

ADOLPH KOLPING

HIS LIFE AND WORK



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Home, Church and School

Adolph Kolping was born December 8, 1813 in a small village between Cologne and Dueren. It was during the days of great restlessness and transformation. these may be summed up in four concise phrases.

The economic revloution

Until well into the 19th century the majority of the people of Europe made their living from tilling the soil, from agriculture. A small number only were engaged in commerce and trade. With the invention of machines the industrial revolution came into existence. The mass production of commodities require a large number of people. As a result many people left their rural areas and settled closer to the factories in the poorer sections of cities. Now there arose

problems which did not exist in the pre-industrial ages.

The social revolution

In the still predominant rustic and handicraft society of the 18th century lived closely bound together as a community. The agricultural society experienced this community spirit through working together on the farm and through border-land associations, in the handicraft profession by means of the guilds. With the coming of the industrial revolution people were torn away this community spirit. The rural organization was dissolved and the ties to the guilds were abolished. That meant on the one hand relief and deliverance, and on the other individual persons were thrown into the simmering and unstable industrial cities. As a result the relieved workers of the farms and artisans were forced into the unfortunate dependence upon the newly established capitalism.

The political revolution

Motivated by the French revolution the middle class pushed their way into political power, particularly after the battle of Leipzig in 1813 which freed Europe from the domination of Napoleon. Attempts to re-establish absolutism in government ailed. Step by step the idea of freedom triumphed.

the idea of freedom was understood in the most liberal sense. Indeed, the State should only be charged with the protection of the people, but not to interfere in the lives of the people. This could only come in handy for the privileged class. Those who possessed neither property nor privileges could not agree to this.

The spiritual revolution

The industrial development demanded freedom economic limits, social commitments and political domination. The cry for freedom soon arose also against the spiritual authority, against religion and against Church. In a hasty optimism it was considered all questions of mankind and of society could be solved by man by his own power as soon as he would not be hindered by religious and supernatural interests. And the call arose the battle against the spiritual and religious forces.

This economic, social, political and spiritual break marked of the 19th century and led to problems which are summarized in the social question. Its solution served as principal task of the second half of the 19th century.

Upon this background we must study the life and work of Adolph Kolping who as a priest

a sociologist and social reformer accomplished in his own way a solution to the social question.

The parents of Kolping

Kolping's parents were plain and simple but deeply religious people. He writes about them as follows. "My parents were peaceable and respectable people whose entire fortune consisted of a large family the support of which gives them plenty to do. My father's head of sheep, a small home with a garden and little plot of land constituted to this day yet the faithfully safe-guarded inheritance from our fore-fathers. However the thing my parents were more concerned about was the rearing of their children".

Kolping's father was a quit but upright and honest man. He was the shepherd for the community and mainly took care of the sheep of the owner of the Mellerhof about whom something will still be said. In addition to his work, his children, their up-bringing and schooling meant everything to him. Adolph Kolping on one occasion related an incident about his father that he shoved his school friend, the son of the legal adviser of a royal domain, out of the house because he had made some derogatory comments about the paster. His father might have accompanied him to the priesthood, but he died during the night of April 12, 1845, the night before his son's ordination in the Minerite Church. As the deacons were entering in solemn procession into the church his sister broke the sad news of his father's death. Nevertheless he preserved

his self-control as eyewitnesses attested. The strong personality of his father still lived within him.

Kolping speaks again and again of his mother with deep reverence and esteem. She was a quiet, modest woman, a woman lost in thought. She was the heart of the family. From her he must have inherited his warm-heartedness. But that delicate melancholy yes, at times the depressed mood which accompanied him all his life, may also be traced back to his mother. In his poems and portrayals the heart of his mother continues to live. From the father Kolping came forth as the masterful organizer, while from his mother he came as the warm-hearted, understanding father of the Journeymen.

His mother died July 4, 1833 as Kolping reached the age of 20 years. She was unable to live long enough to see him a priest of God. However her son Adolph Kolping expressed his deep love for her in a deeply moving poem on her home-coming into eternity.

Family life

His own experience in his family explains why Kolping later became the apostle of family life. This thought constantly echoed in his talks and his writings as he described family life in his home: "There in a little room when ten people were swatting flies on the walls, seven eight or nine were sitting close and

cozy together, old grandfather in the armchair behind the stove, mother and sister at the spinning wheel, uncle Michael, from the neighbourhood, in the corner with father smoking their pipes, myself sitting next to the lamp reading "Eulenspiel" or the "Vier Haimondskinder" two most popular books in those days. Everything was so satisfying and delightful. I still dream about it. It was a blissful and happy time in those days for a youngster to be in the bosom of family where without mentioning any name, you imbibed in full the most intense love.

Here in this family where prayer and religious exercises were fostered, as Kolping constantly stressed and where a deep trust in God prevailed, Kolping found out that family happiness is not, above all, based upon external property but on a productive and fruitful Christian life.

Parish and rural school

However not only the home but also the spiritual life in Kerpen especially the school exerted a powerful influence upon Kolping's later life. In the first place there was the pastor, Fr. Heyd who had united Kolping's parents in marriage and also baptized him and prepared him for his first holy communion. On Kolping's first communion day, Fr. Heyd, on his sick bed, called Kolping to his bedside and said to him:

"I bless you, my child, God, it seems, has called you to great things" Fr. Heyd died on May 8, 1826.

For the rest of his life Kolping never forgot that day. During his studies at Munich he wrote in his diary. "You always like to think about your home, especially however, when days and feasts recur which remind you especially of those things which made your home so precious. On this or that day I received my first holy communion, and when that note worthy day recurs the entire heaven of this ardent joy of youth once more opens up before me. Many years, it is true now lie between that spiritual marriage feast of the purest and most sublime joy of youth and the present day, but as I thought of this during the divine services my soul was again moved to its innermost depths."

In 1819 Kolping began his school days which he called the happiest days of life. Undoubtedly the reason for this was his teacher, Jakob William Statz. Concerning him Adolph Kolping wrote. "I Spent the happiest hours of my life under his eyes when, with the love of a father, when he talked to his attentive pupils about the lives of great men or apprized them of knowledge which, although beyond the sphere of an ordinary rural school was still welcome to boys craving for knowledge. But exactly owing to this urge after higher studies was planted in my soul which I could not suppress it later on.

In this atmosphere the hunger for learning and knowledge grew in Adolph and also the ability to pass that knowledge and learning on to others. That one classroom rural school molded and stamped the greatest instructor of the common people and the greatest social reformer of the past centuries.

Vocational training and efficiency

In pursuit for his high school examination Adolph Kolping wrote. "I would have gladly continued my studies after the grade school but my parents could not make up their mind there to, because where could they find the means to carry out such a plan. There was no one at the time who would have financed such an undertaking, and without outside help it was absolutely impossible. So the most reasonable thing to do was to learn a trade. Even with the choice of such a one I had to take into account the circumstances of my parents since I could not expect them to spend more on me than on the rest of the children. I decided then, although with a heavy heart, to learn the shoemaking trade. I soon found a master in this trade in my hometown and then, not quite 13 years old, I began my apprenticeship.

Thus after Easter 1826 Adolph Kolping his began apprenticeship under the master shoemaker Meuser and after three years made his journeyman's examination with excellent reference.

The Journeymen years

After working several years as a Journeyman in various shops in the vicinity of Kerpen, Kolping went to Cologne where he could work in the leading handicraft shops. Here in Cologne he became personally aware of the social misery of the Journeymen. I came to Cologne's best shop, a place for which many had applied in vain. My insides still shiver when I think of those frightful days which I spent in the midst of the dissoluteness and immorality of Germany's craftsman."

The situation which Kolping describes here is the result of the disintegration of the guilds. In former days the apprentices and Journeymen lived in the home of the master and were part of the family; now the pub or saloon, the street and lodging houses, became the meeting places for the Journeymen as Kolping, in his periodical 'Der Gesellenverein' (The Journeymen's Society) later describes the misery of the young craftsmen. This manner of living could not satisfy him. The conscious he became of his unfortunate situation the more determined became the desire for a higher, a more intelligent breeding with the goal once to become a priest. But on account of his age and his poverty that seemed impossible to him. Almost despairing he wrote about these interior struggles. "I found no way out of this complicated situation"

In the face of severe temptations

In this situation Kolping sought help through prayer. Nevertheless before he was able to struggle vigorously in striving after the priesthood he will still be faced with some painful temptations. Let us listen to what Kolping says about this. " I worked in a shop in cologne. The master's family consisted of his wife and only one daughter. The master' was like a father to me. He often made the remark that he had two children and if he were certain that I would always remain with him, he would be able to die in peace. I would have been made of straw if I could not have seen to what these remarks hinted. As the conversation one day revolved around the same subject and you may wonder why I did not stretch out both hands to accept this wonderful good fortune thrown right in my arms. I go to my room and wept bitterly and with the crucifix in my hands I renewed my resolve to become a priest and begged God to help me.

Divine providence

Kolping was led out of his unfortunate situation in a singular manner. Strenuous work, spending the nights with sick journeymen whom he often nursed to the time of their death, and his restless state of mind made him so sick that the doctor forbade him to work

and ordered him to take a rest in the country. In all this Kolping saw the finger of God. He went home and planned to speak to his father concerning his situation. Hitherto he had not mustered up enough courage to do so. He was all the more amazed that his father immediately showed such sympathetic understanding. "My old father thought that if I was not satisfied with my station in life I should just look around for another station in life according to my judgement. I understand his agreement with me, as he was convinced that God would lead me to my best interests. That was enough to bring to a head a plan which I had nursed for a long time".

The reply of the pastor of his home parish, Fr. Joeken, was different from that of his father as Kolping presented to him his request to become a priest. The reply of the pastor was, 'Cobler stay with your last'.

Kolping, however, did not let this rejection discourage him. So he wrote to the pastor of the neighboring parish in Blatzhem. Through a publication Kolping became acquainted with this priest and so put his confidence in him. This priest, Fr. Lauffs by name, took an interest in him and advised him to return to Cologne and continue working and in his free time prepare himself for the entrance examination for the high school.

Kolping spent two months in this manner in Cologne. At Easter 1837 he returned to Kerpen and

again called on Fr. Joeken, his pastor who had previously rejected him and asked him to give him an examination in Latin. The astonished priest changed his view point and promised Kolping: "You shall become a priest if you persevered and give evidence of a vocation".

After Easter Kolping remained in Kerpen and every afternoon took private instructions from Fr. Lauffs in Blatzheim. As Fr. Lauffs was transferred to Nidegen Theodore wollorsheim, the assistant pastor, took charge of Kolping and in six Months he got him so far that he was accepted in the third year of the Marzekke high school in Cologne. Thus the first major step was reached toward the priesthood.

