

"The Latin Civilization"

April 24, 1936 THE LATIN CIVILIZATION I

ITS SIGNIFICANCE FOR OUR REGION A PIECE OF HISTORY

As the years go by, one becomes accustomed to being surprised by nothing and to honoring the wisdom of the old Horace Flacius, who, about 1900 years ago, wrote to his friend Numicius:

"Nil admirari prope res est una Numici,

"Solaque quae potest facere et servare beatos."

Yet even the elder, who sees the ordinary "??? Those who do not usually smile indulgently at the influence of spiritual trends and parties, sometimes find their peaceful patience put to a severe test in our turbulent times when they are forced to witness the values of life, which they have learned to value highly from childhood, being dragged into the mud with ruthless audacity.

This naturally applies primarily to the transcendental goods, whose sacred protection has long been entrusted to Mother Church, which we Catholics, in these gloomy times, must defend more than ever against the partly open, partly sneaky attacks of their undisguised, or worse, cunningly crafty enemies.

But this also applies to the highest natural cultural assets of humanity, and particularly of Latin civilization. For centuries and centuries, no educated person has doubted the value of that civilization. And from its first appearance in Rome to this day, the Holy Church has considered it its duty to educate the youth, who were preparing for the holy priesthood under its care, in the language and literature of ancient Latium. But behold, nineteen centuries after Christ's death, a new "Movement" has emerged. It has trampled upon everything that had previously been held in high regard and venerable. With the loyalty to the Pope and the Bishop, which the Southern Netherlands has been able to claim for sixteen centuries, it also rejects Latin as "alien" and "contrary to the nature of the Germanic race," a group it very wrongly considers us Southerners to belong to. Therefore, it seems useful to us to examine, using established historical sources, with an unbiased and impartial eye, what Limburg was like before the arrival of the Romans and what it is now, with God's help, under the influence of Latin civilization.

What we know of prehistoric Limburg is thanks to the investigative skills of both earlier and later archaeologists, especially in recent years to that of Dr. Beckers, a physician in Beek. Their work essentially confirms what we already knew from similar research both domestically and abroad: the Limburgers of prehistoric times stood on a low level of culture; they lived in wooden and clay huts, wore very primitive jewelry, possessed few practical tools, and practiced pottery as their only known craft. 1) Only with the arrival of the Romans did higher forms of civilization enter these regions, which for over a hundred years experienced the beneficial influence of Latin colonization to a large extent. While the Rhine (even then!) served as the boundary against barbarism, the Meuse, the river in the peaceful land, was the natural conductor of higher culture. The second century AD, in particular, was a completely peaceful and safe era for the regions: unprotected country houses and farms here and there, especially in the charming hilly landscape along the Geul River, and a prosperous population lived carefree and well-protected from the threat of war. One of the centers of this Roman agricultural colony in South Limburg has already been discovered, discovered some time ago on the plateau of the present-day Ravensbosch Monastery. A large number of farmsteads, scattered throughout a wide area, were located there, with a mausoleum or burial temple at their center, where the cremated remains of the deceased were placed in stone coffins. That, under the protection of the Roman eagles, alongside a relatively high culture, great prosperity also prevailed in these regions is evident from various excavations carried out in the first quarter of this century by the late Dr. Goossens in collaboration with Professor Dr. Holwerda. Near Bocholtz, a luxurious country house ("villa") was excavated, built entirely on masonry foundations, and featuring a bathing facility as well: central heating! No, don't shake your head in disbelief, modern again. Here's what Professor Holwerda's book, page 153, literally states: Some rooms (of the excavated villa) were heated according to the well-known hypocaustal system: a double masonry floor, the upper layer of which rested on stone columns, received the warm air from a fireplace outside against the building wall, and stone pipes carried it further up the walls. The bathing rooms were also heated this way, and even the masonry washbasin has its foundation in the ground.

Thus writes the highly learned researcher, who concludes with the following: That a highly civilized Roman population inhabited our South Limburg needs no further explanation: alongside the simpler farmer, the great Roman gentleman farmer lived here, in his luxurious country house, on the same footing as he was accustomed to in classical countries. It is, in fact, virtually the same farm that is still found today as the typical Limburg farmhouse in these regions. (Editor's note: Ours in

bold.) We would have nothing more to add to this—the quotes speak loud and clear!—
 were it not for the fact that the highly learned author had specifically drawn
 attention to the significance of Heerlen in this earliest period of Limburg's
 history. "Objects from almost the entire Roman period," he writes on page 154, "have
 been found in Heerlen: even from the earliest period, that of Emperor Augustus,
 several finds seem to have been made. And the first decades of the fourth century AD
 (so, more than three hundred years after Caesar Augustus, Ed.) are certainly
 represented by a number of objects." He then continues literally: "We believe we can
 deduce that Heerlen was a kind of rural town, a hub for the farming population, from
 the discovery of a number of pottery kilns at various points in the municipality,
 workshops where various types of Roman pottery were produced." "We now find this same
 pottery in the remains of Roman farms in Limburg: these Heerlen potters seem to have
 primarily worked for the farming population. Apparently, Heerlen was the place where
 this population went to market for its household needs." One can see that there's
 nothing new under the sun. For 1,800 years later, the farming population of the
 surrounding area still goes to market in Heerlen. If one wants to know exactly how
 Latin civilization in these regions came to an end, one need only read what Professor
 Holwerda writes at the end of his chapter on Roman land colonization: "As if a
 scorching breath had passed over the land, we see all that Latin life, those
 prosperous country houses, that truly Roman luxury in South Limburg suddenly
 destroyed at the beginning of the third century AD; and the same phenomenon is also
 observed in neighboring Belgium. Many remains still show traces of fire and brutal
 violence, other farms are simply abandoned: the pottery suddenly breaks off
 everywhere, and the coins also speak of an abandonment around the beginning of the
 third century. There's no doubt that a Germanic invasion here at that time suddenly
 destroyed Roman life, which had been able to develop undisturbed for over a hundred
 years, razing the country houses and driving out the population. From then on, the
 prosperous Limburg of the past has been an almost deserted region, repeatedly exposed
 to barbarian raids. No sooner had the Rhine border succumbed to a swarm of Germanic
 people than the first incursion of those plundering barbarian bands was enough to
 destroy that peaceful culture and make it disappear forever. (The boldfaced text is
 the author's). Tomorrow we hope to continue this instructive story and draw a number
 of conclusions from it. But we would like to note this now: let the N.S.B. boast of
 its Germanic ancestors: we feel much safer on the civilized side of the barricade!
 And thank God! Catholic Limburg belongs on that side, as we will demonstrate further
 tomorrow.

1) We have borrowed these and the following details from the excellent work of Prof. Dr. J. H.
 Wolwerda {Holwerda}: "Dutch Earliest History" (S. L. van Looy — Amsterdam).

