

THOMAS A. KEMPI.

The Unveiling of His Statue at Kempen, June 8, 1901.

It is not only an inspired text of Scripture, but the words fell first from the lips of Our Redeemer Himself, that no prophet is accepted in his own country. This tendency of mankind to neglect their own, and to disparage those that are nearest to them increases our wonder that, five hundred years after his time, the name of Thomas A. Kempi should wield so powerful a spell that his native town of Kempen, which gives him his name, has just erected a public statue to his honor. This is the latest tribute to the humble author of "The Imitation of Christ"—to him who obeyed well the counsel he gave to others: *Ama nesciri*—"Love to be unknown."

Kempen is a small town in the Rhine Province, nearer to the Aix-la-Chapelle than to Cologne, but brought by the railway within an hour and a half of the latter city. I do not know when Kempen discovered that its greatest glory—was having given birth to Thomas Hamerken. Probably the knowledge came to them later than to all the rest of the world. Even with regard to our present subject, I should not be surprised to learn that the first idea of a Kempen statue to a Kempi came from without.

Although the statue has only just been unveiled this summer, the project was started as far back as 1836. In that year certain sumptuous of A Kempi at Kempen formed themselves into an association, the object of which was to obtain funds for the erection of a monument to the memory of their great townsman. It was also proposed to found an institution for the aged and suffering poor. The amount, however, of the funds collected in six years did not exceed 9,000 marks (\$450), and there seemed no prospect of an increase adequate to the proposed objects. The committee decided that their wisest course would be to invest the money judiciously till in the lapse of time it may become large enough to realize their plan. This course was adopted; and in 1857 the fund amounted to 41,000 marks (\$2,050).

They considered that they were now rich enough to go to work; and it was finally decided that of the fund thus accumulated 10,000 marks should be devoted to the erection of a statue of Thomas A. Kempi, whilst the interest of the residue should be used for the relief of the sick and suffering poor. The task of erecting the statue in bronze was accordingly entrusted to Herr Pledtke of Aachen (Aix la Chapelle) who has fulfilled the commission very successfully.

As the statue was given beside the parish church; and there it was unveiled with joyful solemnity on Saturday, June 8, 1901. The Most Reverend Hermann, Bishop of Munster, arrived the evening before, with the Coadjutor Bishop Menden; and many strangers gathered into the town to join in the feast of the morrow.

The day was all that the good Kempiens could desire, bright and sunny. What a difference rain and sunshine make in such public functions! Since I began this paper, I have paid a visit to my Kempi. I have had the happiness of being present in the Cathedral of Newry when the new Bishop of Down, Dr. Henry O'Neill, was consecrated by our beloved Cardinal Pate on the 8th of July to which was applicable the description given of June 8, in the Kempien Zitzung, which has before me: "sonneus, cheit" and "sunshine," which favored respectively the unveiling of the statue and the consecration of the Bishop. Not indeed that even rain and storm could have chilled the joyful enthusiasm of the good people and priests of Newry and Down; but no doubt the delightful weather heightened the festivity of that old frontier town of the North, as it showed off to advantage the triumphal arch which on one side cried "Welcome to our beloved Cardinal!" and on the other prayed "Long live our Bishop!"

On the day of the festival Kempi was one blaze of flags. The ceremonies began at 9 o'clock with Pontifical High Mass, during which Father Schunkes preached an eloquent sermon appropriate to the occasion. The unveiling of the statue was fixed for eleven o'clock. The ground and the adjacent street were thronged long before the time. The various societies and societies were marshalled in their finest state, and processions came from other places, such as Greifath, with its venerable pastor, Rensen, who (I) chanced to see in the local journal had just celebrated the fiftieth anniversary of his priestly ordination. The names of sundry high officials and presidents would have no meaning for my readers; but one is glad to see that the sculptor, Pledtke, was present to see the work of his hands unveiled.

After the choir had sung "Hæc dies quam fecit Dominus," Her von Bonninghausen, President of the Thomas Institute (which forms part of the memorial of the great follower of Christ) gave an account of the founding of that institute and the other circumstances which I have already mentioned. When he had concluded, the Mayor gave the signal for the unveiling of the statue. It represents our canonized Saint seated on a chair, his religious habit falling in graceful folds around him. In his right hand he holds a pen, while his left holds open on his knee his immortal work, "The Imitation of Christ." The expression is a placid sweetness combined

with earnestness and dignity. It is a fine work of art.

