have are mere farces." At that moment, under the glance of the great king, what trooping thoughts must have coursed through the head of the young student. Here was a work of glorious character, a work if thoroughly done, to hasten what was always foremost in Janssen's thought, the rehabilitating of Catholicism in Germany. A Protestant historian had shown him what was essential. Who would set about the task? We may well believe that this was no casual remark of Boehmer, but that in Janssen he had seen the man, and finding beneath the statue of Charlemagne the desired moment, unbosomed himself.

That the seed fell on soil thoroughly ready for cultivation, "The History of the German People Since the Close of the Middle Ages" stands witness. A view so comprehensive was of absolute necessity in order that the historian would be enabled to lead the reader step by step to the Reformation, the crucial point, and, as he went, to explode the myths that long had run with history-collar about their necks. With the clearance of this rubbish the reader was in mind to have a full, clear sight. He was on an eminence from which a view of the surrounding country spread—mountain, valley, rivers, lakes. The brush that on the level obstructed his vision, from this height was known as a

brush, ignored, causing no loss of view. The so-called historians, "the farces," as Boehmer called them, were not without cunning. In their age it was a well-established rule that no vantage ground was to be given to Rome. On the contrary, all testimony veering her way was to be blown in the opposite direction. History from this point of view, was one long drawn out anathema against Rome, one long poetic fancy in behalf of Lutheranism.

To hold this poetic fiction with show of reason, these historians represented, with a few hastily designed daubs, the ages prior to Lutheranism as of Egyptian darkness when learning was buried in monastic chests, the poor monks having little in their heads, ages of rudeness, impiety, social degeneration, and general corruption. These unverifiable assumptions were of a necessity to the purpose of their history, which was to show the heroic stature of Luther and the Augean task that confronted him after his break with Rome. Viewed in their history, the Reformer was a new Moses, led by the hand of God, leading men from the land of bondage to the home of light. At his bidding came art and science. Thought, so long and rudely throat-held by Roman dogmatism, was free to seek its rightful place. Reason was deified and quickly hinted to Revelation that from henceforth she would combat her as an enemy. The masses, wallowing in Church superstition, received a new charter, not declaring them brutes, as Catholicism had held, but as men, with all the modern notions the world implies. Culture, the passion of a few who for centuries had used her to enslave men, was to be unchanged and allowed to wander free, guest of rich and poor, friend of all who opened their doors to receive her. Books, badges of wealth and honor, were no longer to be chained to desks, but spread broadcast through the land. The simplicity of the Bible was proven. It was an open book in whose pages the most ignorant was told he could find a system of ethics to suit him. Commentaries were declared but the whips of dogmatism; Ritualism an invention of the devil, that he first gave the Pagans, and during their decline prompted the rising Christians to steal. Dogma was to be abolished as the skin which held all these old bones together. The Latin language, home of ecclesiasticism and casuistry, was to be abolished as a means of culture, and the native idiom perfected, polished, put in the honored place. The man by whose genius these things were accomplished was Martin Luther.

These histories were the people's hand books. It is not to be wondered at the rancor they bred. Now and then men arose to challenge these views, as the Romantic School, who, in the words of Novalis, termed "the Reformation, "a sacrilegious revolt against Christianity," and by whose influence in their masterly editing of the popular songs and fairy tales of Old Germany opened men's eyes to a culture prior to Luther's time. But the want alluded to by Boehmer was necessary to dispel the heresies and send their makers and these histories to an unthought-of oblivion. The tactful Janssen begins his history with the art of printing, and shows to what a height it had attained before the Reformer enters the play. With facts deftly woven, Janssen cuts ground at once from the feet of the farce historian. Then follow chapters in skillful sequence, "Education of the People," "Universities," "Architecture," "Sculpture," "Painting," "Music," "Popular Poetry," etc.

In what state were these at the time of the Reformation? Let this question be answered not by flights of imagination, but by evidence of the time, published or unpublished. Archives were to be questioned as to their buried treasures. No labor must be spared in order that this all-important question might have a satisfactory answer, for on this answer hung the value of Luther's Reformation. There can be but one opinion, and that that Johannes Janssen has thoroughly and impartially answered that question, and with that answer the Reformation assumes its true place in history as a revolution, checking the natural, progressive growth of arts and sciences. The Middle Ages were shown in the words of Goerres to be a time when "faith, love and heroism were

mingled in one large stream." The Reformation but began a crusade of bleak rationalism, killing imagination, banishing fancy, dethroning religion, crowning reason. Such was the work of Janssen. No wonder that his volumes provoked such hostile criticism. Men brought up in prejudice hate to part with their old ideas. The Middle Ages of the Romantic school they could afford to laugh at and proclaim as but a brain figment of the poet, but here was a historian, writing practical prose, abounding in dates, statistics, citations. Sarcasm had no point. To pierce his mail some other instrument was necessary. That has not been forthcoming, and "The History of the German People Since the Close of the Middle Ages" is slowly but surely leavening German thought in favor of Catholicism.

