

John Janssen preserved his serenity. He still continued peacefully to work at his history on the same lines. But when at last he feared its permanent value might be compromised by complete silence, he put forth an admirable answer to his opponents in the series of letters already mentioned. The book was entitled *Au Meine Kritiker*. Each of the thirty-eight letters it contains deals with some special charge. In these letters, though his historical lore stands him in good stead, still it is oftener rather as a controversialist than as an historian that he strikes. Unable, as we have said, to attack the accuracy of his statements, his adversaries had used the opportunity to air their doctrines and to decry, in good old Protestant fashion, such familiar bugbears as the Pope, the Mass, our Lady and the saints, purgatory, and pilgrimages, etc. In the history Janssen had properly avoided all such questions. When he wrote history he wrote history, and neither taught catechism nor preached a sermon. But in these letters we have a proof of the thoroughness of his doctrine and the simplicity of his devotion. With no show of temper he lucidly and briefly exposes these great truths of Catholic teaching, and again rises to passages of real eloquence as he speaks of matters which lie so near his heart. To single out one instance: there is a splendid page in the seventeenth letter in which he defends the Church from the "significant wonder" to her impotence to sanctify her children, which Herr Ebrard thought he had discovered in the dissolute life of that most unscrupulous autobiographer, Benvenuto Cellini.

The defence was, of course, received differently by the different parties. But Janssen had the consolation of knowing that many Protestants regarded him as successful in the result. The Berlin *Tagblatt* wrote of it that it would increase Janssen's reputation, "for all unprejudiced persons must allow that he had brilliantly answered his antagonists." The Frankfurt *Observer* found in this writing "Lessing's style and clearness, with Macaulay's lively method of exposition." Paul Forster, in the *Deutschen Literaturblatt* expressed his opinion that "Janssen had unquestionably come forth as victor." Otto Hammann said of him, "Objective calm and urbanity never forsake him for a moment, and he never lets a word escape, even against those who reproach him with disloyalty."

Meanwhile the Lutherans had established a society to protect their special view of German history. It was composed of many learned men and pastors, and bore the name of the Reformation—History Union. A Berlin literary journal aptly describes it as a society for the preservation of the Luther myth. A few months later, in the beginning of 1883 Janssen brought out a second series of letters. This dealt with further difficulties brought forward especially by his three antagonists, Ebrard, Kaunan and Baumgarten. These polemical efforts interfered sadly with the historian's work, but in due course the fifth and sixth volumes appeared. At one time he had formed the resolution of drawing his history to a close with these volumes. This resolution was successfully combated by Herr Windthorst in the name of the Central party. Janssen consented to continue to write, but none the less the sixth was destined to be the last volume to be published by himself.

Worn out by unceasing toil, and exhausted by ever recurring illness, he entered, in the middle of November, 1891, into what proved to be his last illness. Though there were some periods of hope, he gradually sank, and died on December 28. In one sense his death was premature. But he did not die until his real life-work was accomplished. That the history was unfinished is a detail to be regretted, just as we regret that the *Lumen* of St. Thomas was left incomplete. But Janssen had not lived in vain. A light had been thrown on the Reformation period which will never be extinguished, a Catholic historical movement had been started which will not again easily come to a standstill. Never will *The History of the German People* be supplanted by any future work. It broke new ground, but it so effectively put that ground under cultivation that its best crops have been already yielded. John Janssen's name will ever be held in reverence among the faithful of Germany, to be recorded with those of Mallinkrodt and Windthorst whenever the glorious story of the Catholic movement is told.—*From The Month, March, 1893, by Charles Gallon.*



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CORRESPONDENCE.

Catholic Philosophy.

To the Editor of THE TRUE WITNESS.

SIR,—I desire to call the attention of your readers to the following words of Cardinal Vaughan, which form part of his reply to the address presented him by clergy and laity on his return from Rome. The Cardinal says:—"Unless a Catholic has gone through a thorough course of Logic and of Mental and Moral Christian Philosophy he is as a man without weapons and armour in the intellectual conflict which rages around him."

"The whole literature and science of the day, the intellectual activities, and even the common conversation of the leaders of modern thought demand of Catholics a thorough education in assertion of Catholic Philosophy. Failing such training and mental equipment, Catholics must either cast their souls into the vortex formed by the conflict and conjunction of innumerable rationalistic currents and perish, or they must be content to bear a stamp of intellectual inferiority. Nothing can take the place of the mental discipline I allude to—neither literature, nor cultured tastes nor social intercourse, nor the glamour of contact with national universities. When I speak of the necessity of a course of Catholic Philosophy, do not suppose that it is of the clergy I am speaking. I am now thinking of the laity. The Catholic laity ought to be as salt to society and as light shining in dark places. They ought to be more than a match for the false theories and destructive criticism which are current in the society they mix with. To say that learning, philosophy, and wisdom are to be confined to the clergy is to assign to the laity a position which is positively humbling. It is a theory which must at all times be disastrous to Christian society."

"Those, therefore, among the Catholic laity who are not bound by the imperative necessity of hunger and of an early call to business, to cut short their education, ought above all things to secure a good course of philosophy. If we have been personally neglectful of this in the past, if we recognize our own shortcomings, if we in any way appreciate the alarming growth of popular and scientific rationalism and free thought, if we believe in the advantage of having a highly educated Catholic laity, we can, at least, unite together to favour and promote the enlightened views of Leo XIII. for the benefit of the rising generation, by seriously urging the study of mental and moral philosophy."

These are the words of the Cardinal, and my object in bringing them to the notice of your readers is to know whether something cannot be done towards giving us Catholic young men a course of training in Catholic Philosophy. I am sure there must be many besides myself who would be only too glad to go through such a course; and I think, with a little encouragement from our worthy clergy, some arrangements might be arrived at towards opening classes for this object.