April 25, 1936 In our previous article, we saw how South Limburg, after being opened
 to Latin civilization around the beginning of our era, experienced its beneficial
 influence for over two centuries, until, at the beginning of the third century AD, a
 furious invasion by arsonist and plundering Germanic bands violently drove the high
 culture of Rome from our region. But that culture certainly did not disappear
 completely. After all, while the countryside had been made uninhabitable for the
 Gallo-Roman population, in the fortified settlements they found a safe refuge from
 the plunder and fury of the barbarians. The rulers of the world empire, incidentally,
 had a paramount interest in defending the remote corner now known as South Limburg.
 After all, the wide highway ran straight through our region from Tongeren to Cologne,
 which at the time held the same strategic significance as today's bullet-straight
 highways. This road traversed our current province from west to east: Maastricht
 served as a fortified bridgehead, where the river was initially crossed by ferry and
 later by bridge. From there, it flowed via Meerssen through the Geuldal to Valkenburg
 and then most likely via Ransdaal to Heerlen, after which it led via Jülich to
 Cologne, where it ended at the border of barbarian land. Cologne was known to be one
 of the oldest and most famous Roman settlements on the Rhine: as one may recall, the
 fortified city was founded 20 years before Christ by Marcus Vispanius Agrippa, who
 gave it his name: Colonia Agrippina. For over 400 years, it remained one of the
 cornerstones of the Empire! No wonder the Romans placed such great value on an
 uninterrupted connection between Tongeren and Cologne. Therefore, under Emperor
 Diocletian, they built a whole series of "casemates" — nothing new under the sun!—to
 protect their highway from the attacks of the warlike Germans. Only in our time have
 three of these casemates, which the Romans called "burgi," been discovered in these
 regions: the first on the Hussenberg near Geulle, the second on Rondenbosch north of
 Sint Gerlach, and the third on the Goudsberg between Valkenburg and Ransdaal. This
 last "burgus" was excavated under the care of Professor Holwerda. According to the
 pottery found, this small fort, measuring over twelve by nine meters, was still under
 military occupation in the first half of the fourth century. The discovery of coins

bearing the image of Emperor Constantine also irrefutably demonstrates the maintenance of this defensive belt well into the fourth century for Rondenbosch. Thus, by following the line of irrefutable stone and metal evidence from long-gone centuries, we arrive at the era of the conversion of the Limburg population by the missionaries of Rome, particularly by Saint Sarbatius or Servatius. Rarely, if ever, is the life story of a saint so distorted over time as that of Limburg's oldest preacher of the faith. What legend tells of him is known to almost every Limburger: but what history reveals is quite different! Sarbatius was an Armenian disciple of the Church of Jerusalem: he journeyed from the holy city, where he had been ordained a priest, to the far northern border of the Empire, there to win souls for Christ. But in these regions, he did not encounter Germanic barbarians in animal skins, as is customarily portrayed in religious processions at the septennial holy festivals, but rather well-civilized Gallo-Romans, who, nevertheless, in this remote corner had mostly remained pagans even after the capital had been largely won over to Christianity. Throughout his life, he stood as a courageous soldier of Christ against the enemies who at that time besieged Mother Church: the barbarians on the other side of the imperial border, who constantly threatened invasions, the Arians, who denied the Divinity of the Redeemer, and his pagan compatriots, who were still very numerous, especially in the army. That, despite the quarrels between commanders that broke out almost every time a succession took place, order and tranquility still prevailed in the vast world empire is proven by the repeated, very long journeys the bishop-missionary undertook. During his forty-year episcopate (from 342-383), he traveled alternately to Sardica in Thrace (now Sofia in Bulgaria) and to Rimini in Italy, where he defended orthodox Church doctrine at councils; He proceeded to Antioch in Asia Minor, where he attempted in vain to bring about a reconciliation between Emperor Constantius in the East and the pretender to the throne, Magnentius, in the West, who had been proclaimed Caesar by his soldiers. He undertook the long journey "ad limina" at least three times to seek advice and assistance from the Vicar of Christ.

II (End).
But he could not prevent the Gaul Magnentius from massing his legions in the south of France to deliver a decisive blow to his rival (which he lost), from the Germans immediately seizing the favorable opportunity to attack the severely depleted garrisons of the northern cities. In the disastrous year of 354, the entire northeastern border of the Empire, from Strasbourg (Argentoratum) to Tongeren (Aduatica Tungrorum), collapsed. The casemate line was overrun and razed to the ground. And after a months-long siege, besieged Cologne was forced to surrender in the year 355. Of course, the Germans did what Germans typically did: whether one reads Ammianus Marcellimis 1) or consults the "Overvuleling van België" (The Surviving of Belgium) by the journalist Mokveld 2), it amounts to exactly the same thing: murder, arson, pillage, and virginity toute la lyre!

But then Emperor Constantius appointed his nephew Julian Caesar of Gaul. The very next year, the young general (he was not yet 25!) managed to defeat the Germans in a battle on the Meuse and advanced, along the military road through Limburg and the Rhineland, to recapture the border fortress of Cologne. Then he marched south with his legions across the Rhine, and in the summer of 357, he inflicted a crushing defeat on the Allemanni at Strasbourg. He turned north again, and in 358 we find him at Tongeren, where, according to his historian, he received the submission of "the Franks, whom we call Salians," but who were never Germanic! Thus, the "pax romana" was re-established in the bishopric of Saint Servatius by one of the most stubborn and dangerous enemies of Christianity. For it was this Caesar Julian, who became Emperor two years later, who was and remained notorious to both contemporaries and posterity as "Julian the Apostate"! Perhaps an echo of the inevitable spiritual conflict between the Catholic bishop and the apostate "Führer" has come down to us in the tradition that Sarbatius moved his episcopal see to Maastricht under pressure from malicious elements in his original residence. But be that as it may, the fact remains that the conversion of Limburg, four centuries before the rest of the Netherlands, was only possible through the influence of Latin civilization, which had already thoroughly permeated these regions when, north of the then-imperial border, our "Germanic ancestors" were still pure-bred savages.

We may recall how in the year 406 the Wandilians descended upon Gaul like an unstoppable torrent, chanting "Wandalia über alles" (Wandalia above everything) as they trampled upon the centuries-old culture of Imperial Rome. But although their Germanic trail was marked by ruins, blood, and tears, they were unable to wrest the holy faith from the hearts of the cruelly oppressed people. Limburg remained Catholic, and Limburg continued to bask in the sun of Latin civilization. For centuries, it knew no other written language than Latin. And it is under the dual and inseparable influence of Rome's religion and Rome's superior culture that the mixture

205 of peoples and races, fused on our soil in the melting pot of centuries, has become a strong unity, loyal to sovereign and fatherland, but above all inseparably bound to its spiritual cradle: the Church of Christ, whose Vicar resides in Rome. Let our popular press then safely misuse the holy feast of Pentecost to celebrate their racial solidarity with their Germanic ancestors on the "faded old days" and to immerse themselves once again in the "old traditions"—God forbid! — of their lineage: 210 we Catholic Southerners, who, thank God, were never Germanic, remain faithful to the Eternal City "Rome aeterna," the Mother of Latin civilization throughout the centuries!

1) Ammianus Marcellinus (330-390) is a historian of the Roman Empire in the later Imperial period. His work comprises 31 books, of which the last eighteen have been preserved. In the 215 fourteenth book, he outlines Julian's campaign against the Germans in numerous interesting details. But his harsh, soldierly language is not easy to read, and we cannot recommend his books as entertainment.
2) "The Surrender of Belgium" was written by L. Mokveld, war correspondent for "De Tijd." The collection, "Experiences as a Dutch journalist gained during a four-month stay with the German 220 troops in Belgium," was published in 1916 by Brusses Uitgeversmaatschappij in Rotterdam. It is a life-like account, hot off the press, without fuss, and truthful. And it is much easier to read than Ammianus Marcellinus.