High school studies

In October 1857 Adolph Kolping at the age of 24 years began his school studies in Cologne. In the midst of 12 to 13 year old boys he sat on the school bench. In the beginning that exposed him to quite a bite of laughter and ridicule. This was truly a test in humility for him. "why" he asked, shouldn't I begin on the first rung of the ladder to reach the goal which hovers so resplendently and resolutely over me?" And soon his teacher and his schoolmates recognized his earnestness and determination. But how to pay for his studies and his livelihood caused him quite some concern. From his parents and his brother and

sisters he could expect nothing, and so there was nothing else for him to do than to offer his services as a sort of tutor. During the day, for a slight remuneration, he would help the younger students who had difficulties with their studies and at night he took care of his own school assignments.

Sickness and premonition of death

The hard life had to retaliate. In the years 1838-39 he was seized with a violent attack of coughing up blood with at times was so severe that he trembled with the premonition of death. In his diary he wrote, "I experienced what it means to undergo the premonition of death. Streams of blood from my wounded breast could foretell nothing else. As though my life, full of anxiety, flowed together with it as a knock of death from the distance, like you bring a friend sad news it was on my heart which, with quite, peaceful resignation to the will of my Lord, understood the danger and the possible early end"

Kolpings ideals of life-Truth and love

A few weeks after he began his high school course Kolping started to keep a diary. It was not so much giving an account of how the day was spent as much more making up his mind in longer attempts regarding the basic questions of life and

its future. In the first entry on November 1837 we read. "First I will endeavor to be human being, learn to understand this exalted destiny to which he was born, learn to recognise man's obligations which make him just, to live among and work with his brethren. Then I will enter upon them with determination. I will cling to the acknowledged truth and defend it, will declare openly with candor wheel is going on in my soul, be a witness to the truth, be a brother to my fellowmen. I will sock pence of mind in having done all that my energy and my sphere of action demands. Outside of this, there is no true contentment, no peace for me."

Can you give a more profound and attractive answer to the meaningful question of life? How grave and serious that was to him he proves throughout his whole life by his comprehension of life and by his actions in the spirit of the love of God and neighbour.

Phenominal assistance

Towards the end of his high school days another unusual event occurred in which Kolping revea's his ever ready willingness to help one in need. On a cold winter night he was called to a dying man. As he entered the house a young woman was kneeling at the bedside of the dying man. Kolping immediately recognized her as the daughter of the owne of the Meller Farm in Kerpen. She begged him to assist the

dying man that he might have a peaceful death and take care of his burial. The dying man had been a student in theology who had sunk very low and ruined his life and vocation, through drink. Kolping took care of him as he had promised the young lady. As Kolping was visiting in Kerpen after his High school graduation the daughter of the owner of the Meller farm, looked him up and asked him to accompany her home. On the way Miss Meller explained to him that after that student of theology had to give up his studies in theology, because of his drinking, he became the tutor at the Meller farm and that she had taken a liking to him. Although it was not her fault that he went wrong, she felt it her duty to help him expiate his wrong doing. Therefore, she had made a vow before the wayside crucifix to support a poor student in theology financially and there upon she had selected him.

Kolping hesitated and asked her to give him three weeks to think this over. After a long consideration with himself and God, he came to the conclusion that here was a divine arrangement which, after the hard high school years, would relieve him of all cares and anxiety for his prospective studies in theology. After three weeks of reflection he accepted this offer.

Kolping's hesitation in accepting Miss Meller's offer is a favorable reflection on his character, that

he accepted this offer only with the view that she would be able to fulfill her vow and on condition that in his future decision he would not be hindered. These conditions, of course, were accepted by Miss Meller.

Easter 1841 high school diploma

After three and a half years Kolping received his high school diploma on Easter 1841. He had left the high school not only as a well educated student, but as a mentally and religiously matured man. And now next thing would be to go to study at the university of Bonn. But he had no desire to go there because at that time the rationalism of Hermes predominated in that university. George Hermes was a Catholic theologian. His writing were full of errors regarding the faith and were condemned by Pope Gregory XVI and by the Sacred Congregation of the Index. It appears certain that Hermes had serious doubts regarding every teaching of the Church, even such facts as the possibility of truth, the existence of God and the dogmas of faith.

Kolping also declined the opportunity to study in Rome free of charge which Cardinal Sterckx offered him. The financial assistance he received from Miss Meller made it possible for him to go Munich where

he would acquire with in the environment of the Bavarian renewal trend carried out by the great and saintly Bishop Sailor, the tools for his future work as a priest.

Studies at the universities in Munich and Bonn

Kolping was firmly convinced that God Himself had led him to Munich to study. For, as he arrived in Munich on May 3, 1841, he wrote in his diary, "well, here I am in the capital city of Bavaria.. I don't know a soul here and yet I must begin my daily studies in this city, a strange undertaking, indeed, but when you look deeper into this matter, you will discover it was God who led me here, that he offered me the means to carry out this undertaking, and since I have already had so many proves of His solicitude I may surely resign myself with self-confidence to His future guidance."

Universities of munich and bonn

The choice of the place to begin his studies was of crucial importance to Kolping. Munich was the place where Kolping felt comfortable. "Much more" he wrote June 7, 1841, to his friend Ferdinand "Muller," will look for a good catholic university where I would be able to train myself adequately for my future profession. I found what I was looking for in this respect and I am fully satisfied as far as exactness and precision of teaching and viewpoint is concerned."

What attracted Kolping to Munich was the environment of the catholic renewal Movement, the so-called Gorres movement which harkens back to Bishop John Michael Sailer and was built up by professor Gorres. A genuine inner renewal of German catholicism cropped out of this environment at that time.

Corres was one of Kolping's teachers and he esteemed him very highly. On June 19, 1841 he wrote to his friend Fr. Wollersheim.

"There is only one Gorres, the acme or perfection." The influence of Gorres upon Kolping's future pastoral method was truly great. From him Kolping learned the mutual connection and dependence of religion and race, Church and state, the life of labour and piety.

Kolping's most prominent professor in Munich was the church historian Ignaz von Dollinger. There was kind of academic, a teacher and pupil relationship between two. During his sojourn in Munich, Kolping, in admiration for his professor, had a portrait made of Dollinger and gave copies of it to his friends. From an entry in his diary, August 24, 1841, we learn how gladly Kolping co-operated with this man. "As I approached professor Dollinger at the end of my course with

him to ask for a certificate of recommendation he offered me a latin manuscript to copy. It is possible to refuse that man. So I accepted it and immediately started to work on it. A whole week of uninterrupted work and was completed. That I gladly did this for the mere asking is easy to understand when you consider the many advantages I had from professor Dollinger."

Professor windischmann exerted a special influence upon Kolping. In Kolping's later work we find many of windiechmann's fundamental principles of pastoral theology that hearken back to Bishop Sailew. About the influence windischmann had on him, Kolping writes. "In pastoral methods more than in all other theoretical studies, I thank windischmenn. I chose professor Windischmann for my confessor. The choice turned out to be excellent. Never was I so deeply moved, never did my determination become no resolute to consecrate all my energy to God, as at that time".

From Munich Kolping made a journey by foot through Tyrol and South Tyrol to Venice. His notes on these travels are among the most beautiful writings of Kolping. Here you already detect the later popular writer with his tender feelings towards nature and the every daily lives of people. On this occasion he also visited the tomb of St. Antony

of Padua, little realising that one day he would be entrusted with the administration of the Minorite Church in Cologne dedicated to his great son of St. Francis of Assisi.

University of Bonn

On July 26, 1842 Kolping made his final examination in theology. With regret he departed from Munich in order to complete the last three semesters of his theological studies in Bonn. Munich had become his spiritual home. Nowhere else had he received so many impressive and ardent influence for his later work as here in Munich. Although he had not the famous William Emmanuel von Ketteler in Munich, he had no inkling at that time later on he would become effectively active as the (Gesellen-vater) father of the journeymen. His aim here was much more to become an effective teacher at a theological high school.

In Bonn he did not feel so much at home as he did in Munich. This is evident from the letters he wrote to his esteemed teacher Dollinger. The situation in Bonn at that time was characterized with the theological explanations of professor George Hermos who wanted to base faith on reason and science. Although his teachings were condemned by Pope Gregory XVI in 1835 they still predominated in Bonn.

The principal opponent of the teachings of Hermes was professor Dieringer who was approved by Cardinal Geissel and in whom Kolping found a lasting friend and promoter. Kolping took an active part in the theological discussions and soon became the leader of the anti-Hermesian students. On March 21, 1843, he wrote. "As in the system of Hermes, still more in its character so strongly stamped in life there is a genuine heretical element which spreads and fills air with a diabolic fumes. As long as catholic consciousness is completely eradicated in us we shall never make friends with it.

The seminary years

On March 20, 1844 Kolping made his examination in theology and graduated in Bonn. Immediately after Easter he entered the seminary in Cologne. Regarding these days we have no letters from him nor any entries in his diary. They are just the testimonies and the professional opinions of the directors of the seminary who gave Kolping a very favourable judgement. But here mention is also made regarding his delicate health.

Ordination

Besides the many short accounts of Kolping's

ordination, April 15, 1845 found in his various biographies, there is the detailed account of S. Johanna Schonesseiffer who died Cologne in 1918. She had witnessed herself the ordination as well as that exclusive community life of the seminarians. It is especially to be noted that before he entered the church on that day Kolping had heard the news from his brother William and his sister Catharine that his father had died during the night of April 12 1845 in Kerpen.

In spite of this sad news Kolping adhered firmly to his plan to celebrate his first Solemn Mass pith his home parish in Kerpen as a Sacrifice of thanks giving to Divine Province. He did not want to deprive his family and the parish of the joy and blessing of a first solemn Mass.

The Sunday following his first Solemn Mass Kolping preached his first sermon before his home parish. The text of his sermon was. "But you, follow me." This text was significant of Fr. Kolping. There in he was his life's task.

Assistant pastor in Wuppertal-Elberfeld

On Easter 1848 Kolping, the newly ordained priest was appointed second assistant pastor in St. Lawrence

Church in Elberfeld and on June 28 of the same year, he assumed the position of teacher in religion in the high school in Elberfeld. No other city in the archdiocese of Cologne could have offered him so many pastoral and social tasks like Elberfeld, the social focus and melting pot of religious viewpoints. This did not make his pastoral any easier.