That a translation of such a work into our mother tongue was necessary was long held and advocated by those whose competency was no matter of dispute. The difficulties were great, a primary one, what publisher would undertake the work even, if a self-sacrificing translator could be found. Prejudice we had as virulent as in Germany, and more ignorant of the times covered by Janssen's work. An earnest American Catholic, despising, though knowing well, all the difficulties, undertook this herculean task as a labor of love, and from this love we have in English the first two volumes of Janssen. An English convert, a man of marked literary ability and scholarly habits, Kegan Paul, of the great firm that bears his name, became the publisher. Thus America and England join hands to place a treasure within our reach. These volumes are an experiment. If they are bought the whole work will be published at slight intervals. Surely American Catholics have a duty, let me emphasize by saying a sacred duty, to put those finely executed volumes in their library. The majority of modern books are as snowflakes on a river, but these volumes have that calm, cool air which mark them as worthy of the ages. Those who desire to know more of Janssen should read the June Angelus, which contains a brilliant sketch from the pen of the English translator. The readers of the News will make no mistake in ordering these volumes. B. Herder & Co., St. Louis are the American handlers.

WALTER LECKY.

THE MANITOBA SCHOOL QUESTION.

From the Catholic Record.

Several of our non-Catholic or anti-Catholic contemporaries delight in asserting that the elections of June 23 are a death blow to the claims of the Catholic minority in Manitoba for a redress of the grievances of which they complain in regard to education. Mr. Dalton McCarthy said a few days before the election that the main point which was to be attained was to defeat the late Government, and if this were gained, he added that after the defeat of one administration on this question no other administration would presume to deal with favorably to the Manitoba Catholics. This opinion was reiterated after the decision of the electorate, and Mr. McCarthy took considerable credit to himself for the share he had in bringing about the defeat of Sir Charles Tupper's Government, declaring that viewing the whole matter from his own standpoint he is quite satisfied with the result.

Mr. McCarthy's opinion seems to be accepted by a portion of the anti-Catholic press as if an oracle had spoken, and we read much in the columns of several of the papers we may justly include under the category about the verdict of the people having been recorded against remedial legislation and separate schools.

We have no hesitation in saying that no such verdict as this has been rendered. We admit that the general policy of Sir Charles Tupper and his Government has been declared by the people to be unacceptable, but we deny emphatically that his policy on the school question has been condemned, or that the result of the election must be interpreted as signifying that the grievances of the Catholic minority in Manitoba are not to be redressed. So far is this from being the case that only a miserable minority of the members of Parliament

have been elected on an anti-separate school platform, and it would be a strange interpretation of the actual result to assert that the views of this insignificant minority should prevail. What were the respective policies of the two parties which chiefly figured during the electoral contest? The majority of the Conservatives declared themselves in favor of Remedial legislation proposed by the late Government. Some of them—about thirty, and these all in Ontario, except Dr. Weldon—declared themselves to be supporters of the Government except on this question. Among the Reformers there were a very few who declared against the restoration of the rights of the Manitoba Catholics, but in Ontario nearly every Reform candidate, following the pronouncement of Mr. Laurier, promised that the matter would be dealt with in a way satisfactory and just towards all, whether Catholic or Protestant, and it was on the issue thus presented that the people pronounced their verdict. In Quebec it was that Mr. Laurier obtained his majority. In the Protestant provinces, though the straight Conservatives did not secure a majority over all others combined, they did obtain a majority over Mr. Laurier's supporters, but it is to the vote of Quebec that the new Government owes the majority on which it depends; for Quebec gives the new Government a majority variously estimated at from twenty-five to twenty-nine against all opponents.

It would be a work of supererogation to show by a long and tedious argument that Quebec did this in the confidence that Mr. Laurier will settle the school question satisfactorily. One thing appears evident from the course taken by the people of Quebec, that they are anxious for an amicable settlement of the school question on the lines advocated by Mr. Laurier.

We beg to remind our non-Catholic contemporaries of the press which are opposed to Catholic claims, that the decision of the people of Canada, far from being adverse to a settlement favorable to the restoration of Catholic rights, is overwhelmingly favorable thereto; and if it be still found that Manitoba refuses an amicable settlement of the question, Mr. Laurier stands as strongly pledged to introduce Remedial legislation as was Sir Charles Tupper.