April 29, 1936 THE FAITHFULNESS OF CATHOLIC LIMBURG IN PREVIOUS CENTURIES AND IN OUR 225 DAYS
Regarding our double article on Latin civilization, we have received two esteemed comments. The first concerns the time period between the conversion of Limburg and that of the rest of the Netherlands, a time period which, according to our informant, we would have set somewhat broadly. After all, Saint Servatius became Bishop of 230 Tongeren around 342, and Saint Willebrord was consecrated Bishop of Utrecht by Pope Sergius in the year 695. This therefore makes a difference of 353 years, not "four centuries," as we wrote. The comment is entirely correct regarding the annual figures. It should be remembered, however, that St. Servatius likely had several unknown predecessors in the episcopal see of Tongeren—after all, freedom to preach the Catholic faith was officially permitted in the Roman Empire as early as 313 by 235 the Edict of Milan—while, on the other hand, it is certain that St. Willibrord was the first bishop of Utrecht. Moreover, the north of our country remained pagan for well over half a century after St. Willibrord's consecration, as the Frisians, who at that time occupied a large part of present-day Utrecht.
Those who ruled Holland, showed themselves so hostile to Christianity that, as late 240 as 754, they cruelly murdered Saint Boniface, the Apostle of the Germanic people, near Dokkum. When one considers these facts, one sees that our estimate of the time between the conversion of the Southern and Northern Netherlands is not as unfounded as it might seem at first glance. The second observation from the esteemed quarter speaks of Limburg's faith. Is our region still as inseparably linked to its spiritual 245 cradle, Rome, in our time, as it used to be during the nearly sixteen centuries that have elapsed since the arrival of Saint Servatius? Doesn't the Catholic Church in these regions also suffer from the common disease of our time: an overestimation of the material and the passive alongside an underestimation of the spiritual and eternal values of life? And hasn't Limburg's unwavering religious unity, especially 250 in the mining region, been eroded by the influx of a multitude of dissenters, both from within and from abroad?

These are three questions we will attempt to answer to the best of our ability, based on the figures and facts known to us. Regarding the problem of religious laxity, we believe that the current generation need not fear a rational comparison with previous 255 generations. Halfhearted and fainthearted Catholics have always existed everywhere in all parts of the world, including in Limburg. Especially in the sixteenth century, the moral and religious situation, both here and elsewhere, was much less favorable than it is today. At that time, the moral decline among Catholics was not only more extensive, but it was also concealed and covered up to a much greater extent than it 260 is now, including by the clergy, who themselves were affected to a regrettable degree by the moral laxity. We do not intend to go on a scandal-hunting spree in the chronicles and memoirs of that unfortunate time: which, moreover, would not cost us the least effort. But when one knows that even in well-meaning and faithful circles, sentiment was stirred against priestly celibacy, because it was not being maintained, 265 then one will understand how far the corruption of morals had come, even among "the salt of the earth." The fact that Catholic Limburg overcame this cruellest of trials without lasting damage to the Holy Faith, which was wholly or largely lost in so many other regions, may rightly be considered convincing proof of the unwavering attachment of the inhabitants of this region to the religion and teachings of Rome. 270 Afterward, the faithfulness of the Limburgers was repeatedly tested, by Joseph II, by the French Directory, by Napoleon, and last but not least, by King William I of the

Netherlands. But neither in the eighteenth nor in the nineteenth century was there any sign of moral decay or relaxation among the clergy! And where the priests lead the faithful people in unwavering steadfastness and purity of morals, the
 275 preservation of the highest values of life is assured. Although for each of us, "suffering, struggling, and overcoming remains the daily fate."

Now a few words about the influx of dissidents to our region. As you know, there are accurate statistics on this, dating from 1930, the year of the eleventh general census.

280 The data are therefore already more than five years old: but since then, the situation has improved rather than worsened due to the return of a large number of foreigners to their native region or homeland. We can therefore safely consider the number of dissidents, which at the time amounted to over six and a half percent (exactly 6.55 percent), as a maximum; from which it follows that Limburg is currently
 285 approximately 94 percent Catholic! This will surprise many who tend to focus only on the mining region: after all, the relationship between fellow believers and dissidents there is much less favorable! On December 31, 1930, Heerlen had over 20, Hoensbroek Nearly 24 percent of non-Catholics live in Brunssum, while Geleen-Lutterade recorded only 14 percent dissidents. All other municipalities remain below
 290 this percentage: Kerkrade has less than ten percent, and Maastricht no more than six percent, including all "non-churchgoers." It goes without saying that the rest of the province exhibits a picture of religious cohesion unlike any other region in the Netherlands. Thus, there are 52 municipalities with no more than ten dissidents. And north of Maasbracht, there are eighteen adjacent municipalities on the left bank of
 295 the Meuse with a total of 31,386 inhabitants, of whom 31,337 are Catholic! The two most populous of the twelve municipalities, where all residents are Catholic without exception, are Limbricht with 2,088, and Schimmert—the birthplace of Bishop Lemmens — with 1,766 inhabitants. Anyone who calmly and impartially examines these series of figures, which we could supplement with numerous others if desired, will come to the
 300 conclusion that the invasion of dissidents poses no significant threat to the Catholic Church in Limburg. This danger is even less, however, because the religious bond that binds them together is exceptionally weak, and the confessional divide among Protestants has also reached alarming proportions in our region. The Dutch Reformed Church, the heir to the formerly infamous State Church, which caused our
 305 ancestors so much suffering, currently comprises only 2.91 percent of the population. And this small group lives almost exclusively under the smoke of the chimneys of the State Mines. Everywhere else, their numbers are completely insignificant. Therefore, the danger for Catholic Limburg most certainly does not lie there! Where it does lie, we have already demonstrated so often that this time we will not repeat ourselves.
 310 But the danger is well known: and we are working hard to avert it.

With God's help, Limburg will also overcome National Socialism!

May 22, 1936 It is our firm principle to provide an opportunity for unhindered discussion in our columns on all open issues. Indeed, just as it is our duty to
 315 exclude false teachings on religious and moral matters from our publication, we consider it equally useful and necessary to accommodate orthodox fellow believers in the presentation of their opinions, even when they differ from ours in many respects. Therefore, we now gladly give the floor to two young foster children of our Nijmegen Alma Mater—vulgo: to two students of the Catholic University—to enable them to share their ideas about Latin civilization and its significance for our region widely. Here
 320 is what they have to say on the matter: By analogy with "virtue in the middle," one could also say "truth in the middle," in the sense that untruth usually originates in some exaggeration or one-sidedness. This was regrettable in the follow-up articles "Latin Civilization" in the Limburgsch Dagblad of April 24th and 25th. The author saw classical culture in Limburg in danger. He took on the role of its defender, but in
 325 his impetuous zeal he killed not only its enemies, but also its allies and its entire foundation, leaving his protégé herself bare and uneasy in a plain devoid of lifeblood. The classical cultural treasure is a great asset, and dangers may loom over it, but this is no reason to distort the truth. This serves no purpose, and certainly not Limburg. The impression given by the aforementioned article is not that
 330 we should be wary of discarding cultural gifts handed down to us through the centuries, but that in past centuries the Romans were the sole bearers of culture and civilization, far superior to the murderous, burning, plundering, and virgin-desecrating barbarians, also known as Germans. That these, in a murderous rampage, eradicated that entire civilization root and branch from our region, yet left so much
 335 of it that the author can claim that we Limburgers have preserved Gallo-Roman civilization intact and were never Germans. That we must therefore stand firm against the Germanic hordes—in this case, the Germans, who, as evidenced by the World War,