His letters to Dollinger, his teaching and to his friends give us reliable information about his impressions and his activity in Elberfeld. Above all they give us again his firmly convinced attitude and his spiritual involvement, "The lower class of people," we writes, is frightfully ignorant, degenerate, neglected in body and soul, thoroughly forlorn and how vast this is! The great mass of workers languish in misery as I alone have come to know." For he considered it so very much important to be proclaimed. He exercised his priestly office with an extraordinary sense of duty and seriousness, as his 87 sermons, in part literally elaborate prove in a convincing manner.

In his first years in Elberfeld he was still thinking about increasing and improving his knowledge of the theology in order to eventually take on a reaching position. He still intended to submit to Professor Dollinger the manuscript of a scientific work on the doctrine of the sacraments for his critical comments. But he never got that far. Already in

November 1848 he informed his teacher that a scientific profession was no longer a question for him since he found a new, fascinating task in the care of souls.

The bond of friendship with the young people

In the summer of 1846 Kolping came into contact with several Journeymen. Two Journeymen cabinet makers, George Gerlach from Stadtherger and Fritz Kamp from Vollmarshausen had formed a friendship society with like-minded Journeymen in Elberfeld with the aim to obtain a banner to embellish and solemnize the St. Lawrence procession. Kolping managed to get a banner for them through an artist, a friend of his. During their free time these young Journeymen rehearsed suitable hymns for the St. Lawrence procession in the workshop of Joseph Theil, a master cabinet maker.

John Gregory Breuer, the principal of the girls school of Elberfeld took charge of this Friendship Society and made a select group out of it and called it the Journeymen's society. The aim and purpose of this Society he described in a document and made it firm with a constitution.

The young Men's Society

This constitution was placed under through consideration by Breuer, Steenartz and Kolping. Besides several changes it was decided to change the name "Journeymen's Society" to "young Men's Society" since many of the members were not strictly speaking, Journeymen.

Kolping was immediately enthused over this and becoming with Joy he said to Breuer: "Here you have done something which I gave wanted to do all my life."

Following the discussions the election of a board of directors took place, Nov. 6. 1846. Breuer, the teacher, was elected as secretary, his friend, Jakob Ermekeil was elected as treasurer and Steenartz, the first assistant pastor, was elected as the first Praeses, although many Journeymen would have liked to have Kolping. Kolping, however, kept aloof from the election, very likely out of medsty because he was the second assistant pastor. Consequently, the Journeymen were induced to vot for Steenartz. Thus Grusz, the first Senior of the Elberfeld Society wrote in his recollections of this affair on the 50th anniversary of the founding of the society.

Kolping and Breuer

November 6, 1846 can be considered as the date of the founding of the catholic journeymen's society. It is useless to argue about who really was the founder of the previous catholic journeymen's society or of the present International Kolping Society, John Gregory Breuer or the priest Adolph Kolping. Breuer is the founder of the first catholic journeymen's society in Elberfeld. Kolping took hold of this arrangement by Breuer and gave the society a real significance beyond the regional limits with his organizing genius. Kolping, therefore, is the founder of the catholic journeymen's society of the present day International Kolping Society. Be that as it may, Kolping himself did not exalt himself over the little of founder of the society rather he emphasised. "The founding of the catholic journeymen's society is not the work of man; it is the work of God".

Without delay Kolping collaborated vigorously in the society founded by Breuer. In his autobiography Breuer testifies regarding this. "The original manner in which he spoke to the young men, and even more the profound comprehension of the hardships of the journeymen away from home, and the heartfelt straight forward tone with which he

expressed his sympathy inflamed and captured the hearts of all. Thereafter Kolping came every Monday evening. Many journeymen enjoyed his talks throughout the week and eagerly looked forward to every Monday evening.

Kolping's election to the office of Praeses

On May 7, 1847 Fr. Steenartz was appointed pastor in Nermelskirchen in June of that year Kolping was elected Praeses. Henceforth he dedicated himself whole-heartedly to the work. To his former teacher Dollinger he wrote: "I am inflamed with the desire to see this Society spread throughout the whole of catholic Germany. Of course we still must first train the priest needed for this, however, the circumstances are promising. Since in our society I am again associating with the people as one of them the desire for scientific studies has declined. I am quite sure that I am not cut out for this. On the contrary I feel I am entirely in my element as the professor of the people."

Kolping's vocational awareness

Consequently Kolping perceived that the Elberfeld society had a God-destined, an authentic, a religious and social mission to fulfill. For that reason he decided to put down in writing his thoughts and pains regarding the Journeymen's society in a document. This document appeared at the end of October 1848 under the title: "The journeymen's society. For consideration by every one who has the welfare of the people at heart." In the first part he describes in detail the situation of the Journeymen's status. In the second part he describes the Journeymen's society as an instrument for the removal of the present defects, and in the third part he points to the necessity and possibility of expanding the Journeymen's society. Perceiving the significance of the journeymen's society in Elberfeld it became very clear to Kolping that the society could not very well spread out from that place, but rather from a larger and more prominent city. As a priest of the Archdiocese of Cologne it was only natural that he considered Cologne the ideal city for the expansion of the society. And so he asked his Archbishop for a position in that city. Although the Archbishop was well disposed toward him he could not at that time grant him his request since no position was open. At last, after several vain endeavors to find an opening the vicar of the cathedral had died and that position was then entrusted to Kolping.

Departure from Elberfeld

A farewell celebration was held for Kolping at the end of March 1849. From the farewell address given by Julius Martin, one of the members of the society, we see what trust and confidence Kolping had won from the people of Elberfeld. "With the appealing name 'Father' we greet you today in his hour of your departure from us. The happiness which enjoyed here should now also shared with others. We are to gain new brothers from here and from afar. May God lead the young people to you. He make fruitful their hearts upon which like upon a field the seed which you sow may take root and grow strong, and like here bud forth and blossom there and everywhere and bring for the fruit for the temporal and eternal life."

Kolping closed his words of thanks with the solemn promise of loyalty and love to the journeymen. "As we gathered together in our society we stood there as friends, as brothers, keeping one another company. I have found fertile soil. Your noble manly hearts were the fruitful soil upon which I worked. I had good and honest intention toward you and I always came to meet you with a cheerful spirit. But you also met me with a kind, an open heart, a straight forward willingness, and joy in good things, a radiant testimony of you.

From the beginning of the society up to now there was no day that was stamped with pain. It was a chain of joys. No one shall ever undo or weaken the sacred bond which love has woven round us. I go wit cheerful hopes to open a father'ly home for you and your comrades. May God strengthen my weak efficacy and bless my work with success.

Founding of the Cologne journeymens society

Kolping considered the founding of the journeymen's society his most important task in Cologne. He let the journeyman, Franz Gumpertz, a native of Cologne, leave Elberfeld head of time to make preparations for this in Cologne. He had also got two priests interested in this project, Dr. Vosen, a teacher of religion and Fr. Necker, assistant pastor of St. Martin Church. Thus already on May 6, 1849 he could risk calling in a meeting for the purpose of establishing a journeymen's Society. To his great disappointment only seven journeymen showed up for this meeting in the St. Columban school hall.

However he did not let this small number of participants discourage him. With his eloquence he tried to convince the seven journeymen of the need of this society. Concerning this Dr. Voss writes:

"As on that first night Kolping's to that little group became more and more ardent they finally struck the hearts of those few like lightning so that, as if driven by some hidden power, they foresaw the value of this idea which they still hardly understood.

However, the membership of the new society in Cologne increased very rapidly so that St. Columban school hall was too small for them. On Jan. 1, 1850, therefore after a half year the members of the Cologne journeymen's society had already amounted to 550.

The first journeymens lodging house on breite str. (Broadway)

After Kolping had moved several times to other houses because each house soon because too small to accommodate the Journeymen, he decided to buy the so-called "Lendersche Haus" with a large garden on Broadway in Cologne for the price of 14,200 Gulden (Guiders), for the Journeymen's society, although he had no money. As they warned him for this reason before buying the haus he replied: "It dosen't matter, then I'll go begging until it is paid for in full,". Indeed he had to beg the money for this house, in his article " for a journeymen's

home" appearing in 1852 he explained the purpose of the house and at the same time he called upon all Journeymen's societies to provide their own home.

The development of the journeymens society

Journeymen's Societies in conformity with Cologne arose in one city after another in quick succession. Thus in Dusseldorf, Aachen, Bonn Essen, Erefeld, Gladbach, Koblenz, Trier, Eupen etc. Already in the fall of 1850 the first three societies (Elberfeld, Cologne and Dusseldorf) united to form the "Rhenish Journeymen's League" which, however, already in 1851 called itself the catholic journeymen's society in order to be open for all other societies. For beyond the Rhenish borders other Journeymen's societies arose in munster, Hildesheim and Mainz.

Kolping's mission travels

In 1851 Kolping gave an address at Mainz about the Journeymen's society at the General concention of the catholic societies of Germany (later called the (Katolikentag) catholic day. This address at Mainz was of tremendous significance.

Full of hope he returned to Cologne and in his account to the second General Assembly he expressed the hope that in the not too distant future the journeymen's society would extend throughout the whole of Catholic Germany.

Among those present at this address in Mainz was the famous theologian and writer Alban Stolz who was so completely won over by Kolping's address that he immediately instituted a journeymen's society in Friburg and became the trail blazer of the upper-Rhenish Ecclesiastical province.

The first journey to Bavaria and Austria

Kolping entertained high hopes for Southern Germany. On the strength of his experience in Mainz he wrote: "The next longings of my heart is to go to Southern Germany." After receiving favorable news for the most diverse cities of Southern Germany, he decided to take a trip to Bavaria and Austria which should reap rich fruits. Societies were already established in Augsburg and Munich.

From Munich he went to Innsbruck, Salzburg, Linz and Steyr where he succeeded in establishing Journeymen's societies. In addition he rode to Vienna

where he likewise established a society in a short time. Besides Cologne and Munich, Vienna was also to be the main center of various Journeymen's Societies.

During his sojourn in Vienna he became acquainted with Dr. Grusha, the religion teacher at that time and who later became the Cardinal of Vienna. without knowing him more intimately he simply went up to him and spoke to him, saying: "You must be the Praeses of the Journeymen's Society in Vienna". Up on the insistance of his father who himself was a master craftsman and who heard the conversation at the table, Grusha accepted the office of Praeses. There upon he became Kolping's most intiemate friend.