When the statue stood unveiled, the choir sang the hymn:

O Thomas, laus et gloria
Urbi Kempen patrie,
Urbi et ruris incolis
Sis ductor ad celestia,
Dux ad celestem patriam
Per viam Christi Domini.

The Bishop of Munster then addressed the vast crowd, giving two reasons for his special joy in being present; namely, that he was himself a native of Kempi, and that he hoped the statue of the holy man would sanctify not only that town but his entire diocese.

The pastor of Kempi, Father Schunkes, promised for himself and his people that they would take the greatest care of their new treasure. After thanking the Bishop, the sculptor, and others who had a special share in the undertaking, he ended by saying that their gratitude was in a special manner due to one whose presence they had earnestly desired, but who had been unable to accept their invitation—the learned Irish physician, Sir Francis Cruise, of Dublin, who had devoted many years to the investigation of every question concerning the authorship of "The Imitation" and the life of Thomas A. Kempi, and who had established, beyond all doubt, that Thomas A. Kempi was born in Kempi, and that he was the true author of the book "De Imitatione Christi." Father Schunkes also thanked two Kempiens who were absent, Herr R. Pen in London, and Herr Klockner, in Strasbourg, who had translated into German Sir Francis Cruise's smaller book, "Who was Thomas A. Kempi?" an abridgment of this great work on this subject of predilection. This German version has already in a few weeks run into a second edition, and the profits thereof are part of the large pecuniary aid that Sir Francis Cruise has given to the movement which was brought to a brilliant conclusion at Kempi on June 8, 1901.

There is a wonderful tribute to the beauty and power of "The Imitation of Christ" in George Eliot's "Mill on the Floss." But I will not quote this or similar testimonies of an uncommon kind that could refer to, still less the praises of saints and spiritual writers. Some may be struck more forcibly by the practical witness borne to the merit of Thomas A. Kempi by an active man of the world who would hardly have been supposed to be very familiar with such a book. A Latin copy of "The Imitation" was for years the favorite and constant prayer-book of Lord Russell, of Killowen, and in the last year of his life he gave a curious proof of his familiarity with it. In the Derby week he had, as usual, filled with friends his country home which lay near the famous Epsom Downs. On their return one day from the race course the chief justice engaged in a game of "Bridge" with two visitors and one of his sons. The latter, having attempted some *finesse* in the game, having failed, exclaimed *Vanitas vanitatum*. His father challenged him to continue that quotation from the first chapter of "The Imitation." The continuation not being supplied, he himself repeated very slowly and seriously the ten concluding verses of the chapter. Which of us is equally familiar with this boldest of unimpaired books? Yet there are few things that it would be better worth while to get off by heart than that very passage.

This statue of Thomas A. Kempi that has begun its work of sanctifying his native Kempi may sanctify souls at a distance also, if, for instance, the present account of it might be used by God to inspire any one with the resolve to begin or to resume the blessed habit of reading habitually each day a chapter or a page of the marvellous little book "De Imitatione Christi."—M. K., in Irish Monthly.

THE WAR ON THE JESUITS.

An Unprejudiced View of the Recent Outbreak in Spain and Portugal.

The anti-clerical agitation in Spain and Portugal has spread to South America. At Lima, Peru, there was a small riot upon the presentation of the play "Electra," such as there was at Madrid over a month ago. The populace cried, "Down with the Jesuits." Certain papers in this clerical city, commenting upon the anti-clerical agitation in the Latin countries, seem to think it a spontaneous indignation, the result of a justifiable indignation, the part of the population at the gradual encroachment of the Friars, and especially of the Jesuits, upon the liberties of the country. In reality (according to the London Saturday Review, a pronouncedly non-Catholic journal) it is an artificially got up demonstration, organized by a certain brotherhood which, although styling itself Masonic, is not in any way connected, so we are assured, with any of the lodges presided over by that fraternal body. The Masonic lodges in the Latin cities are avowedly anti-religious, and do not for a moment conceal their intention to sap religious belief and replace it by some vague code of ethics which, in their wisdom, they consider infinitely superior to the teachings of the Gospel.