We young men have a hard battle to fight in the world, mixed as we are in the struggle for a livelihood with those of every creed and no creed; and it must be obvious to all what a difference it would make if we were thoroughly trained in Christian Philosophy. This training would make us better men,

brighter examples, and would increase, I am sure, our love for God and His Church.

Most of our English-speaking parishes have their Young Men's Societies, and I think if this matter was well discussed and ventilated means could be found for carrying out what, I must say, would be a great and laudable work.

H. J. COBB.

Montreal, 18th April, 1893.

Colonization.

To the Editor of THE TRUE WITNESS:

MY DEAR SIR,—I am an advocate of inducing some of our young farmers' sons of the Province of Ontario to take up lands and settle in certain parts of the District of Algoma, where, I am informed there are good opportunities for the purpose, in preference to the Western States where so many have gone already, and who would have been better provided had they remained here or gone to the district referred to; and I am in communication with our local government for the purpose of getting them to set apart a portion of their Algoma lands for a number from here who are disposed to go there, and the probabilities are they will do so, and if so it is my intention to reserve a portion of it for the settlement of Catholics exclusively, where they could be in such numbers as to be enabled to support a clergy, and thus practice and maintain the principles of their religion, advantages, which are seldom enjoyed by those settling on the prairies of the Western States. I may just mention that I am also in communication with His Grace Archbishop Walsh, of Toronto, and the other Bishops of the Province for the purpose of eliciting their influence and that of their clergy in promotion of the project, and I have no doubt, if well managed and persevered in, it may be made a success, which would reflect credit on all those taking part in it.

On Sunday last I had the pleasure of a call from your agent Mr. Thomas Duignan. In talking over the matter with him, he informed me that already you had been an advocate of a similar movement and had brought the powerful columns of your valuable paper into play in furtherance of it, and desired me to communicate with you on the subject, and at the same time was good enough to leave me a few envelopes containing your address that I might do so. Recently I have addressed several meetings in this section, on the question, and had my address before one of them struck off in printed form for distribution, and I have much pleasure in sending you one of them, that you may see the position I take on the question. At the time of the delivery of that address I thought it well to withhold my ultimate intentions, respecting a Catholic settlement until I would have made more progress in my arrangement with the Government, but Mr. Duignan informed me that steps had already been taken in the direction indicated, by the friends of the Church in your Province and that he was told that they had sent a priest there to strengthen the movement, and if this be so you will oblige me very much by kindly giving me his name and address that I may communicate with him, as doubtless he would be in a position to give me valuable information touching the matter.

Aware of the power you are capable of wielding through the columns of your widely circulated paper among the Catho-

lic people of the two Provinces, I shall have much pleasure of informing you from time to time as my movements will be progressing.

J. P. MACMILLAN.

ARTHUR, 12th April, 1893.

The Pichette Case and the "Mail."

The Toronto Mail, of the 17th inst., in an editorial entitled, "The Church and Marriage," based on the Pichette case recently disposed of by Judge Laranger, makes an attack on the Roman Catholic Church. It is quite evident this anti-Catholic organ is not aware that Matrimony is one of the Sacraments of the Church, and as such that the civil authorities have just as much right to interfere in the administration of any one of the other Sacraments as they have in this one. It shows its entire ignorance of the Catholic teaching on Matrimony, when it maintains that as the civil law regards any contract of marriage binding the Roman Catholic Church should do the same, and that the canon law should not take precedence over the civil law in the marriage sacrament.

The priest who performed the marriage ceremony for Mr. Pichette and his wife was, evidently, not aware that the contracting parties were within the forbidden degree of kindred, and consequently he was justified in performing the ceremony as if there had been no valid impediment, but, as Judge Laranger pointed out, he was well within his rights when he demanded that a dispensation be procured and the marriage ceremony performed again as the parties were really living in adultery according to the Church. All the trouble connected with this affair would have been avoided had Mr. Pichette or his wife, prior to their marriage, acquainted the priest with the fact that they were third cousins, then the necessary dispensation could have been applied for and probably obtained too, and the Toronto Mail would lose a good opportunity of attacking the "Romish" Church and placing her clergy and one of her Sacraments in a false light before the public. It speaks about the right claimed by the clergy in the Province of Quebec, and adds, "according to Judge Laranger the Quebec law is powerless in such matters, and no other association has such powers as are claimed and conceded to the Church in Quebec." The right claimed by the clergy of Quebec in such matters is the same as that claimed by the clergy in any other country. A civil contract of marriage, or a marriage performed in violation of the rules of the Church, is no marriage at all according to the Catholic teaching, and it becomes the duty of the clergy when they know of such irregularity among Catholics to cause the interested parties to conform to the ecclesiastical law, otherwise they are not Catholics any longer. The Mail speaks about the Church inflicting punishment. The only punishment which she can inflict in any case is a spiritual one—she can simply deny the guilty parties access to the Sacraments of the Church, that is all, and to those who are not of her communion, or who neglect to follow her teachings, it does not seem to be a very alarming one. If Mr. Pichette or his wife refused to comply with Father Desjardin's demands he could not inflict any punishment on them beyond what is stated above.

When dealing with Catholic matters the Toronto Orange organ has proved itself in many cases, to be totally unreliable, and still there are not wanting people who call themselves "liberal minded Catholics" who do not hesitate to accept its statements in preference to those of Catholic papers; they do not know that a Catholic editor has a better opportunity of obtaining information concerning Catholic matters than those non-Catholic editors who are impregnated with jaundiced hate towards the Church of Rome, her ministers, and her institutions, and who never neglect an opportunity to misrepresent her.

A.

BROCKVILLE, 20th April, 1893.

Of Course You Read

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