Kolping in Berlin

On his return from Vienna through Prague where he had likewise established a Society Kolping came to Berlin. The first priest he met there was Fr. Edward Muller, the Vicar of the missions, and immediately without any argument he prevailed upon him to accept the office of Praeses of the Society he was about to establish. In the conference hall of a school Fr. Muller had set up a wing where young people met weekly to sing. Regarding his first encounter with Kolping he wrote: "One evening

I was on my way to this small singing group, and as I was leaving the house I met a gentleman who had asked to see the Dean and introduced himself as Kolping with the question: 'Shall we get up a journeymen's Society?' I replied: 'Regarding this these young people who are singing here and who have some journeymen among them, can give you same information.' "Two of them greeted him heartily. They had been his proteges in Cologne. Immediately they began to plan regarding the founding of a society in Berlin." Muller, without being asked was immediately worked into this newly baked batch. On the following Sunday, July 11, 1852 approximately 20 Journeymen had gathered in a meeting. Kolping did not ask any questions but simply took it for granted as an established society.

Kolping in Saxony, Bohemia Styria and Croatia

In 1856 Kolping traveled to saxony and Bohemia then over to Vienna and Styria to go to Croatia. On this occasion he founded a Society in Dresden. He then visited the existing Societies in Prague, Vienna, Graz and Laibach. From Laibach he went to triest where he succeeded in bringing together a few young people. After an excursion to Venice he came to

Agram where he visited the society that had been revived by archbishop of that place. From there he went to Budapest whither the princely Primate of Hungary had called him. Here he could only make preparations for the establishment which was accomplished a few months later by his friend Grusha.

Kolping's last journey

In 1862 Kolping undertook his last Journey into Switzerland. There he made a visit to the holy shrine of Maria Einsiedeln and the tomb of st. Nicholas of Flue. In Rorschach there was a Journeymen's Society since 1854. Kolping himself had established the Journeymen's society in Basel. During his last Journey there he founded more distant societies in St. Gall, Chur and Luzern. The establishment of these societies was no easy task for him because at this time in Switzerland the spirit of the so-called enlightenment and of liberalism withstood all manner of living according to the teachings of the Church. So he returned to Cologne over Freiburg and Karlsruhe where he visited the existing societies there.

A world-wide movement

Through Kolping's untiring proceedings for the expansion of his cause to which he had dedicated all his efforts, the number of Societies and the

number of members persistently increased. At the time of his death, December 4, 1865 his movement took in 418 societies in Germany, Austria, Hungary, Northern Italy, Belgium, Switzerland and Alsace and even in St. Louis U. S. A, with a membership of 24,600.

How utterly the formation of his movement and the many expeditions for the expansion of his movement had worn down his energies, we come to know from a letter he wrote to Cardinal Gruscha in Vienna December 9, 1863 after his last expedition. "Yesterday I was 50 years old. There is nothing astonishing if the mood gradually wears down and we get gray hair. How long will it still last until the day of rest comes? God alone knows; but as long as it is daylight, let us continue on".

Sickness and death

In the preface of the "Calendar for Catholic people" for the year 1866 Kolping wrote: "I worked as long as I could; if the end is closer than you had thought, then God's will be done". He must have had a premonition of his early death. Further statements in this preface also give evidence there of.

"Don't you think, dear reader, that when they say in so and so many days or hours you must depart for eternity, stand before your judge and give

an account of yourself, and indeed, before that judge who also knows the dark side of man and who alone knows best what a person is worth and also what he is not worth..... don't you think that you would gladly abandon all your worldly matters and be concerned about how it may turn out with the things which you alone take with you and which will decide over there your awe-inspiring fate..... I can tell you from experience that everything depends upon spiritual matters".

August Reichensperger and Dr. Charge, friends of Kolping who accompanied him to Ostende during his convalescence from a serious illness in the summer of 1865 also testify to these premonitions which Kolping had concerning his death. They declare that at this time Kolping occupied himself constantly with serious matters in such a manner as though he had some premonition of his death.

The last attendance at a general congress of the German Catholic at Trier.

Apparently fully recovered from his sickness Kolping attended the general congress of the Catholic societies in Trier on the 10th and 11th of September 1865. On the evening of September

10 in the hall of the journeymen's Home in Trier he delivered an address with a brisk and ardent spirit. However, very soon he suffered a severe lapse into his illness. He was forced to leave Trier very quickly and return to Cologne. In the night from the 16th till the 17th of September he had such a severe attack that he had to call his vice-praeses Flucke for help. As he entered the room Kolping cried out to him. "I'm burning up."

The dedication of the journeymen's home

The dedication of the newly enlarged journeymen's home on Broadway street was to take place on September 17, 1865. Kolping's friend, Gruscha, had also come from Vienna to Cologne for this occasion. He stated that on the evening before the dedication Kolping, foreseeing his approaching death, was occupied with the future of his work. He spoke about the house in which the craftsmen should live, about the society and the journeymen. The last words on this evening and well-nigh the last which he spoke to Gruscha were, "Brother, teach them to be grateful."

On the following day it seemed like a miracle that Kolping was able to participate in the solemn Mass in the Minorite Church and following the Mass in the solemn dedication ceremonies of the new house.

At the dedication ceremonies he arose to speak. It was only the utmost effort that he was able to speak. It was his first and his last address in the new meeting hall. While on the other occasion he would speak cheerfully and with a lot of rhenish humor, but this last address he delivered in a grave and serious tone.

After the celebration his illness increased with special intensity. The agony of his pains was at times so severe that he lost his consciousness. However, he sought strength in prayer. On the feast of St. Martin, November 11, 1865 he prayed his breviary for the last time. After that he was no longer able to do so. As he realized his serious condition he asked his vice praeses for the last sacraments.

As they told him that the journeymen assembled in the Minorite church each evening to pray for his recovery and that thousands of other journeymen in and outside of Cologne were in prayer for his recovery, he smiled and replied. "I grant them the joy that through their prayers they could once more keep me with them. If I am still needed I do not reject the work. Still I believe the more prayers there are, so much the more will be the suffering. God will hear their prayers, but not in the manner they hope. May his will be done regarding me. He will know best what is good for me and for others."

His brother William was also standing at his bedside on the day before his death. As Adolph saw him he took hold of the crucifix which he had brought from Rome, gave it to his brother as he spoke: "I give you this. Protect yourself with it." The following day, December 4, 1865 God had called him home to his heavenly kingdom.

The Burial

On the morning of December 7, 1865 the solemn requiem Mass was chanted in the Minorite Church. Dr. Vosen, the teacher of religion, a close friend of Kolping preached the sermon. The coffin, accompanied by the journeymen and many of the people of Cologne, was taken to the Melaten cemetery for interment.

It was Kolping's wish to be buried in the Minorite Church before the altar of St. Joseph which was given by him and built by the journeymen. A simple marble slab was to be placed over his tomb. The following words were to be engraved upon it.

Here lies
Adolph Kolping
Born December 8, 1813
Died December 4, 1865
He begs
For the charity of your prayers

After the king of Prussia complied with Kolping's wish on March 22, 1866 his remains were quietly transferred on April 30, 1866 from the Melaten cemetery to the Minorite church.

Kolping's Tomb- center of the Journeymen's society Kolping's tomb in the Minorite church in Cologne became the centre of the Journeymen's society and later international Kolping Movement, After the destruction of the Minorite church through the bombing raids during world war II the members of the world-wide Kolping Movement, of their own free will contributed financially that the venerable old church could again be rebuilt and also that Kolping's tomb world again be the centre of attraction.

Beatification Process of Adolph Kolping

On August 8, 1906 Cardinal Anton Gruscha of Vienna wrote to Cardinal Frings in Cologne requesting him to open the process for the beatification of Kolping. He summarized his reasons for this in one sentence - that he was firmly convinced that Adolph Kolping was a very holy priest. Unfortunately there was no cooperation at once with Gruscha's request and with the preliminary studies of the process begun first in 1926, 20 years later. That surely is one of

the main reasons why we have such difficulties in the beatification process. For, if at that time the process had been started, they could still have gone back to witnesses who had known Kolping personally.

Since, however, in 1926, no persons could be contacted as witnesses who had known Kolping personally, the process was carried out with indirect witnesses in the form of experts. This process was started by Hurt, the General Praeses, with great hopes, but through the difficulties of the Third Reich and the war it was postponed.

Through Bernard, Ridder, the General Praeses, and under the direction of Cardinal Frings of Cologne the process was again revived in 1951 in Cologne and was carried on to the end. In 1952 the particulars of the process were delivered to Rome by the auxiliary bishop Ferche who deserves credit for the part he played in the process. At this time the examination of all of Kolping's writings was concluded and declared free from all errors of faith and morals.

These particulars were not looked upon as sufficient. So the process was not continued, but neither was it discontinued. The years preceding and following the Second Vatican Council in which the veneration of the saints was just not specially

discussed and promoted were surely conducive to the postponement of process.

With the help and support of Cardinal Hoffner, the Protector of the international Kolping Movement, the process was again taken up in 1972. A historical commission was set up under the direction of Dr. Schintzler of Cologne and with the cooperation of professors Dr. Gatz, Rome, Dr. Hanke, Cologne Dr. Kracht, Cologne, and Theo Rempe, Windeck who explored and collected on a scientific basis all the writings of Kolping which was demanded and necessary. From these particulars, "the positio causae" will provide the real records of the proceedings for the panel of 12 who have to conduct the process in Rome.

Prayer for the Beatification of Kolping

Petitions and prayers for Kolping's beatification however, have never been silenced, Precisely in recent years the members as well as the non-members of the Kolping Movement have again become specially loud because in Kolping they see the man and the priest who combined evangelization and worldly duties in harmony and thereby had shown priests and the laity the way to a modern comprehension of the faith and for this, we may ask: Is Kolping a saint?

Saints are people like ourselves even though they were what we might call extraordinary people, Saints are people who put their whole trust in God and thereby have shown others the way to God. They are therefore God's Gift to other people because they were permeated with God's spirit that they might diffuse this spirit of God to others. God was able to produce in them His desired result because their hearts were open for the tasks of their zeal.

One who prays

We find this openheartedness in Adolph Kolping. We need not only see him primarily as the "Journeymen's Father" or the "social Reformer", but above all the man who lived his christian life in an exemplary manner, His diary or memorandum book and other writings, as well as the accounts of witness testify that he was a deeply religious man, a man of prayer. In the letter to St. Vincent Society in Cologne in which he grant them permission to hold their meetings in the Journeymen's house he added these words: "The more prayers are said in a house the more solid will be its walls. Just let very many prayers in this house rise toward heaven," There with however very kind of mistaken piety was far from his mind. In an address on the occasion of the anniversary of a foundation in Munich he proclaimed. "If you only work and do not pray then

the bread crumbles in your hand and is no longer nourishing; for God's blessing abides with prayer and work".

His service to his neighbor

Through his study piety opens our eyes to the supernatural without neglecting our earthly obligations. How scarcely the combined profound, simple and plain principles of faith with social tasks and service in the spirit of charity. During his student days he took care of a former fellow journeyman who was sick and destitute. As the Vicar of the Cathedral in Cologne he risked his life's work which he had just began by willingly offering to place himself at the disposal of the victims of the cholera. Although he was far from the most robust in health. To those who had cautioned him regarding this he was supposed to have replied. "The good Lord can always have some one like myself."