Some where about August last a certain class of Spanish and Portuguese papers, controlled and inspired by the republican and secret societies which honeycomb the peninsula, began to publish a series of articles directed against the religious orders. In this they evidently obeyed an inspiration emanating from the Grand Orient of Paris, where the eventual suppression of the regular clergy and the secularization of education was already being

worked up into an anti-clerical crusade, the results of which became apparent at the beginning of the present year in the parliamentary hubbub over the Associations' Bill. Spain was the first country after France where this anti-clerical movement assumed anything like considerable proportions. Some few months ago a well known dramatist produced a play at Madrid, entitled "Electra," on a subject of the Maria Monk order, which the Government thought fit to suppress, owing to its being a pretext for an agitation which it provoked on its first representation. It is a very indifferent work, both from the literary and dramatic point of view.

A well-organized campaign broke out on the morrow of the suppression of this piece. Every Spanish town has one or more so-called Liberal Clubs, and these, being mainly composed of persons who have nothing to lose, but might have something to gain by the fermentation of disorder, soon began to start anti-clerical demonstrations, which speedily degenerated into street riots. There was an incident of an extremely commonplace character, in which a young woman, twenty-six years of age, who was not comfortable at home and who, if we are to believe all we are told, "was hypnotized by the eloquence of a Jesuit preacher," and entered a convent and elected to remain there against the wishes of her mother. The similarity of this adventure with the main incident of the riot of "Electra" sufficed to induce an excited populace, in obedience to the outcry of its leaders, to clamor for the suppression of all the religious orders as a punishment for an alleged offense committed by one of their members. The writer of the Saturday Review article says he has read carefully a number of Spanish and Portuguese papers, expressing the opinions of both parties and dating from the very beginning of this extraordinary manifestation, and does not find therein one single charge brought against any member, male or female, of any monastery or convent, either in Spain or Portugal. The promoters of these demonstrations have confined themselves entirely to those loathly generalities which in England are associated with such inventive geniuses as the person of Rithven, who was lately condemned and punished by a Protestant judge and jury for his gross attacks on conventional life and morality.

The Portuguese demonstration, however, is far more remarkable than the Spanish, since it affords still greater proofs of organized conspiracy. It started at Oporto, where an incident happened which, as usual, has been greatly misrepresented in this country. Those newspapers which accept the utterances of the Jesuit-baiters assert that "a young girl, the daughter of the Brazilian Minister at Oporto, had been incarcerated by the Jesuits in a convent, against the wishes of her father." The facts of the case are as follows: Dona Rosta Calmon is indeed the daughter of the Brazilian Consul at Oporto, but she is not "a young girl," being over thirty-three years of age. For a long time past the unfortunate terms on which this lady lived with her father were well known to her circle of friends and acquaintances. The specific charges which she brought against him are no concern of ours, but in the end they led to such scenes of violence between the pair that the gentleman threatened to shut his daughter up in a lunatic asylum, whereupon she appealed to law for protection and even obtained it. After this, as may well be imagined, her home existence became less pleasant than ever. One day she went for a walk, met some friends, who were neither priests nor Jesuits, assured them that she was very miserable at home, and they advised her to enter a certain convent as a parlor boarder, which she did. The populace, misinformed as to the facts of the case, worked itself up to a frenzy of indignation, not only against the Jesuits of Oporto, the majority of whom were, probably, not even aware of Mlle. Calmon's existence. Instead of arresting and trying the accused monks individually, in a batch, the Portuguese Government has ordered the Jesuits and other religious orders straightaway to leave the country, which is not a very convenient measure, some of them being very aged people, they have been compelled to do. This violent intolerance seems to have given much satisfaction to the vast majority of the English and some of the American press, which usually prides itself upon its love of fair play. In this instance it has not hesitated to applaud an unjustifiable action, which, if the victims had been "Jew, Turk or infidel," instead of Jesuits, it would have stigmatized, and very justly so, as outrageous.