As far as Quebec is concerned there is no mistaking the attitude of the members who constitute Mr. Laurier's majority. They are to a man in favor of redressing the grievances under which the Manitoba minority have now been suffering for six years, and the L'Electeur, Mr. Laurier's chief organ has declared over and over again, that the Liberal candidates of that province are, one and all, pledged to support a Remedial bill such as the Catholics of Manitoba require, if conciliatory methods fail.

The opponents of Remedial legislation were generally defeated at the polls on June 23, and it is a piece of marked effrontery on the part of those who oppose such legislation to demand that their opinions should prevail. Of all the candidates who presented themselves for re-election on the anti-Government and anti-Remedial platform, only five succeeded in securing seats, it being necessary to count Mr. McCarthy himself twice, and to give him Messrs. N. Clarke Wallace and John Ross Robertson to make up this number. Possibly certain causes which we need not enumerate here may operate to induce some other Ontario members to unite with the five anti-Remedialists in their endeavor to keep this question open, but it is evident to the most cursory observer that altogether the opponents of the Catholic claims will be few in number. The good faith of the Dominion is pledged to grant the demand of the Manitoba minority for justice, and the new Parliament is just as much bound to grant it as was the preceding one. It may be said that Manitoba itself will now settle the school question. This may or may not be true, and we shall be perfectly satisfied should this prove to be the case. The grievance is a practical one, not merely sentimental; and what we require is a practical not a sentimental redress. If Manitoba grant the practical remedy we shall have no reason for dissatisfaction; but we shall continue to insist upon such a remedy, whether it be granted by Manitoba or by the authority of the Dominion Parliament.

It has been stated that Mr. Laurier has already consulted with the Manitoba government in regard to the measures to be taken in order to settle this difficulty, and that the result of the conference is the announcement recently made that it will be settled within six months. We have only to remark regarding this that only a settlement perfectly satisfactory to the Manitoba minority can be acceptable as a finality. The Privy Council of Great Britain has shown by its decision wherein a wrong has been perpetrated in violation of the Constitution, and the wrong must be completely redressed. The rights of Catholics to teach religion in their schools must be recognized as a matter of course, but this is not all. The injustices already inflicted on the Catholic minority must be remedied by restitution, and their right recognized to devote their own share of taxation to Catholic education, and to receive their due apportionment from all public grants for educational purposes.

These things were not all provided for in the bill introduced by the late Government, but it was accepted by the Catholics of Manitoba as an instalment of justice. As the case is now to be considered anew, we trust that Mr. Laurier and the Quebec representatives in Parliament will see to it that the remedy to be adopted be more complete than was the recent Remedial bill.

As the learned and venerable Archbishop Tache was accustomed to say in regard to this question, "What we want is justice—complete justice, nothing more and nothing less."

Gladstone's Earnest Desire.

From the Irish World.

The grand old statesman of England, Mr. William E. Gladstone, still continues, though in retirement from all practical politics, to feel a deep interest in the political situation so far as it concerns the Irish cause. In a letter the other day to Justin McCarthy, acknowledging the receipt of a copy of the "Life of the Pope," which Mr. McCarthy (the author of the book) had sent him, the great leader expresses himself as follows on the subject which evidently lies close to his affections:

"I continue to watch the course of affairs with deep interest, especially as they bear on the fortunes of Ireland, and I need hardly add that I desire as earnestly as ever the closing of all breaches, especially among the Nationalists. I know not whom to blame for them, and I am happy that I do not know, also happy in being sure that you are not to blame in whole or in part.

"Believe me, with sincere regards,
"Very faithfully yours,
"W. E. GLADSTONE."

In these words Mr. Gladstone does no more than justice to Justin McCarthy. He certainly is one of those who is in no degree to blame for the events of the past five years, which have done such grievous injury to the cause of Ireland, and but for which Mr. Gladstone in his retirement would be in a position to enjoy the satisfaction and happiness of having accomplished even much more for that cause than passing a Home Rule bill in the House of Commons. We earnestly hope Mr. Gladstone will live to see the great work done which he so earnestly desired to see, and which dissension prevented him from doing. There is no reason, except the dissension, why it should not be done within a comparatively short time. Ireland once more united would bring success within sight.

The opportunity for union will soon offer in the National Convention, which is now fixed to be held in Dublin in the first week in September. There will be a great gathering there, from all parts of Ireland and many distant lands, of good men and true, thoroughly and earnestly devoted to the Irish cause. That gathering ought to be able to unite Ireland, and we are certain will do it, if some few individuals do not stand in the way. The responsibility and the crime of those who will commit themselves to that most unpatriotic course will be great and heavy. For the honor of the land and the race as well as in the immediate interests of the National cause, we hope there will be none such. The sentiment and motto of the whole country and its people at home and abroad at the coming juncture should be that of brothers.

"Stand together, brothers all,
Stand together.
To live or die, so rise or fall,
Stand together."