The Priest

with all that Kolping accomplished also later, as a great social reformer, he still always remained a priest. Dr. A. Franz who knew Kolping intimately

wrote in his book: Adolph Kolping, the Journey-men's Father: "It was not so much his excellent theological and pastoral Knowledge that made him an effective priest, as the profoundness of his love for mankind which re-echoed in his words; his example of unselfishness and humility attracted attention; his simple, plain sermons impressed."

The significance of Kolping as a priest was expressed by a French historian when he said: "Adolph Kolping in his sermons in Cologne, that was not the Church which went to the people, but the church arising from and remaining the people." The Jesuit Father Otto plupf complete this picture with the words: "That manifold man was above all a genuine type of the Catholic priests after the heart of the Church, a shining model for every priest."

His trust in God

His trust in God and self-sacrificing spirit portray Kolping in a special manner. Without this trust in God bordering on rashness he could not have built up his work at that time. Think just once of the building and upkeep of the journeymen's houses. How he must have struggled and begged for this. To how many hundred thousands of young

people had he not thereby given not only a family like security and home away from home but also offered the possibility of professional and continual training in order to build up an existence and to be able to establish a family.

Up to his death Kolping proved his sacrificing spirit in his plain and simple manner of living, although through his literary profession he did have a high income. He devoted all his wealth to the erection and support of his work.

A saint?

After this short explanation of Kolping's work we may again ask: Is Kolping a saint? Anna Richli, a Swiss writer answers this question. "God alone Whether one of these days a time may not come in which the people may implore Kolping, that enthusiastic follower of mankind's savior. Pray for us. But really that is not the main thing. There are indeed so many saints—thanks to God even in our own days—whose image will never adorn an altar, but who are and remain, for time and eternity, in the heart of God and the people. And to these saints surely the secular figure of Adolph Kolping belongs by virtue of his glowing fire of love and the blessing and the continued operation of his acts."

Can we wonder why more people are always coming to his tomb in the Minorite church in Cologne and imploring Adolph Kolping for his assistance and his intercession in their petitions before God or thanking God for the help granted them through the intercession of Adolph Kolping. The great veneration of Kolping and the confidence in him give us the courage and the assurance to pray for his beatification and for the continuance of the procession for his beatification. Pope John Paul II indeed called upon us at his two visits to Kolping's tomb for this. He also gave us the reason for this. "we need such a leading image like Kolping for the church in our day."

Kolping's progress

In the expansion of the Journeymen's society throught Germany and Middle Europe Kolping did not overlook the necessity of a solid foundation of his work. To the very end of his life he devoted a large part of his sermons, talks, treatises and conferences to this task. The spiritual development of the Journeymen's society was his constant concern. "we must constantly be mindful that the organization of the journeymen's society may not fall to pieces to day or tomorrow but remain standing and grow spiritually."

Laying the spiritual foundation

For Kolping the starting point for the spiritual establishment of his work was not only the religious and moral need of the young people but much more there was still the religious and social situation of his time. After the dissolution of the old socially bound domestic and political system through the French Revolution, and especially after the introduction of the freedom of trade and the personally just labor contract the journeymen were robbed of the religious and social protection of the old christian families of the master and of the guilds. Then with this the sad decline of the companionship, the hostile tendencies towards the Church which, since the so-called enlightenment, were alive among the middle classes and the hostile attempts against religion by the communistic and socialistic movement under which no one suffered more than the journeymen in their workshops and their lodging houses.

In this religious and social calamity Kolping wanted to help the craftsmen while he opposed a christian, thoroughly catholic and social society to the surroundings hostile to the faith which should protect the young people from the dangers of an anti-god community. At the same time this society should also invigorate the young craftsman in a

christian way of life in the midst of this community and so cooperate thoroughly in the renewal of the community. In this sense he wrote: "The journeymen society should make the better journeymen aware of a common moral stability in life, a higher encouragement to a vigorous resistance against the evil things in general."

Faith the foundation of the society

The Catholic faith with all its depths and vigor was for Kolping the foundation for the religious and special formation of the younger people. "In order that the social life be set up on a lasting foundation its fundamental truths must be those of the Catholic faith". And regarding the Society he firmly ascertained: "You would not be able to see the woods because of the trees if you would overlook the circumstance the Society, so very truly emanated from Catholic soil, had maintained its entire driving force from religion, had given it its entire importance together with its unexpected success".

As a fundamental requirement for admittance into the Society he accordingly demanded from the journeymen loyalty to the Christian faith and its demands. "It is obvious truly had to have religion

and that only such were able to construct the foundation of the Society." At the heart of the Society's performance he placed instruction in the truths of faith and the religious practice of the practical religious life. For that reason he already reminded the journeymen at his farewell in Elberfeld, "Without a firm Christian religion there is no firm stability in life, no true satisfaction, no true virtue, no lasting uprightness; without a living Christian religion no happiness. There you would want to be instructed in your faith more and more and indeed the more you know your faith the more gladly will you practice it".

The Praeses

To understand fully the teaching of the faith Kolping looks to the power and competence invested in the priest. That such a social life be set on a lasting foundation its fundamental truths must be religious and therefore a Catholic priest is appointed guardian who looks neither to the right nor to the left but straight ahead, who should be completely at all times and in all places servant of God. His person is a living profession of the faith which the Society need profess any further. That in these days under our conditions he has to be concerned about the civil and moral life of the

people, that he should stoop down to grasp the hand stretched out for help need no longer be discussed.

Through the office of praeses Kolping wanted to give the priest, on the one hand, the opportunity to come closer to the people in order to bring them up as Christians, On the other hand, through the Society he wanted to restore again to the priest his legitimate office of teacher of the people, which had been taken away from him by the so-called Enlightenment and the French revolution. Therefore Kolping constantly admonished the clergy to take this task seriously. The priest is the born teacher of the people. He cannot and should not give up this most important of all possible official functions.

Kolping put the greatest emphasis on this that the local and just any priest should take over the office of praeses. Thus he wrote to his brother-priests: "But what particularly moved us to leave the direction of the Society in the hands of the parish priest even though there may be possibly another way to be able to help, is the thought that the work among the people should not be taken out of the hands of the parish priest without necessity. He has the most privileged mission to the people as yet Christian. He has the responsibility; so you also may not curtail this work. More over the Journeymens Society offers exactly an opportunity as

pleasant as it is convenient as it would hardly, on the other hand, be offered, to work among and for the people; the same also in other ways as the more of ficial ones to offer, get to know and train for every good thing.

Renewal of Society

It was Kolping's principal desire to cooperate in the renewal of the society through the Journey-men's Society. First of all this should not take place through the transformation of the establishments but through the formation and refinement of the people. Among the various situations there were, above all, the profession, the family and the common people upon whose renewal the Journeymen's Society should work through the training of more efficient, more Christian masters, fathers of families and citizens. In the Rhenish periodicals he wrote. "These young men will soon be, and perhaps very soon at that, masters and fathers of families. Very soon they will be reckoned among the citizens - and he must be blind who does not realize that it is of the greatest importance whether this or that young man will be an upright, efficient master or a clumsy bungler, a pious, conscientious father of a family or a prolific stimulator of trouble, a respectable citizen of the city and country or a constantly

growing burden of the community to say the least. Here therefore it will also depend upon...to understand the truly practical life in order to become truly helpful for years on end to these young people. Here also it will depend upon.....to bring the living Christian religion, in spirit and practice into the truly social life. For this is certain, these days it is indeed more than ever not enough to preach the Christian religion theoretical, to instruct the children in catechism etc. But in our manifold de-christianized practical life it is necessary to again teach this practical life itself from a christian viewpoint. It is necessary that the teacher of the divine truth should also walk among the common people - I even say walk into their life in familiar terms may rise again from the dead through the divine life and begin to live in the right manner."

From this statement Adolph Kolping's program is briefly and concisely defined.

Be a firmly convinced christian

Do an excellent job in your profession

Become a good father of a family- today we
must add a good mother

Be a good and respectable citizen.

This program holds good for the individual in practically every state of life. It is not restricted to a specific group of people or country nor to a specific time. Therefore it is valid at all times

and in all places when accordings to Kolping's ideas It is again set afresh in time and carried out on occasional tasks.

Professional development

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In an address to the Bavarian Society for religious freedom and constitutional monarchy Kolping described the social wretchedness of the journeymen. He did expect redress but not at first through measures from without but from "Help to self - support". According to him this consisted in professional efficiency. "In this efficiency in profession lies the chief motive of the inner satisfaction of the correct, competent self-consciousness which is becoming to the man and of that honor before the world which really no one should be wanting in.

Therefore he constantly admonished the journeymen for the sake of their future happiness and also for the sake of the happiness of their future families, still letting no opportunity pass by for their future professional development. He implored the Praesides, in as far as local circumstances allowed, to set up in each society a course of instructions for professional development.

When Kolping appealed particularly to the journeymen it was not a matter that the social wretchedness of the journeymen was the greatest. Other groups, for example, the factory workers during the industrial age fared no better. Instead the main thing is not to see in this that Kolping came from the handicraft group. The deciding reason consists much more in this that Kolping attributed great significance to the journeymen's status as a sociable group for the renewal of the entire society. For it was the handicraft that built up the most significant line of descent of the middle classes and the journeymen were the master handicraftsmen.

We certainly must not conclude from this that Kolping was not concerned about the workers as it is so often heard and read. The industrial age at that time was still in its infancy. Therefore there was no clear cut distinction between journeymen and factory workers as today. Kolping also appealed to others: "That the journeymen's society was not set up exclusively for the single journeymen is known to all who are occupied with the same work in the cities. In the rural areas, indeed, or also in the smaller cities still more than it is possible in the larger cities we must turn our attention especially to the young men". The deciding criterion for the membership in the journeymen's

Society therefore, was also not so much a precisely professional status as the readiness of the individual to continue perfecting himself professionally and personally. "We want alert, happy young people who still have the courage to make something out of themselves in the world."

Training for the family

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Kolping was firmly convinced that the renewal of society must emerge first of all from the family. Hardly anyone in his had concentrated so much on the family as he. He made the family the subject of his pastoral endeavors and directed the attention of the clergy to a work rich in blessing for the renewal of christian life of the common people from its roots. "Preach and teach an individual whatever you will, if the family life does not guard and foster the good seed that was sown your devoted efforts will mostly run of like water in the sand."