have remained just as murderous and uncivilized—hand in hand with our southern neighboring states. This representation is absolutely one-sided and incorrect. If we confine ourselves for the moment to the present, it is undeniable that we Limburgers, like the people of Brabant and the Dutch, are Germanic. The migration certainly had the consequence that the Germanic people advanced from the Rhine border to the coal forest, which roughly coincides with the present-day border between Flanders and Wallonia. Even the most superficial observer must be struck by the physical differences between the average Limburger and the average Walloon, and surely no one would want to claim that general civilized Dutch or the Limburgish dialect are Romance linguistic forms. And although many may still harbor a distrust of anything beyond the Moerdijk, and although many Limburgers may not feel entirely at home when walking around Delft or Zwolle, they will certainly feel like strangers in France. The Limburg people's background is core Germanic, just as the background of the entire Dutch people, the English, the German, and the Scandinavian peoples, is Germanic. However, we must take into account the fact that, due to its geographical location in (South) Limburg, of all Dutch regions, the clash of these two elements, Gallo-Roman and Germanic, has personally experienced. It borders directly to the south on the Romance-Germanic language border, which is the ultimate exponent of this friction between Gallo-Romans and Germanic peoples. The area on either side of this language border, which in Belgium roughly covers the course of the Roman road from Boulogne to Cologne, was once the major friction point on which Gallo-Romans and Germanic peoples moved in motley intermingling. The further north one moved from this line, the more numerous the Germanic peoples became and the fewer the Gallo-Romans. Towards the south, however, the Gallo-Romans became increasingly numerous, and in a corresponding measure the number of Germanic peoples diminished. Which is also self-evident: after all, the Gallo-Romans advanced from the south, while the Germanic peoples in the fourth century AD... began to descend from the North. The lines of the two centers of radiation not only touched but also slid over and through each other, resulting in the colorful amalgam we mentioned, between which, over the centuries, the language border was to emerge. This border is nothing other than the expression of the ultimate, still relative, stabilization in the opposition of these two forces. In other words, both Gallo-Roman and Germanic influences, to the extent they could advance, pushed against each other. This push and counter-push was long associated with a fluctuation of forces, but ultimately, a state of equilibrium emerged: the two opposites remained firmly pressed against each other, but each retained its own territory. South of this tangent, the Gallo-Roman element gained dominance and absorbed all that was available of Germanic; North of it, Germanic finally gained the upper hand and absorbed everything Gallo-Roman. Therefore, we find neither a purely Gallo-Roman population south of the line, nor a purely Germanic one north of it. Nevertheless, we call the population south Gallo-Roman, because that is essentially what it is, and likewise that north Germanic, because that is essentially and originally what it is.

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This by no means denies that both adopted much from each other and therefore have much in common. And regarding the exchange of cultural goods, it is undoubtedly true that here the Gallo-Romans, precisely because they possessed a higher culture, were the givers par excellence, and the Germans primarily the receivers. But that did not mean all Germans became Gallo-Romans. This did, as it were, happen with the Germans who lived south of the current language border; They were absorbed into the Gallo-Roman dominance. North of the language border, however, the exact opposite happened: the Gallo-Romans who were once there were dissolved into the Germanic dominance. The population of Walloon Belgium and Northern France thus absorbed Germanic blood from the invading Franks, who perished there as such, that is, as Germans—for that is what they were; yet, they would not have left behind their name tag: France, i.e., the Empire of France, owes its name to them. Conversely, among the Limburgers and Rhinelanders, blood mixing occurred with the Gallo-Romans who were already present there, which greatly favored their national character. Moreover, they benefited most from Gallo-Roman civilization. Yet, they remained Germans nonetheless. Peoples form in an inscrutable way, but at a certain point they exist, and this existence can no longer be denied. Race, language, psychological characteristics, historical and economic ties—all work together to form a single collectivity that feels united and desires to remain so. However, cultures, guided by reason, which is fundamentally the same in all people, thus being without boundaries, expand across different peoples or segments of the population without regard to national boundaries. Not that a culture undergoes no changes on its journey of conquest. For the non-intellectual elements in humans—character, mentality, taste, and so many other factors—also contribute to the construction of a culture. And these factors are connected to the soul of people. The Romans, who carried the light of civilization into the darkness of the North, were

themselves rough and hard farmers when they adopted Greek civilization in the second and third centuries BC and imprinted upon it the stamp of their own sense of justice and their own striving for practical utility. Thus, this civilization acquired a Gallic influence in France and all the lands up to the Rhine, even to Cologne, so that it is rightly called Gallo-Roman. On the other side of the Rhine lived the Germanic peoples with their very special national character and their own, albeit still low-level, culture, which we still know primarily from the Germanic law that has come down to us. In the period of the Migration of Peoples, now an exchange of Roman and Germanic cultural elements took place, in which the much superior Roman civilization had the lion's share, but was transformed into the Germanic national character. Limburg, too, preserved the Latin cultural treasure, transformed into the Germanic national character and blended with Germanic cultural elements. Classical civilization also penetrated the Northern Netherlands, but the Germanic factor remained much more dominant here than, particularly, in Limburg. In Limburg, two civilizations interpenetrated, and the classical one was preserved there the most strongly of all the regions in our country. The same thing happened in the Rhineland, which is contrasted with the land on the right bank of this river, whose civilization has remained much more purely Germanic. Instead of orienting our region one-sidedly towards the South and raising it in contempt and aversion for anything non-classical, it would be better to emphasize that the Netherlands, but Limburg and the Rhineland in particular, constitute the area where two cultures, upon which our Western civilization rests, reconciled and united. These are very elementary concepts that are assumed to be familiar to anyone who studies Latin civilization, and particularly its influence in Limburg. However, when, instead of considering the issue purely objectively, one conflates politics, sentiment, religion, and science and sacrifices them to a political standpoint, one ends up with such a one-sided view of things, as we pointed out in the aforementioned articles. Let us not follow the example of some and regard history as a piece of modeling clay, which anyone can shape and mold according to their current political or other thinking. Science exists for the sake of truth, not for the N.S.B., the Roman Catholic Church. To provide St. P. or any other parties with propaganda material. Had the author considered the matter more calmly, he certainly would not have been able to claim that the Franks were never Germanic. If he could provide even a little evidence for this, he would undoubtedly have made one of the greatest historical discoveries of the last centuries. The discovery of the foundations of several Roman villas certainly points to a highly developed civilization of the Roman colonists in these regions, but says nothing about the cultural status of the original population, who likely stood at a much lower level of development. As for the destructive effect of the Migration of Nations, the author would do well to read the book by the French author F. Lot, *La Fin du Monde Antique*, or the report of the speech delivered by Professor Gosses at the sixteenth Dutch philologists' congress, in which he states, among other things, that a peaceful infiltration of Germans had already taken place before four hundred, and that the Roman Empire, with Germanic soldiers, fought against the Germans of the Migration of Nations. We quote:

"A clear national antagonism between the inhabitants of the Empire and the Germanic people is rarely expressed, though there is, of course, a sense of hostility toward those who plundered the borderlands and toward those who arbitrarily and violently sought to establish themselves within the Empire. Yet, once such invaders had established themselves there, a passable relationship soon developed between native and foreign invaders. A few aristocratic literati might have been justified in a certain haughty contempt; the lower classes apparently felt more comfortable in a state of simple structure under a barbaric king and his followers than in the Empire, which no longer offered security, had become top-heavy due to its bureaucratic apparatus, and where people enjoyed little freedom. Moreover, only smaller Germanic bands took possession of the Empire—which they did not want to destroy; Charlemagne was the first to assume the imperial crown. Therefore, there was no question of a migration of peoples; entire tribes did not cross the Rhine. There are many more errors that could be listed in this emotionally inspired article. However, the intention is not so much to denounce errors as to present the truth without bias and without politicizing science. Limburg is Germanic with a strong Latin influence; no region in our country has preserved this as strongly as Limburg, which represents a tremendous cultural treasure for our province. This influence gives the Limburger that special nuance in their civilization that the average Dutchman, for example, so often misses. However, this should not make us close our eyes to the cultural heritage we have received from the Germanic side, nor should it cause us, because of a political form of government, to harbor a one-sided hatred against a people with whom we have so much in common. At the end of these reflections, we ask the reader to suspend his judgment until he has read our response in the next issues of our magazine.