In Portugal there really was no reason for all this outcry, for, suppressed in 1834, the existing monasteries and convents may be counted on the fingers of both hands. The Jesuits were the first of the religious associations to return after an exile of nearly half a century. They did so about thirty-five years ago, on the invitation of the Archbishop or Patriarch of Lisbon, and established a college at Camplode, just outside the walls of the capital. Since 1865 four or five other Jesuit Colleges have been opened in other parts of the kingdom. To these houses may be added two belonging to the French Fathers of the Holy Ghost (du St. Esprit) who are missionaries, three Franciscan monasteries and two very small Benedictine monasteries. The convents are not much more numerous and are nearly all educational and tenanted by Sisters mostly of foreign origin. Probably there are not more than a dozen Portuguese nuns, all told, and about as many monks. The Portuguese hate and cry over the religious associations is a ridiculous but dangerous parody of the Spanish, which, at any rate, has a motive, for in that country there are a great number of monasteries and nunneries. Portugal is, unfortunately, a place where there are an amazing number of idle people who contrive to live on the smallest of incomes, and who use politics as a means to "arrive" and to add to their puny resources; hence this agitation.—Mirror, St. Louis, Mo.

A CHALLENGE

Given by the Pope Not Accepted by Skeptical Physician.

Just ten years ago Leo XIII. offered scientists an excellent opportunity of investigating the reality of miracles occurring at Our Lady's famous shrine in the Pyrenees. He issued, in fact, a species of challenge to the most eminent non-Christian medical men of France. As we have seen an account of the matter in an English publication, it may be well to narrate it here.

In 1891 an illustrious French physician visited Rome, and before leaving the Eternal City solicited an audience with the Pope. His request was granted and Dr. X. was presented to Leo XIII. The Pontiff's first word to him was:

"Do you know Lourdes?"

"By hearsay, Holy Father."

"Do you believe in Lourdes?"

The doctor, whose personal narrative we are translating, was somewhat embarrassed. "By his past, his writings and his position," he was opposed to manifestations of the supernatural. He answered by evading the difficulty.

"I have known, Holy Father, sick people who have declared to me that they recovered their health at Lourdes."

The Pope was not satisfied with this evasive reply.

"But you," he rejoined, "what did you think of these declarations?"

"I thought that the nervous systems of these patients had been happily restored by the spectacle of what was taking place under their eyes."

"Then you received these declarations from patient's suffering from nervous affections only?"

The doctor grew more and more embarrassed.

"Holy Father," he submitted, "it is a difficult matter to say where the nerves begin and where they end."

"But, after all, my dear son, can such a disease as that of the spinal marrow, for instance, be radically cured by a nervous commotion?"

"No."

"Very well. Now, would you like me to give you a commission?"

"I should be much flattered, Holy Father."

"Well, then, find twenty free-thinking doctors. Have them select a hundred patients from those who accompany the national pilgrimage from Paris to Lourdes. Let them declare, before the departure, that these hundred persons are afflicted with disease absolutely irremediable, impossible to cure by purely medical resources. If, among these hundred patients you find, after the pilgrimage, radical and sudden cures, you are to declare to the world that at Lourdes are occurring things beyond modern science."

"And if there is not a single miracle?" asked the doctor.

"If there is not a single miracle, I shall withhold my approbation from an office that has been asked for after the pilgrimage—an office that will have for result the eternal."

The doctor accepted the charge and promised to establish the committee before the national pilgrimage of 1892. He and the Pontiff made out the list of the twenty physicians—all men of national prominence and all free-thinkers.

Ten months later the doctor himself brought to the Pope the result of his proceedings. His Holiness learned that one of the physicians selected refused to serve on the committee, saying that his work would not allow him to accept the offer of the Holy See.

A second confession at Lourdes were so extraordinary that he did not feel bold enough to go to the bottom of things. Eight other doctors gave virtually the same reply; while the remaining ten simply refused, point blank to act.

As for Dr. X. himself, he went to Lourdes twice, and was so fortunate as to witness the striking miracle wrought in favor of Maria Vincent, as well as to assure himself of the reality of a number of others. He became a convert, and has written a notable work on the Grotto of Massabielle. Among the exvotos that he found his shrine will be found his own statement is inscribed: "A converted physician, who came to Lourdes despite his past, his writings and his position."—Ave Maria.

Bigotry Becoming Unfashionable.

Preaching recently at a corner store in Manchester, England, Bishop Blisborough declared that, happily, prejudices against the Catholic Church are slowly melting away; that bigotry, at least of the aggressive and intolerant type, is becoming unfashionable and intensely vulgar; at the present time no man of learning would risk his reputation by defending the ex-ploited fabes and slanders which used to be the stock in trade of the liberal-minded and enlightened men are beginning to more than suspect that the Catholic Church had never deserved, nor deserved at the present day, such treatment.