However the object of the religious training of the family was in no way the individual family taken by itself but always the family in its social relation to the whole society because according to him the family was the reproductive cell of

every human community. The renewal and sanctification of all the common people stood before his eyes as the real goal of the family apostolate. "The public life of the common people will not improve unless the family is reinstated in honor and dignity as due to it for the sake of God and justice... Because we would like to be helpful to the common people we have directed our principal attention on the family and the family life."

According to Kolping there is a corresponding effort in reference to family and community. Not only does the family become distinct from the social demands, but also the quality of the society depends upon the quality of the family. "Rack your brains over the best form of government as you wish, devise laws which in your clever estimation puts to shame all of the past, as long as the family does not give dignity and support to the rest of society, as long as a sound family life does not generate and bring up a sound social character and godliness, inspire the spirit in which your laws first received stimulus... you will carry water in a sieve." Here it becomes clear that Kolping bound the state as the legislator to protect and promote the family.

Social engagement

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Although the renewal of society out of a Christian spirit was ever present to Kolping's mind as the most important goal, he, until his dying day, kept his work as a matter of principle, aloof from all political activities of the day. This political aloofness is to be understood from the situation of the time. Had the journeymen's Society mixed in the political incidents of the day a suppression might not have been impossible since in matters pertaining to the Society it yielded to rigid government regulations. If Kolping therefore imposed also upon the Journeymen's Society a political moderation he tried all the more to solve the social questions of his time. He was one of the first who, long before the significant encyclical of Pope Leo XIII *Rerum Novarum*, was proclaimed, to all the Church's attention to the social involvement and through the establishment of the Journeymen's Society he carried out this work in action. "The Church can not and may not withdraw from the social questions; she cannot leave the social life to her born or sworn enemies alone, she must not be afraid to step the action and the struggle against her antagonists." Kolping was convinced that for the future of the Christian community it does in the first place depend on hasty reforms of the

social situations but above all upon faithful and vigorous citizens who brought with them the ability and the will to bring about a just and Christian social order.

The building of journeymen's lodgings

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The journeymen's lodging houses are the most commonly known of Kolping's establishments because they offered to many young people a home away from home and a family-like brotherhood. That was also Kolping's wish. In his publication "For a journeymen's lodging", Cologne 1952 he tried to obtain a hall for the Society which "Would give the members a necessary and pleasant, an unrestricted and respectable dwelling where there was no lack of books, writing and newspapers of religious as well as of civic matters and where above all the living word should resound.

In 1851 Kolping occupied himself with the plan to acquire for the Cologne Journeymen's Society a house of their own. In sermons and lectures he made strenuous efforts to accomplish this. On Aug. 1852, without any capital, he bought the "Lenderatunde Haus" on Broadway in Cologne.

Begining with September 1852 he wrote an article practically every week in the periodical "Fleratunde" under the title "For a Journeymen's Lodgings" in order to solicit and collect the necessary money. Already in the spring of 1853 on May 8 he was able to settle in the new house. He concluded the dedication address with these words: "Here, in our ancient and sacred Cologne, upon genuine German soil, stands the Mother house. In our case it should be called the Paternal House (Father-House) and so, God willing, it should remain for a long time. His wish was fulfilled. The "International Kolping House" is the largest house in the Kolping Movement. It offers security and a home to 220 people from 20 nations.

New Orders for Travelling

P. 63 64

At all the general meetings of the Journeymen's Society Kolping showed the Journeymen and those traveling Journeymen the need of a Journeymen's lodging and requested the Praesides and the boards of directors to establish such a lodging of their own. He did likewise in his addresses on the Catholic Days. However he also realized the danger that in establishing Journeymen houses the possibility that not only would the honorable traveling would

be promoted but that support could be given to careless vagrant tramps. He provided for this danger through a precise travel and house rule which he issued in 1858. With that in mind he proceeded from the original idea that the Journeymen houses should be Christian family homes of the Journeymen's Society and therefore could be open only to members. The house of one's own where the family is at home is a kind of sanctuary where a person breathes different than when he looks at the walls of an inn and where to some extent they might call the inkeepers "Father and Mother".

Academy in a popular sense

P. 64

However the journeymen's lodging house should serve the journeymen not only as a lodging but also as a kind of home-school in which the journeymen could further develop themselves professionally and prepare themselves for the examination for the mastership. In addition the family like community in the journeymen's lodging should lead to the establishment of his own family. Therefore Kolping put very great importance upon a friendly arrangement within the house in which the crucifix and the holy water font should not be wanting. To the critics who thought Kolping

was pampering the journeymen he replied: "we have nothing to do with beggars but with young workers who ought to have a high opinion of their honor and who, even if they come from the poorest homes still should not themselves establish miserable hovels."

The testimony of august bebel

P. 65, 66

August bebel, the co- founder of the social democracy, describes the atmosphere that prevailed in the journeymen's society. Upon a professional journey he, among others, came to Freiburg and salzburg where, as a non- catholic, he joined the journeymen's society. From his diary we come to know that he did not regret this membership. August bebel recounts.

A complete tolerance and broad- mindedness prevailed in the society at that time. The praeses of the society was always a priest. Professor Alben stols who later became very famous in the "Kulturkampf", was the praeses of the Freiburg society. The membership was represented by the senior journeyman who, after the praeses was the most important person. Discourses and instruction were given at times in various subjects, for example, in French. The societies were a sort of

art- developing societies as these journeymen's societies later took shape, regarding this I am not able to say anything. In the society's room there was a number of newspapers, catholic, of course, from which however you could still find out what was going on in the world. For me who already at the end of my school year and later in my apprentice years as the crimean war broke out, was an interested in politics, that was important thing.

Here also the need for association with busy young people of like age found its satisfaction. A particular factor in the Society were the chaplains who were young, cheerful and fond of life that they could associate with those of like age. Several times I have spent the most pleasant evenings with such young chaplains. When a member left the locality he was given a journeymen's travel book which made him legitimate in the Society and with the priest in case he would be asked for proof. To this day I still have such a book on the first page of which is a picture of St. Joseph with the Christ Child in his arms. St. Joseph is the Patron of the journeymen's Society. The founder of the societies, Fr. Kolping, who, if I'am not mistaken, was himself a shoemaker journeymen in his youth, I came to know at Freiburg in Breiagau where he on one occasion delivered on address.

Corporation right

P. 66, 67

The erection of journeymen's houses caused Kolping great difficulties which even jeopardized the existence of his work. In order to put the house and its potential on a fair, satisfactory and safe foundation he organized a Society for the protection and care of single handicraft journeymen. At the end of September 1853 he sent a petition to the competent bureau in Berlin with the request for the concession and corporation rights for this society. After two years August 15, 1855 he received a rejection. Kolping then appealed to the King of Prussia. However before the King made a final decision, the President of the district of Cologne was authorized to investigate the person of Kolping. Thereby Kolping had to exhibit a whole year's number of issues of the Rhenish People's Journal. Kolping wrote to a friend: "My person has been made the object of a deeply detailed investigation".

Only after the Arch-bishop Geissel of Cologne appealed to the king and wrote: "I can give the Praeses of the society, Kolping, Vicar of the Cathedral a well deserved testimony that he pursued with untiring zeal and extra-ordinary self-denial for many years this noble goal of the Journeymen's Society". The king decided and signed a Cabinet order in

which the granting of the corporation rights was given to the protective committee of the journeymen's society of Cologne. With this the way was cleared for the further erection of journeymen's houses in Prussia.

Kolping's journalistic activities

P. 67

As an orator and writer Kolping had attained a considerable significance. In his scientific work "Kolping as a writer" Prof. Dr. Michael schmolke writes: "To the question regarding his profession, perhaps for a suitable former forerunner, Kolping had three possible answers. He could have named two expert professions, namely shoemaker, practiced till 1837 or priest (chaplain, vicar of the Cathedral, rector, general praeses of the Catholic journeymen's society since 1845, or he could have named and been obliged to insert his professional calling from 1850, but surely from 1854.

The orator

P. 68

Through his expressive words and his sermons in the [Cathedral] and in the Minorite church in Cologne, preached in the language so close to that

of the common people Kolping became renowned far beyond the journeymen's society and Cologne. That was also surely the reason why he was called upon as a speaker at the general meetings of the catholic societies where, on account of his popular speeches he was often extolled amid the thunderous and prolonged applause. From the records of the general meetings we learn that he gave 13 speeches; 3 in Mainz (1851), 3 in Munster (1852), 1 each in Vienna (1855) and Cologne (1858) 2 in Freiburg (1859), 2 in Aache (1862) and 1 in Wurzburg (1864). At the general meeting in Mainz 1851 Kolping gave his most significant address about the journeymen's society and with this he began his recruiting campaign.

The literary man

P. 68 69

Already from Elberfeld Kolping co-operated in the "Rhensih Church Journal" published in Dusseldorf. His first attempt was a report on the visit of Arch-bishop John von Geissel in Wuppertal. It followed an essay on the youth society with the title "A word about the people's society and the catholic youth society in Elberfeld".

1 Two propaganda pamphlets:

"The Journeymen's society" Cologne and neusz 1849

"for a Journeymen's House" Cologne 1852

2 From 1850 Kolping was the editor and Co-distributor, From 1852 till 1853, the sole distributor of the "Rhenish People's Calendar for the year of the Old and Old Welfare 18" In the Publication House L. Schwann, Cologne Neusz. Altogether he distributed 17 people's Calendars. From 1854 till 1855 he was the distributor of the "Calendar for the catholic people" in the publishing House of M. Du Mont-Schauberg, Cologne.

3 From the beginning of 1850 Kolping was the co-editor and from the fall of 1850 till 1854, the sole editor of the "Rhenish Church Journal" Cologne and Neusz, as well as the supplement the "Society's Newspaper" (27, 10, till 31, 12, 1850) respectively "Feierstunde" (January 1851 till March 1854)

4 On April 1, 1854 the number 1 of the weekday Newspaper "Rhenish People's Calendar for House Family and Handicraft" Cologne appeared. Up to his death Kolping was the publisher, distributor and editor.

5 Two years before his death Kolping still originated a periodical "God Bless our Profession"! Advice for directors of the Catholic Journeymen's Society, Cologne.