475 May 23, 1936 It is easy to forgive young people for not yet devoting the meticulous
care to the definition of their ideas that people usually acquire only later in life.
Therefore, we are only mildly surprised that the reader is already presented with a
completely incorrect representation of our train of thought in the first paragraph of
the voluminous work of our Nijmegen friends, which we published in its entirety in
480 our previous issue. Indeed, the notion that we consider "classical culture in
Limburg" to be threatened is a pure fabrication. In our nearly four-column double
article, we didn't mention a single word about classical Rome! And rightly so! After
all, when Latin civilization penetrated our regions, the classical period in Rome was
already well and truly over. True, the inhabitants of these lands had experienced a
485 military occupation with Roman garrisons since Caesar's triumphal march through Gaul,
but peaceful land colonization only began in the last years of the first century AD,
reaching its peak of prosperity towards the end of the second century. However,
Tacitus, the Roman historian with whom the line of classical authors ends, died in
the year 119; and one can easily surmise that the influence of his works on the
490 respectable farmers in the far north of the Empire must have been very limited in
scope and very limited in its penetration. No, Limburg only became permanently
acquainted with classical culture during the Renaissance, which was indeed a movement
"foreign" to our region, although its influence on The more highly developed part of
the nation should not be underestimated. It was not classical culture, but Gallo-
495 Roman civilization, that prevailed in Limburg for over a hundred years. And how
widely it was spread across our hills and valleys, how towering it towered above the
barbarity on the other side of the Rhine, is proven far better by its remains in the
soil of our region than by long and learned arguments. That this civilization was
violently eradicated is firmly established by the fire marks revealed in almost all
500 excavations, which have left their indelible mark in the marlstone time and again.
And that, ultimately, after the fall of the Empire, the Christianized civilization of
Rome continued to prevail in these regions, surely we do not need to teach these
young people!

And therefore we repeat our final conclusion, which has remained completely untouched
505 by the arguments of the young writers about "classical culture," and which we
formulated in our April 25th issue. as follows: Limburg remained Catholic, and
Limburg continued to bask in the sun of Latin civilization. For centuries, it knew no
other written language than Latin. And it is under the dual and inseparable influence
of Rome's religion and Rome's superior culture that the mixture of peoples and races,
510 fused on our soil in the melting pot of centuries, has become a solid unity, loyal to
sovereign and fatherland, but above all inextricably linked to its spiritual cradle:
the Church of Christ, whose Vicar resides in Rome.

Against the completely distorted image that the young authors attempt to foist upon
us at the beginning of their piece, they then present their own, in which they have
515 mixed "Wahrheit und Dichtung" in a rather deft, yet by no means opaque, manner. Their
argument essentially boils down to this: that the current language border also
constitutes the racial border, and that we are therefore Germanic. Moreover, The
Franks, who from the beginning of the fifth to the end of the ninth century—for
almost five hundred years—set the tone in Gaul, and who dominated at least the north
520 and center of the country to such an extent that it still bears the name France,
were, according to the authors, without the slightest doubt, purebred Germans! And
they are so convinced of this "truth" that they signal its denial in advance as "one
of the greatest historical discoveries of recent centuries." On the other hand, they
downplay the migration of peoples, with its devastating and destructive consequences,
525 as a kind of peaceful penetration, which at least the lower classes were not
unwelcome: besides—as they present it—"only smaller Germanic bands have taken
possession of the (Roman) Empire." And then follows their final conclusion: "Limburg
is Germanic with a strong Latin influence," accompanied by the sincere warning
against popular hatred "because the political form of government" in the Third Reich.

530 History is certainly not solely a sequence of facts and dates. But although,
especially when writing the history of civilization and peoples, the spirit that
speaks from historical data and that animates and enlivens actual events, are never
neglected. Yet, facts, not fantasies, constitute the only correct and sound
foundation upon which the historian must build. And now, our readers will undoubtedly
535 have been struck by the fact that the voluminous document by our two young Nijmegen
natives overflows with assertions and observations, but is completely devoid of any
factual material. The current dialect of Limburg is the only fact they invoke to
support their Germanophilic theses. We continue to search in vain for any positive
fact or any date! Therefore, allow us to refresh the memory of the esteemed
540 contributors and present them with the history of these regions at the time of the
migration. We therefore resume the thread of our story where we left it off at the
end of our article of April 25th: with the invasion of the Vandals or Wandalians in

the year 406 of Our Lord. And then we see that this "small Germanic band," originating from the Oder River basin, not only razed the Roman fortresses of Coriovallum, Maastricht, and Tongeren to the ground in our region, but also ravaged Gaul with fire and sword, and, continually destroying and plundering, penetrated all the way to Spain! Here, eight years later, they were stopped in their tracks, defeated by the Romans with the support of the Visigoths, and finally pushed back into Galicia. But in 428, the Vandals undertook a second plundering raid in the increasingly decaying Roman Empire. Once again, they traveled through Pannonia (present-day Hungary), Rhetia, and Gaul to Spain, after which they crossed over to Africa two years later, from where they made all the coastal regions of the Mediterranean unsafe with their raids and plunder. What happened to them afterward, and how their national existence came to a bloody end a century later, lies beyond the scope of this article. But that the idea of a peaceful penetration by "smaller bands of Germans" pales in comparison to such brutal events, perhaps our young Germanophiles will now understand for themselves. What remained of the original population in Limburg and North Brabant after the passage of these wild hordes is easier to surmise than to describe. For to describe it truthfully, either reliable historical sources or relics in the soil were required. And both are so completely lacking that Professor Holwerda, on page 171 of his standard work on "Dutch Early History," can rightly say that "a state of desolation must have set in here." Indeed, for the entire fifth century, there exists nothing but popular tradition that names a series of successors of Saint Servatius, or perhaps invented their names later to fill the painful gap in the Episcopate of Limburg. 1) This latter supposition gains in plausibility when we consider how the devastating raid of the Vandals was followed, less than half a century later, by the even more formidable storm of the Huns under their chieftain Hetzel or Attila. This "small band," however, was not of Germanic origin, but, according to the unanimous testimony of contemporaries, of Mongolian origin, which shows that it was virtually indifferent to the Christian peoples of those days whether they were bitten by the Germanic or the Mongolian tomcat. It is known that through the collaboration of Franks and Romans, whose general Aetius was appointed commander-in-chief of the allied troops, these precursors of the Bolsheviks were decisively defeated in the Marne Valley near Chalons in the year 451 AD. How many original "natives" remained after this double hurricane of fire and steel in this formerly so captivating region, where not only a few villas but entire villages with farmhouses, some opulently built of stone, some simple ones of wood and clay, testified to Latin culture, and where St. Servatius stood at the head of a devout Christian people, is now impossible to determine. But that despite everything, a number of Gallo-Romans must have lost their lives is evident from the efforts the Franks made at the end of the fifth century to reclaim these regions for Latin civilization. And here we come to the crux of our argument: the origins of the Franks, about which we hope to provide a number of interesting details in the next issue.

1) The "Acta Sanctorum" names St. Agricola, St. Ursinicus, St. Designatus, St. Renatus, St. Supplicius, St. Quirillus, St. Eucherus, and St. Falco as successors of St. Servatius. But since further details of his life are either entirely or purely legendary, this nomenclature doesn't get us much further.