BUYING AND SELLING VOTES.

In the August number of "The American Ecclesiastical Review," the question of election bribes and restitution is considered in a highly instructive manner.

During an electoral contest A offers B—twenty dollars if he will vote for C—B meant to vote for D; but in consideration of the money, agrees to vote for C, which he does. Biding afterwards troubled in conscience, he lays the matter before his confessor, who obliges him to give the money back to A.

An instruction to Confessors warns the priest that he cannot impose a strict restitution in such cases, but can only urge the penitent to bestow his ill-gotten goods, or at least part thereof, in alms. Not that a claim of compensation can be based upon the sinful act as sinful, but as serviceable to the other party. He sins, indeed, in making the contract and in carrying it out. But that is a matter between himself and God.

Two conditions are requisite to the validity of the contract of buying and selling. The first is the thing must be a marketable commodity. The second is, the party who sells shall own and have the disposal of that which he offers for sale. Now, in all cases, where it is the thing, and not the giving or taking it for a price, that is wrong, both of these conditions may be fulfilled, and the contract will give a valid title under the natural law, to the price paid for wrongdoings.

In such cases as simony, bribing of judge or elector, taking money from a thief for not "telling on" him, and in all cases where it is the giving or taking for a price that is in itself wrong, the one who takes the price has no valid title to it, even after he has fulfilled his part of the unlawful contract. The decision of a judge or vote of an elector is a priceless entity. It is not the class of things that are bought and sold, but it is like honor and virtue, unpurchasable.

It follows that a judge cannot keep the bribe given him, when he returns a verdict in accordance with the facts; nor the elector the money he gets for his vote, even when he votes according to the dictates of his conscience. For every such contract is void by the law of nature, which dictates that no price shall be given or taken for that which is not one's own, and outside the order of things that we are bought with a price.

There is one more point to be considered. St. Thomas teaches that restitution is to be made in such cases, but not to the one from whom the money has been received. How is money to be restored? The man this? The saint says he has no right to get his money back. This implies that the price paid is by the law of nature for itself to society. The man of his own free will agreed to pay a price for what was in itself unpurchasable, but what he wished to obtain by the payment of a price. He got what he wanted for his money, what he looked upon as the worth of his money. Therefore, he has no longer a claim to his money; else one can have and hold what one bought and with it the price that one has paid for it, which is absurd.

The opinion that one who takes a bribe for his vote, may keep the money, or at any rate is not strictly bound to put it away from him, is wholly destitute of intrinsic probability, and cannot therefore be followed with a safe conscience.

LAY CO-OPERATION.

"I am a profound believer in the need of greater activity on the part of the laity," Bishop Spalding said in his address to the German Catholic Societies recently at Chicago. "We are not a Church of priests and nuns, we are a Church of the people. The laity and priests are becoming more and more united, and that is as it should be. We should work together. I am no pessimist. I can see no dark days for the Catholic Church in America. The Catholic Church in the United States is the Church of the people. It was never in any country a Church for or of the aristocracy. There are no politics in the Church. We will have none of it."

In these few sentences the Bishop of Peoria lays the foundation of strength for the Church. Lay co-operation is of the part of the men of the church is of the first importance, if our religion is to grow and flourish. Societies and sodalities are all well enough, and are necessary to sustain fervor. But men need something more. Their heads as well as their hearts should be enlisted in the holy cause of religion. Utilize their business abilities, interest them in the active work of the parishes, place responsibilities upon them, let them manage the temporalities and they will surprise you with the results. Under this regime men will feel that they are more than mere passive members of the Church. They will know that they are expected to plan and work with the priest; and a necessary consequence they will become more regular and fervent Catholics. This is the experience wherever the plan has been in operation.

A parish should be a co-operative concern under the superintendency of a wise pastor.—Catholic Telegraph.

New Plan to Convert "Irish Papists."