6 Over and above these tasks occupied himself, free of charge as a co-operator of various newspapers and periodicals.

Motives for the apostolate of the press

P. 69, 70

In spite of Fr. Kolping's many other projects he still spoke of the more profound reasons which induced him to devote himself to the apostolate of the press. Through the press he wanted to come to an understanding with the false teachings of the time. In the "Rheinische Volks Blatter" he admitted- "Now, where a new discussing and endeavor arises in our fatherland, where the most adverse kind of minds reveal themselves and all who demand the freedom to preserve their peculiar opinions, we can not and may not look on in silence. We do not have a powerful press in our country or it is still poorly represented. Since the situation is such, the small periodicals should at least do their duty with all their energy. They still can do much if they just persevere loyally to their job and do not become tired of saying what is exactly necessary. And in another place he writes. "If we Catholics were in a weak and poor condition in any one point, that was in the department of the public press. We make the most of this circumstance because whoever controls the moral system seeks also to bring the manner of living under their influence. But the public press has become these

days, more than ever the public moral system. To instruct the ignorant, to advise the erring is the principal work of the love of neighbour, and this, more than ever before, is the task of the Catholic Press."

Financial Assurance of his work

P. 70, 71

Through his literary profession, however, Kolping endeavored to make his work financially secure. Regarding this he wrote to his friend, Anton Gruscha, in Vienna. The Volksblatter (People's Journal) is of great importance here, it is, indeed, after all, the only Catholic periodical on the Rhein which continued in existence. It serves its purpose in two ways: Among the common people it stimulates the Catholic Faith, though only occasionally, and is, in fact, feared by the other side. It also provides the daily bread for our establishment, and, I must work say, at present already quite substantially. The income frees me almost entirely from worry for myself and my goal, so that through this means, I see my independence guaranteed. It is true, I must work very efficiently, but I can freely move about, for which I cannot thank God enough.

The "Rheinische Volkblatter" was the first attempt of the catholic press in the Rheinland

which was successful and has come into conflict with the liberal newspapers. In the "Rheinische Volksblatter" Kolping came to an understanding especially with the Cologne newspaper On Oct. 5, 1861 he wrote to his friend, August Reichensperger: "At present I already count over 6050 subscribers and new ones are still coming every day, so that, in any case, the hundred mark is reached You see, we are also men of progress." The "Rheinische Blatter" has over 3100...the "Kolnische zeitung" sends out 120, 000.

Owing to the rapid and wide circulation of the "Rheinische Volksblatter" and the Volkskalender on the one hand, and the plain spoken manner of Kolping, on the other, he succeeded to take care of his work also after his death. In his testament Kolping left behind 10,000 dollars, from the interest of which, the office of the general praeses was to be perpetually subsidized.

Kolping and the Minorittenkirche

P. 72

The Kolping movement is intimately connected with Minorittenkirche. The reason for this is that Adolph Kolping was ordained priest in this church, was the rector of his church since 1862 and found his last resting place there,

The history of the church

P. 72. 73

Peter paul Trippen, in his small periodical: "Minoritten, unsere Kolping's and Gesselenkirche in Gefahr", a festive and memorial pamphlet in memory of the 700th anniversary of the death of St. Anthony of Padua, June 13, 1931, gives us an excellent survey of the Minorite church and its connection with the Kolping movement, the following information depends on his detailed explanation.

In 1221 the Friars minor came to cologne. At first they settled in the parish of St. Severin where they erected a small oratory. Later they moved to the parish of St. Columba. Here bishop Robert von Lutlich gave them a place for a residence with a large orchard. Prior to the laying of the cornerstone for the present cathedral of Cologne in 1248. The Friars Minor laid the cornerstone of their monastery chapel at this new estate in 1242-44. An old tradition informs us that the builders of the cathedral, helped the Friars minor in their free time in building their church.

In 1260 the choir and sacristy of the Minorite church were completed so that the high altar could be consecrated by bishop Henry von Kurland the count of Lutzelburg which belonged to the order

of the Friars minor, This will be mentioned already in a document in 1264. The completion of the aisle of the church took place somewhat later, in the time of the Cologne Archbishop Siegfried von Qesterburg (1275, 97). There is no accurate information about the original interior portion. It is well established that the tomb of the very learned Friar minor, Duns Scotus was there before the high altar since the 15th century. Although John Duns, known as Duns scotus, because of his origin from Scotland, taught only a few years in Cologne, his name is still inseparately joined to the Cologne minorite monastery. In the 13th century he already taught and defended the doctrine of the faith, that Mary from the first moment of her life was free from original sin, which Pope Pius IX raised to a dogma in 1854. The minorite is the oldest church which was consecrated to this mystery of the faith.

Secularization

P. 73, 74

With the secularization in germany (the suppression of church property for worldly purposes) difficult times fell upon the Minorite Church. On Aug. 16, 1802 the friary, like all corporations which were not concerned about the care of the sick or

the teaching profession, were abolished. The Friars Minor had to leave their places where they had labored over 650 years with such blessed success.

A decree of Napoleon of July 17, 1808 made the taking over of the friary possible for the city of Cologne which was to establish there in a reformatory for the children of the poor and for peddlers. Thereby the Minorite Church became a public institution and thus remained immune prior its destruction. Since the reformatory did not fulfill the expectations placed in it, it was abolished and the friary, seat of the united supervision of the works of charity and the hospital. On May 1, 1820 a pawnshop joined with a savings bank was established in the friary. From 1836 the friary again had to be established as a reformatory. Finally during the rebuilding of the new city hospital upon the ground of the Cecilian Hospital from 1844-46 the friary served as the transition region for the accommodation of the sick. Thereby the Minorite Church became a hospital chapel. With the opening of the city hospital the city poor and the hospital administration lost their interest in the friary buildings which were torn down, up to the cloister in 1855. In the years 1855-61 the new construction of the "Wallraf-Richartz Museum" took the place of the friary.

In 1846 the city poor and the hospital administration relinquished the friary chapel to the Archbishop and the Cathedral Chapter of Cologne. On May 3, 1850 the metropolitan Cathedral Chapter took over the Minorite Church in its estate and through the decree of July 27 of that year the Archbishop and later Cardinal John von Geissel declared the Minorite Church an annex church of the Cathedral of the Cologne and at the same time the auxiliary and confirmation church of the Auxiliary Bishop Dr. John Baudi.

Renovation of the Minorite Church

P. 74, 75

A Minorite Renovation and building Society was established in 1845 to undertake the badly disintegrating and now again imminently urgent renovation of the church. The cost of the repairs was estimated at approximately dollar 26, 000 by Zwirn, the Cathedral Master Builder at that time. Up to 1857 dollar 8, 500 had been elicited, so that the accomplishing of this project was still long in coming if John Henry Richartz, a man of private means, had not placed next to dollar 30, 000 and later again dollar 9, 000 at their disposal. Trippen states that Richartz explained to the Archbishop: "up till now I have built a museum for the city of Cologne,

and now I want to restore the Minorite Church in which my relatives and fellow citizens have prayed from time immemorial." To this the Archbishop replied. "May god bless you. You are acting like a true native of Cologne for the benefit of the citizens, the glory of the city and the glorification of God. You add to your garland of a citizen the higher crown of a Christian." Unfortunately Richartz was not able to live to see the completion of the museum and the renovation of the Minorite Church. He died April 22, 1861 at the age of 66 years of a serious chest affliction.

Kolping-rector of the Minorite church

P. 75, 76, 77

At the dedication of the Walraf-Richartz Museum Cardinal von Geissel concluded his address with these words. "The museum and the Minorite Church are completed and the letter awaits only the adorning of the interior". This task Kolping took upon himself.

Since 1849 the journeymen's Society used the Minorite Church as the Societies Church. Every Sunday when he was in town, Kolping celebrated the Mass there with the journeymen and a preached

the homily. Therefore it was not surprising that in the official letter of appointment of April 2, 1862 the Cardinal appointed Adolph Kolping the hitherto assistant of the Cologne Cathedral, rector of the Minorite Church, and the Cologne Cathedral Chapter, entrusted him with the interior renovation. Kolping turned to the municipal authorities and his Cologne fellow-citizens in order to win them over for the proper and decent renovation of the church. On Nov. 15, 1862 he wrote to a government official. "Incidentally I have taken over the renovation of the Minorite church because I cannot any longer bear that the house of God, entrusted to me, should remain in such neglect. I must come up with the entire costs since the church has no financial resources".

With the inner establishment Kolping authorized distinguished craftsmen and artists, like the well known artist, Edward Steinle. On Dec. 20, 1863 he wrote to him. "Naturally without a lot of effort and painstaking aggressiveness I still have accomplished nothing and so my church cost many difficult hour. Then let it be."

Therefore in a flamboyant appeal he sought to enthuse the citizens of Cologne for the renovation of the Minorite Church. "The lately deceased Richartz, it seems to me, has left us all at the Minorite Church a legacy which we must willingly and gladly take possession of.

It is not enough that we enjoy the splendid museum and, thank God! admire the completed exterior of the annexed Minorite Church. The will of the lately deceased renovator of this church was not to let his full right be bestowed on the exterior but also the horribly neglected interior. His all too early death set a goal to his superbly charitable effort. The renovation of the interior of the Minorite Church he left to the Catholic citizens of Cologne as a legacy. We have accepted it, and the undersigned believes we may not delay to turn this legacy into ready cash. The honour of God and the gratitude toward our benefactors calmly urges this. Or should the citizens of Cologne want to reject this legacy? Positively not. Then let all, the great and the small, lend a helping hand so that our Minorite Church may be renovated in the interior, worthy of its exterior and the nearby museum.

Cologne Oct. 28, 1863 Kolping Rector.

Kolping's appeal did not remain unheard. The donations so profusely that the church could be renovated in its old and simple beauty.

Papal Privy Chamberlain

P. 77

when Kolping, through his zeal for souls, so unusual at that time, came occasionally close to imprudence, so he still found the highest recognition

in Rome. On April 22, 1862 Pope Pius IX named his Papal Privy Chamberlain. And as Kolping so journeyed in Rome with Auxiliary bishop Dr. Baudri, the Holy Father expressed his recognition and his union with him and his appreciation, and presented him with a rich gold embroidered chasuble from his private chapel. This chasuble belongs to the treasury of the Minorite Church and is still worn on special occasions.

Sebastian George schaffer nachfolger Kolpings

P. 79, 80

On Feb. 18, 1896 the Board of Directors of the Journeymen's lodging house assembled in Cologne to elect a successor of Kolping. The religion teacher of Trier, Sebastian George Schaffer was unanimously elected. He was the founder the journeymen's society of Trier and the diocesan Praeses of the society in the diocese of Trier. At a solemn high Mass in the minorite church on April 9, 1866 he took over the office of General Praeses as the first successor of Kolping.

In space of 10 years dangerous oppositions and crises began for the journeymen's society. The first danger arose with the fratricidal war between Prussia and Austria in 1866. The war

penetrated like split wedge into the unity of the journeymen's societies which had linked themselves into one association over the borders of small towns.

The Kulturkampf under Bismark hit the Journey-men's societies harder than the fratricidal war. Work was hampered or brought to a stand-still, because the individual journeymen's societies were under police surveillance, especially when they wanted to blame the journeymen's societies Kullman's, cooper journeyman, murderous attack upon the chancellor Bismark.