May 25, 1936 In our previous article, we saw that the invasions of the Vandals and Huns wiped out Latin civilization in this region, and that the areas through which the "Gospel of God" had made its way were left behind as virtually deserted places, as is also evident from the absence of remains in the soil. Finally, we saw that this desolation ended when, in the year 491, the Franks reached and occupied Limburg from the south. The author who tells us this is St. Gregory of Tours, who wrote the history of the Franks in Latin in the second half of the following century. This Holy Bishop was born in the year 540 and in 573 was invested with the episcopal dignity, which he held until 594, the year of his death. Besides his twelve-book "Historia Francorum," we possess several other works by him, among which "De Gloria Confessorum" stands out, which, like the first, is of paramount importance for the history of these regions in the sixth century AD. And now, it is quite remarkable that this authoritative writer locates the origins of his compatriots not in the North, but rather in the Southeast. According to "the opinion of many," he writes, "the Franks originated from Pannonia" (i.e., the Hungarian plains). Now, this opinion might not have been given much weight if it were not fully supported by the "silent witnesses" found in abundance in the graves of this tribe. And here we once again encounter the tireless researcher of "early Dutch history," Professor Dr. J. H. Holwerda. It must be due to the lightheartedness of their youth that our two Nijmegen natives did not consult this work before taking up their pens to establish the Germanic origins of the Franks as an indisputable fact. After all, we had already

610 referred with due insistence to this eminent scholar of antiquity in our first article on Latin civilization. Had the young contributors heeded this urge, they would have made the "discovery" in this work, published eighteen years ago, that, given the undeniable evidentiary value of the numerous discoveries from this period, virtually nothing remains of the alleged Germanicity of the Franks.

615 Professor Holwerda begins the eighteenth chapter of his source study with an explanation of the prevailing view regarding the origins of the Franks, as it can be found in all history books and booklets, both major and minor. The Franks are said to have lived north and northeast of the Lower Rhine and formed a confederacy there, which expanded more and more until all the Germanic tribes living in this region were

620 absorbed into it. Two main groups are distinguished in this Frankish confederacy: the Ripuarians, inhabitants of the right bank of the Rhine, and the Salians, who are said to have played an important role in our country and originated from Salland in Overijssel, from where they increasingly pushed south, lured by the wealth of the Gallo-Roman regions. From our region, therefore, the Frankish influence that

625 destroyed Roman power in Gaul would have originated. "The presentation given here," the author continues, "certainly contains nothing new for anyone, but does it also contain the truth? — When we look around in our quintessentially Frankish regions, in North Brabant or the Betuwe, for the remains of Frankish culture, we find NOTHING!" But elsewhere the antiquarians of the Ie have found more! After all, it was more than

630 two centuries ago that that remarkable royal tomb was unearthed in Tournai, with its wealth of gifts—gold, precious stones, weapons, jewelry, and whatnot—in which a gold finger ring bearing the seal "Childerici regis" proved it was the resting place of that Frankish prince who died in the year 481. And those same characteristic objects—weapons, ornaments, pottery, and glass—all equally peculiar and undeniably

635 recognizable, have since been recovered in almost overwhelming quantities in the vast cemeteries of northern France and Belgium, or along the Middle Rhine (p. 164). And then, using various historical sources, the scholar carefully examines what ancient writers say about the Franks. The author then refers both to the German Brenner, whom he calls "the best expert on Frankish culture," and to the ???.

640 Frenchman Fustel de Coulanges then concludes briefly and powerfully: "After our acquaintance with the texts of the Latin writers, we preferred to illustrate, in the words of a well-known historian, how our historical ideas regarding the Franks, however much they may have been accepted as dogma, are completely at odds with how those conquests had taken place.

645 "The invasion of Gaul by a Frankish people, how the formation of a Frankish confederation in our regions and the settlement of those Franks in our homeland—how all of this is nothing but a product of modern historical fantasy" (p. 109). And now, on p. 170, follows a quotation that we especially recommend to the attention of our Nijmegen friends: "That a dialect is spoken here in these regions, which our

650 linguists are accustomed to calling Frankish, means nothing in this respect, as long as it has not been proven that this name is rightly given to this linguistic phenomenon and that the population who first spoke this language did not come to these regions either long before the fifth century or long afterward." May the esteemed contributors learn from this that linguistics is a very fine science, but

655 that it has only relative significance for history. Whoever clearly envisions this truth is already well on the way!

But when the Franks were not "Nordic people", where did they, with their peculiar cultural forms, come from? Professor Holwerda also provides a clear and

660 straightforward answer to this: they came from Southeast Europe, and specifically from the shores of the Black Sea. "There, in southern Russia and further in the lands north of the Balkans, in the plains of Hungary, ancient Pannonia, lies the cradle of what is so characteristic of Frankish civilization" (p. 185). We cannot possibly reproduce in detail the argument of the Leiden professor, who devoted twenty pages of his book to the description and comparison of numerous cultural remains discovered

665 before and afterward along the long and distant path the Franks followed in their migration from the shores of the Black Sea to the banks of the Seine and Loire. We refer those interested to the interesting work, illustrated with numerous photographs, which can be found in any good library. But our younger opponents will surely already have understood that a quiet A well-considered historical perspective

670 must lead the astute researcher to recognize that the Franks, although they were certainly not purebred Scythians (Southern Russia was then called Scythia) or Hungarians, should certainly not be called Germans. This is further confirmed by the examination of skulls from a Frankish burial ground near Katwijk, which, according to the remains, is undeniably Frankish. The anthropologist Dr. Sasse, who conducted this

675 research with scientific rigor, expressed his disappointment at the time in the Antiquity Reports of the National Museum of Antiquities (Volume V) that "the skull

types found displayed such a mixture of races." No wonder! says Professor Holwerda: "After all, history had taught him to see in the Franks purebred Germans from the North!" But he concluded that little or nothing of the typical characteristics "of Nordic people" could be found in the Franks. We will conclude for this time with a heartfelt Advice to our Nijmegen friends. It is a rather unpleasant habit these days for young people to think and speak disparagingly of the knowledge of their elders. One senses this disparagement in the way they all too often try to break the staff of the work of the elderly. But when they themselves begin to work, it usually soon becomes apparent that the youthful shortcomings of frivolity, thoughtlessness, and lack of serious study play their ugly tricks. And therefore, this is our free advice to the young people of Nijmegen: begin with a scholarly study of Limburg's history. Don't limit yourself to the cursory knowledge that a superficial reading of magazines and journals like "De Dietsche Gedachte" and similar trend-setting periodicals can provide. But consult serious and reputable authors and antiquarians; and don't try to turn your study into a kind of entertainment. Then you will be able to form a calm, thoughtful, and well-documented judgment of Latin civilization in Limburg. And then the author will It is an honor and a pleasure to exchange thoughts with you once again.

May 26, 1936 We apologize for the excessive length of our reply to the young contributors from Nijmegen, who wrongly attempted to diminish Limburg's Latin civilization and ascribe a Germanic origin to Frankish culture. However, we consider the correct knowledge of Limburg's past too important for the current generation to allow it to be buried under the delusions of a historical system distorted by "alien science." Therefore, in this final article of our new series, we are permitted to provide a brief overview of the history of these regions during the Frankish rule.

The kings.