The Dublin Freeman's Journal tells about a new plan for "converting Papists" in Ireland, devised by the "Irish Church Mission Society," now in full operation in Limerick. The operator, it seems, is Dr. Long, and

his programme is free medicine and free gospel. In a statement recently made about his progress, he said that in a very short time after opening his "dispensary" he "had a number of poor people coming for relief," and "from the first, he spoke to those who came about the disease of sin." The doctor gives no figures as to the number of his converts, and it is probable it will be a long time before he shall be able to do so. Neither flame, nor sword, nor famine have been able to make the Irish people abandon the faith.—American Herald.

ACCESSIONS TO THE CHURCH.

One of the most important conferences in the history of missionary enterprises in the United States will be held on August 27, at the Missionary House in Winchester, Tenn. For the first time since the inauguration of the movement of the missionaries in this country who preach exclusively to non-Catholics will meet to formulate plans that will tend to make action more unified and decisive. The conference will embrace a period of three days. The discussion will range over a wide diversity of subjects. It will touch upon the relation of negroes to the Church, the instruction of converts, and the South as a field for missionary activity.

The conference will be held under the direction of the Catholic Missionary Union. This flourishing organization has for its president Archbishop Corrigan, of New York, and for its secretary and treasurer, the Rev. Father Doyle, of the Paulist community. The Union gathers funds for the maintenance of priests in those parts of the country where Catholics are few. Its growth has been rapid, and the work that it is engaged in promoting has had a no less marvelous development. At first the task of converting non-Catholics was entrusted mainly to the Paulists, but as the work grew many of the diocesan priests entered upon it. There are now more than thirty priests who devote their entire time to making converts. They are reinforced, also, by the Passionist and Redemptorist Fathers. It is difficult to gather authentic data as to the number of converts made. A conservative estimate, however, would place the number at 250,000. It is thought 100,000 converts were received into the Church last year. This indicates that the work of the Union is increasing in importance as time passes.—The New Century.

THE CRUCIFIX

Recalls the Principal Mysteries of our Religion.

The Crucifix is to the Catholic an object of great devotion and veneration, as the Lord died on the Cross. At a glance you can bring to mind all the sufferings of His cruel death on the Cross, and quickly arouse in your heart the sentiments of love and gratitude. The Cross is a great source of consolation and instruction, as it recalls the principal mysteries of our holy religion. Every Catholic family has a Crucifix hung on the walls as a sign of their religion and as the most beautiful ornament in the room. If you love the Lord even a little, you will carry about you a small Crucifix, have it on your desk so that it may sometimes be seen by you and bring good thoughts to your mind.

There is also the Sign of the Cross which you make on yourself and which is even more important, as you can perform this little act of devotion without ostentation. Before your principal actions, when you go to work, when you finish, before and after your prayers, say: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," so that this stamp of consecration may be put on all your actions and make them pleasing to God.—Our Favorite Devotions.

CONVERTING MORMONS.

During the two middle weeks of the past month, says the Catholic Sentinel, Rev. W. H. Papp, C. S. P., gave a most successful mission in Dimpsey, Bannock County, Idaho. This little congregation is composed of Mormon converts, taken into the Church by Father Hendrickx, of Montpelier, who built a nice chapel for them. People coming from McCammon and elsewhere were camping at the foot of the hill, upon which the little church is situated.

To understand how impressive it is to see these good people, now saved from the horrors of Mormonism, receive Holy Communion, one must witness the ceremony. It is this belief in the real presence of Jesus in His sacrament of love that causes the greatest admiration and affection in the hearts of these happy converts.

The sermons preached made a great impression, and other deluded persons have requested to be instructed.

Gives a New Church.

Father Hickey, pastor of St. Thomas Catholic Church at Braddock, Pa., read the following letter from Charles M. Schwab, president of the United States Steel Corporation on a recent Sunday:

Dear Father Hickey—As a personal favor to you and in keeping with our promises of the 19th ult., Mrs. Schwab and I agree to erect and pay for St. Thomas' new Catholic Church, Braddock, Pa., at a cost not exceeding \$50,000, the whole work to be left to the lowest and most responsible bidder, the plans and specifications to be submitted to this office, 71 Broadway, New York, the work to begin on or after the first day of October, 1901, and to be continued to completion.

Your very truly,

CHARLES M. SCHWAB.

Mr. and Mrs. Schwab were married by Father Hickey eighteen years ago, and while they lived in Braddock they were always much interested in the church.