The first to regain a foothold here after the devastating storms of the Vandals and Huns was the famous King Clovis, whose baptism on Christmas Day in 493 opened a new era in the development of Gallic Christianity. We know how this king succeeded his father, Clovis, in 481, whose famous royal tomb in Tournai we mentioned in our previous article, and how, a year later—even before his convert—he established Frankish rule in the land of Tongeren. The low level of culture at which the few natives who survived the horrors of the Germanic and Mongolian invasions led their miserable lives in these regions is evident not only from the almost complete absence of remains from this period, but no less from a famous passage in the work "De Gloria confessorum" by St. Gregory of Tours (540-594). Here is what we read in this work about the state of decay in which the tomb of Limburg's saint, Bishop Servatius, was found by his successor in the sixth century, Saint Monulfus: "The faithful had repeatedly built a chapel from wooden beams and planks, which, however, was always destroyed by storms or collapsed of its own accord. But when, in due course, Monulfus became bishop of this city (Maastricht), he built a large temple in honor of his illustrious predecessor, which he richly decorated, and into which he had the saint's remains transferred with great pomp and splendor." (Gapul LXXII) 1) This remarkable quotation, which dates from the end of the sixth century, reveals many things: first, that approximately sixty years after the arrival of the Franks "in the land of Tongeren," on the site of Maastricht, which had been twice destroyed, a settlement had already arisen that, with a little good will, could be called a "city"; Secondly, that despite the devastating storms of migration, the memory of the first Bishop of Tricht was by no means lost; thirdly, that therefore, despite everything, "Limburg continued to bask in the sun of Latin civilization," as we rightly wrote in our April 25th issue; fourthly, that by the middle of the sixth century, this civilization had already made such progress among the relatively recently converted Franks that the son of one of their nobles could be consecrated bishop and attain the crown of sainthood; and fifthly, that simultaneously with the rise of Rome's influence, culture also rose to such an extent that the construction of a large and richly decorated temple on the tomb of St. Servatius once again bore witness to the life-giving power of the inseparable twin sisters: the Catholic Church and religious art!

Outside the influence of devastating Germanic rule, Latin civilization was able to flourish over the next three centuries amid a population undoubtedly composed of numerous disparate elements, in which the descendants of the Eburones had intermingled with Roman colonists, with a few remaining immigrants, and with the far-from-purebred Franks. But these descendants reappeared like a flower after a thunderstorm as soon as they were once again nurtured by the spiritual warmth of Roman religion and culture. Once more in Limburg's history, this culture was threatened with destruction. And once again it was the Germans who brought fire and plunder, death and destruction to these peaceful lands. "Furo Normannorum, libera nos

- Domine"2) sang the pious crowds as they marched in the Procession of the Cross, making the hymns of all the Saints resound through streets and squares, fields and meadows, just as they do today.
- How this new and expanded edition of the old furor Teutonicus ravaged these regions is demonstrated by the telling fact that not a single monument remains from the Frankish Christian period, which lasted over three centuries in this region, although the example of St. Monulfus undoubtedly found widespread imitation. Like the Vandals or the Huns, the Normans spared not a single church or farmstead on their destructive path. And when Count Arnolf finally averted the storm at the Dyle in 951, Latin civilization could begin to rebuild what the Germanic destructiveness had burned down. Look, when one examines this series of established key facts from Limburg's past through history, one has every right to be astonished by the unreasoned parroting of the palpable fable from the Third Reich about a "Nordic race" with its own "national character," which supposedly made not only Prussia or Pomerania, but also the North and South of the Netherlands happy with the benefits of a noble character and a high-quality culture. That the NSB parrots such follies is easy to understand, and dubious.
- It's easy to forgive. She is, after all, the mouthpiece of "purebred" National Socialism. But that young Catholics from good families allow themselves to be so deceived by the false illusion of German science that they retell such Germanic nursery tales with faithful faces—well, that's what we call a most ominous sign of the times. Of course, we must not "conceive hatred" for our kindred spirits in the Rhineland, who are currently paying for their attachment to the religion and civilization of Rome with the persecution and torture of the best of their priests and leaders. But we may and must detest with all the strength of our soul the "political system" that currently prevails in the Third Reich. For this system is inextricably linked to a worldview that propagates the most dangerous heresy the Church of God has ever faced in its centuries-old existence. Let our young friends from Nijmegen, therefore, reflect deeply on this question and diligently research the historical sources. Undoubtedly, science exists for the sake of truth, not to provide some party with propaganda material. But truth resides in the chair of St. Peter in Rome, from where first Gallo-Roman civilization, and later Christianized civilization, originated on its salutary path to this region. Therefore, let us Catholics not be blinded by racial delusions and pseudo-scholarship, but exert all our strength for the untainted preservation of this civilization, which is now once again threatened by a Germanic horde of "Nordic people." And let us unreservedly follow our bishops on the path they have once again pointed out to us, which leads not to Germanism, but to "Roma aeterna," the eternal abode of Latin civilization and the seat of true and indestructible Christianity.
- 1) This quotation can be found, among other places, in the interesting work of Mgr. Fr. Bock, Canon of Aachen and Chaplain Willemsen, treasurer of St. Servatius in Maastricht, in which they extensively described and richly illustrated the history of the "Antiquités sacrées" in the two old collegiate churches (St. Servatius and Our Lady) (Jos. Bussel, 1873).
2) Translation: "From the wrath of the Normans, deliver us, Lord."
- June 17, 1936 We received the following letter from the two Nijmegen students who had previously appeared in our newspaper:
It should be noted in advance that the following defense to the three editorial articles published in this newspaper on May 23, 25, and 26, 1936, is extremely brief, as the editors limited our space.
To the point: When our article of May 22nd spoke of "classical culture" and the editorial of May 23rd speaks of the "classical period in Rome," every high school student knows that "classical" in the second expression means something different than in the first. By ignoring this distinction in meaning, our opponent could be guilty of misleading word-juggling. We reiterate our objection to the author for presenting the complex phenomena of migration and the fall of the Western Roman Empire one-sidedly and simplistically, thereby giving a false impression to readers who are incapable of independent judgment in this case. We refer to Tijdschrift voor Geschiedenis issue 1, 1936, pp. 5-42. In addition to his own opinion, Prof. Gosses (especially on pages 7-13) includes statements by, among others, the French Fustel de Coulanges and F. Lot, the great Belgian historian Pirenne, and Bishop Salvianus. Who will accuse them of "Germanophilia"? Romantic but scientifically untenable are the views of, among others, the Germanic peoples outside the borders of the Roman Empire as "purebred savages," his idea that the Germanic invasions began only to fuel a Germanic urge for destruction. The opponent is guilty of a particularly dangerous kind of cultural Bolshevism, by having cultures or peoples "violently" "exterminated"

in more than one place, only to later include them as reality in his argument. History is not that simple, and few cultures and peoples have died a purely violent death. Even the Western Roman Empire "est mort de maladie interne," as the Frenchman F. Lot puts it. The opponent wrongly believes that our proof that the Limburgers are Germanic by origin rests on the argument "that the current language border also constitutes the racial border." We never argued this, but we did argue that the Romance-Germanic language border constitutes the border between Romance and Germanic; and this is something different. One can only surmise which unscientific conception of "race" and "Germanic" the author must be harboring. We fear that he equates Germanic with Germans or perhaps even with Nazis. The opponent brings up the Normans unnecessarily, but again one-sidedly from the perspective of an unhistorical point of view. A single statement by a professional historian might give him pause for thought: "Our West India Company in the 17th century still clearly displays the dual aspect of a trading company and a privateering company" (Prof. Gosses). That a different historical representation of Germanic peoples, Norsemen, etc., is also possible in journalism, is demonstrated by an article "German and Roman" in the *Nieuwe Eeuw* of May 12th, by Sapiens. The Frankish Question: According to Caesar "de Bello Gallico" 11:4, most "Belgae" descended from the Germanic peoples on the other side of the Rhine. They had driven out the Gauls who had previously inhabited this country. Present-day Belgium was therefore inhabited by any remaining Gauls and by the invading Germanic peoples who had arrived from the north and the east. A few lines further on, Caesar mentions the Germanic tribes: Condrun, Eburones, Caerosi, and Paemoni, who, according to further reports from him and others, must have inhabited roughly the area of Belgian Limburg, Dutch Limburg, and the region between the Meuse and the Rhine. And Tacitus speaks of the Germanic Tungri, who had their center in present-day Tongeren. Along with the Betuwe and South Holland, South Limburg is the only part of the Netherlands that experienced Roman colonization. This lasted from 100 BC to approximately 200 AD, when the flourishing of Roman culture ended. Germanic troops then repeatedly flooded Limburg, and the peace before colonization was over. Only south of the Maastricht-Heerlen line does Roman influence remain. By approximately 300 AD, the Romans had definitively abandoned everything north of this line. What happened to Limburg during the fourth century and the migration of peoples is unknown. What is certain, in any case, is that after the disappearance of the Roman colonists, only Germanic elements were added to the population of Limburg, as all the classical writers of the time (Ammianus Marcellinus, the Panegyrici, Zosimus, etc.) show that the Germans, and especially the Franks, overran the area north of the Cologne-Boulogne road. In 358, the Salians appear to have been living in Toxandria (roughly present-day North Brabant) for quite some time. The quotations cited by the opponent from the work of Professor Holwerda do not prove that the Franks were not Germanic, only that many cultural elements in Frankish civilization were borrowed from Eastern peoples such as the Scythians and Sarmatians. "People" and "culture" are not geographically coherent concepts. The Franks achieved a relatively high level of culture, enabling them to "adopt" a large part of Roman civilization, namely in Wallonia, but also in Western Flanders and Northern France. At the same time, they absorbed cultural elements from the aforementioned Eastern peoples, specifically through the mediation of the Goths. A powerful cultural current, in fact, flowed from East to West in the 4th century. This is also how the appearance of St. Servatius (an Armenian!) in Limburg can be explained (cf. Prof. van Ginniken: "Onverwachte oud-Nederlandsche aansluitingen" (Unexpected Old Dutch Connections), in *Onze Taaltuin* 1933, pp. 1-18). The opponent makes it seem as if we hadn't paid sufficient attention to the work of Prof. Holwerda, published in 1918. We can only reply that a second edition of this work appeared in 1925, which, according to the preface, became virtually a completely new book. In it, Prof. Holwerda mentions on p. 248, the Franks are explicitly called Germans, which invalidates the opponent's entire argument. The Germanic origin of the Franks is, incidentally, not doubted by any serious historian, least of all by the French (F. Lot, G. Kurtih, Fustel de Coulanges). The troops of King Clovis, who occupied Limburg from the south in 491, encountered a Germanic population there; the Franks themselves under Clovis had certainly not yet been transformed into Gallo-Romans. But apart from that, Clovis's troops were small, and migrations did not occur under him. Therefore, if Gallo-Romans or Romanized Franks did come and stay, they would have been absorbed into the Germans due to their small numbers (the reverse process south of the language border). However, they brought with them the adopted Roman civilization mixed with Frankish elements, and this was precisely what developed for various reasons (the Meuse as a road, Tongeren, later Maastricht, the episcopal see, the foundation of the Roman colonization had a very significant influence in South Limburg. This succinctly demonstrates 1) that the opponent wrongly disputed the Germanic origins of the Franks and even more so of the Limburgers, and 2) the proper place that Latin civilization occupies in our region.

It is regrettable that the opponent, in his article of May 26th, again raises irrelevant issues. This includes digressions about the Third Reich, the NSB, expressions such as "Nordic race," and "Germanic nursery tales.", "foreign science" (sic) and the phrase about "Catholic youth, etc." All this serves to arouse suspicions in the reader, which are simply absurd. The passage about the ecclesiastical teaching authority, since this authority never ruled on the Germanic origins of Franks or Limburgers, can only foster more irresponsible associations. We cannot have any respect for this journalistic method. Nor does it demonstrate particular sensitivity that the opponent feels he should give us good advice for our scientific education, when he should know that this should be better entrusted to the University of Nijmegen than to a newspaper editorial team. Only, let us remember that "science" does not suffer from Germanophobia.

Postscript from the Editor-in-Chief.

We did not want to deny the young Nijmegen residents the opportunity for a rejoinder, even though their argument barely touches on the issues at stake, let alone resolves them. Therefore, after reading and rereading their concluding remarks, we need not alter a single word in our initial proposition:

"It is under the dual and inseparable influence of Rome's religion and Rome's superior culture that the mixture of peoples and races that have melted together on our soil in the melting pot of centuries has become a solid unity, loyal to Queen and Fatherland, but above all inseparably connected to its spiritual cradle: the Church of Christ, whose Vicar resides in Rome.

Has this main proposition been shaken by our Nijmegen friends? Or has it remained clear, distinct, and unassailable, both before and after? Have the esteemed contributors even offered a shred of evidence that Limburg's population, whether in earlier or later centuries, was even approximately racially pure and Germanic?

Indeed, no! At most, one can differ in opinion about the extent to which the various elements in the Over time, they have been intermingled, and how large a percentage of each of the constituent parts must have been!

The same applies to the Franks. Let the young people now go and see for themselves the artistic products of Franco-Gallic culture, and in particular the rich finds brought to light as early as 1653 with the discovery of Childeric's royal tomb in Tournai. Then they will see that this culture bears the clearest traces of both Latin civilization—e.g., in the inscriptions—and of Eastern decorative art, but that no trace or shadow of Germanic influence can be detected in it.

Meanwhile, these Franks were also undeniably of mixed race: their skulls prove it! Most likely, during their long journeys, they were mixed with numerous foreign, also Germanic, elements, but certainly, through art and culture, they originally belonged to a people from the Southeast, where Germans have never lived! Professor Holwerda has demonstrated this with the evidence. Irrefutably demonstrated in the hand: and this conclusion can also be found in the second revised edition of his book! Indeed, "a mighty cultural current moved from East to West in the fourth century," but this brought us anything but Germanic, but thoroughly Gracco-Roman civilization: Saint Servatius, called "Sarbatiös" by his colleague Athanasios, is a living example of this! And the Franks, who, a hundred years after his death, revived the old, despite everything, still living tradition, provide us with a second, equally striking example.

Finally, the esteemed contributors are absolutely right in their assertion that it was not only a thirst for destruction that drove the Vandals and Normans on their raids: for it was also land hunger, in its most brutal form.

And again, they are right in their assertion that the Roman Empire collapsed from internal decay, just as, for example, the Republic of the United Provinces did on the end of the eighteenth century.

But this seems to us the least an apology for the mischief of the barbarians during the migration, nor for that of the Sans-culottes in their invasion of our fatherland. All this may perhaps seem "simplistic" to the esteemed contributor. But we are simply so simple-minded that we reject robbery and plunder as detestable acts of violence, regardless of by whom or when they were committed.

And if this is to be called "misleading word-juggling," then we accept this qualification without a hint of ill humor, with an indulgent smile for the well-known tendency to use strong words among our modern youth.

Could the students perhaps have become a little displeased with our friendly encouragement to study?

That would not be as surprising as it seems at first glance. For studying has traditionally been something different from being a student.

Be that as it may, we now conclude the discussion and hope to welcome the gentlemen again when they have successfully completed their studies.