With this court trial of the Journeymen's societies came the discussion about the labor question and the turbulence of the trade unions. The social questions and problems were always stronger in the foreground and also demanded clearer answers and support from the journeymen's societies. This again hastened the struggle against socialism.

The journeymen's society resisted all combats and gave themselves up to the tasks of the time. This is seen in the steady expansion had in the establishments which have contributed to the social question at the dawn of the 20th century.

Proceedings of society and members

In the article: "For the development of the association of the Catholic Journeymen's Society since the death of Kolping 1865." Dr. Schwer gives us a survey of the journeymen's societies of that time. In the introduction he therefore shows that it is difficult to give an exact analysis while there is, of course, statistic material for individual cities and individual parts of the country, but not one statistic materials for the entire association. The first correct statistic of the association was set up in 1900, so that from this time on we are accurately informed about the exterior development of the journeymen's Societies through the statistic revolts.

On account of accurate investigations from the years prior to 1900 and with the help of statistics from 1900 Dr. Schwer came to the conclusion regarding the development of the Societies and the members in Germany and other countries from 1865 to 1912 as shown on table.

The table shows the picture of the steady development without considerable fluctuations. The development from 1885 to 1895 is especially positive because in this time the obstructions and shackles of the Kulturkampf under which the journeymen's societies had much to suffer, fell away.

The journeymen's society as an educational community

"If you want a better future you must help to bring it up". The comment given support not only to the beginning of the journeymen's Society but also forms a fundamental characteristic of the Kolping Movement. Kolping gave the education of the individual a determined place of value. Schooling, for him, wore itself out, but not in the accumulation of knowledge; for him, however, it meant the formation of the individual in religious, vocational, domestic and social life. Accordingly he liked to use the idea, training of the heart in order to make clear that genuine training must grow, to a certain degree from within, and cannot be given from the outside alone. From his practical knowledge of cultural training Kolping could not understand the precise task of cultural training, especially in the Journeymen's Society as a one-sided presentation where the arrangement of the definite subject matter is purely at state. From this arrangement cultural training was essentially dependent on the companionship in goals, in trading and in experience. And that exactly should be accomplished in the journeymen's Society. Therefore Kolping assigned such great importance to the journeymen's houses which he conceived as schools in the tone of the common people.

According to Kolping religion is the most important thing in the life of the individual. Without a deeply rooted religion human dealings were for him absolutely unthinkable. Religion is the foundation in human beings; it is the foundation in the house, in the Public, in the State, in the whole moral world. Therefore Kolping placed progressive religious education at the top of all educational efforts.

In a time when liberalism was pushing forth its blossoms, mature religious education in the journeymen's houses and societies a stabilizing element not to be under estimated. Religious lectures and educational arrangements were a regular feature in the meetings of the journeymen's societies. Religious discourses were even obligatory in the Journeymen's houses. The religious life of the Journeymen's Society was reflected time after time, beyond the corporate attendance at divine services with the reception of holy communion.

The journeymen's society as an educational community

P. 83, 84

We must not forget the fact that many young people were religiously impressed for their whole life exactly through the journeymen's Society.

Beyond the religious training, however, the meetings of the society also served as a general cultural training for the journeymen, whereby it should be stressed that Kolping made no significant distinction between religious and otherwise cultural training. "Generally speaking there is no absolute separation between religious and social worldly life, between heaven and earth." For him it was just a matter of the complete development of the personality of the individual. The entire breeding and educating is to serve him. Therefore we may see Kolping the teacher who made himself deserving of the training of mature individuals. The journeymen's society set an example and practiced what was later taken up by high schools and other institutions. Without exaggeration we may say that the journeymen's houses and societies, previous to world war I belongs to the first and most prominent institutions for the training of mature individuals.

To the religious and general work of education the matter of public instruction was also added. In this domain the journeymen's societies developed a very expensive and active pursuit. The goal and task of this special instruction was the professional and further development and the ability to pass the test that would make him a master of his trade. The structure of this instruction was completed in three stages.

1 General instruction.

Branches of instruction: arithmetic, writing, German, business correspondence, book-keeping, (wechsellehre?) sketching, calculation, stenography and foreign languages.

2 Technical instruction.

This was combined with practical exercises and technical courses which were arranged in the industrial compartments. The larger societies had to set up their own technical workshop in their houses.

3 Preparation for the test for mastership.

The conclusion of the instruction then was the preparation for mastership. Later still political instruction was especially added to these Courses as a further branch of training.

As far as it was a matter of technical course, those instructions were given by experts. Instruction material (textbooks, instruction pamphlets etc.) directly distributed by the management of the society, gave the journeymen's societies a uniform, clear-sighted feature.

When Fr. Kolping says: "In the efficiency in trade lies the principal motive of inner satisfaction, of the proper, competent consciousness which enriches the man and of that honor before the world which really should be lacking in no one". Then through

the matter of instruction in the Journeymen's houses and societies an irreparable proposition was created. For countless Journeymen have through this taken up the tools to be able to build up their own trade and establish a family. Further more this technical and continued development contributed, in addition, to a healthy middle class of craftsmen.

Companionship (Friendliness)

We would not be fair to Fr. Kolping if, in this matter, we made no comment on the friendliness (good-fellowship) within the Journeymen's society. For next to the educational pursuit Fr. Kolping placed great value on the experience of Joy. "What I always deem necessary is the Joy, the proper cheerfulness which flows from the faith that God still rules the world; that it is not going to perish precisely tomorrow although occasionally thunderclouds overcast the sky and even strike an object."

Education, good fellowship and the experience of the family-like community were the supporting pillars in the endeavor of Fr. Kolping to help young people to form their life in family, trade, country, society and church as efficient Christians to contribute a share toward a world worthy of mankind.

It need not be expressly emphasized that friendliness was especially fostered in the Journeymen's societies and is also fostered today in the Kolping Movement. The complaint is often raised that too much friendliness is fostered in the Kolping Movement. Although in one case or another this may be true, still it must be said that, next to the educational injunction, precisely the friendliness which we may deem a free time suggestion, had at all times attracted young and elderly people in the Kolping Movement.

The Journeymen's Society (and the Social Question)

When the political or socio-political engagement of the Kolping Movement is at stake then Fr. Kolping is blamed with having given too little attention to this field of activity. In this connection Fr. Kolping's political ban will be instantly quoted. "The Journeymen's Society has no reason to be concerned about politics or about any public affairs, and what is more, we understand this in the strictest sense of the word."

This comment of Fr. Kolping refers exclusively to the political affairs, of the Journeymen's Society. For Fr. Kolping did not want to endanger his work. He expressed this in 1854 when he wrote about the troubles of 1848 which passed over the Journeymen's society without leaving a trace. The members had better things to think about and to do than to go around as a hired political applauder".

In the same article he argued further: "It depends upon our efficient Christianity whether to lead the world back to Christian order and the people in it to a Christian perseverance. But we may not lock up this efficient Christianity between the walls of the church and sick rooms or the family circle, rather we must briskly and cheerfully bring it out

into the every day life of the common people, and with it seek to permeate everything that has not yet disintegrated beyond all hope or become petrified."

Between both these statements that Fr. Kolping wanted no sacristy Christianity and also that he did not demand this of the Journeymen's Society. With him it was a matter of the renewal of the religious and moral life for the community. The individual should contribute to this through self-improvement. And this self-improvement of the one concerned should again be supported through subsidiary socio-political manner of acting.

The journeymen's society (And the social question)

In 1865, at the latest, Fr. Kolping stressed the meaning and necessity of the social politics when, with regard to the labor question he wrote: "This only do we want to assert for today just to ascertain: no single party-or if this should still be too strong, no single question in the political life now a days, here and abroad, is taken up with such tender, almost fearful respect as the labor question. There is enough proof how momentous, deeply engraved, if not decisive in politics, it must be. Therefor we

further wish to offer you the necessary courtesy." Fr. Kolping also demanded the assistance and support of the state legislature for this .. "Such questions are solved not in compassion and mercy, but in justice. The social life in all its branches rests upon genuine justice and should find its proper protection and defense in the corresponding laws".

Unfortunately these socio-political efforts of Fr. Kolping and the journeymen's society in imitation of him, are too little known, For the social politics and their place in the journeymen's society after Fr. Kolping's death, in spite of the many obstacles, because Fr. Kolping wanted it and by his example led the way. How else was his appeal to be understood. "The church can and may not withdraw from the social question. She may not leave the civilian life to her born and sworn enemies. She must enter into the life and must not be afraid of her apponents.

Karl Zimmermann, in his newspaper article gives a positive and reliable objective value to the social politics of Fr. Kolping and of the catholic journeymen's society: "Fr. Kolping's original position in the catholic social philosophy and social political of the 19th century" There it is stated among other things: "With Fr. Adolph Kolping, however, the thought that the social

problems must above all be solved through the influence of the conscience and the disposition of the individuals; that means, through cultural training so much in the foreground of his social reform measures that for him the training would be above all the exclusive means of the social politics. Finally he again describes the efforts of Fr. Kolping and the journeymen's society in the domain of social politics when he says: "This is what is unique and original about what Kolping achieved in the field of social politics, that he founded a society which seeks new forms of economic and social platforms for the professions and corporations as a worthy goal but which does not seek direct involvement in the socio-political and economic means to achieve these goals. And it is this goal of training and preparation which makes it important to consider and listen to Adolph Kolping today."

This valuation of Kolping and the journeymen's Society in reference to the solution of the social questions and problems contradicts all who attribute to Kolping and his work too little socio-political involvement.

Sick Funds

The socio-political involvement of the Kolping Movement reveals itself in this that since its origin it has not, in a strict sense, limited itself only to

the Society's affairs, but, far above that, has offered genuine assistance and service to members as well as non-members through the establishment of self-support as savings accounts, loan funds, sick funds and other arrangements. This should be proven at once by the example of the sick funds.

That statutes of the Catholic Journeymen's society of Cologne, sactioned, March 27, 1850, contain, in their supplement also a statue of the Sick Relief Fund of the Cologne Journeymen's Society. There, under 1 is stated: "Every member of the Cologne Journeymen's Society is obliged to concur with the Sick Fund, affiliated with the Society"; and in 7 it is further stated: "every member who belongs to the society fully 6 months, reckoned from the day of his enrollment, has a claim to support in case of sickness". Under what conditions the sick person receives assistance and how he must justify his claim is described in the following paragraph.

Sick attendants were elected by the Society. Regarding their tasks 22 states: "The sick attendants are obliged to look up the sick members who were reported to them within 24 hours after they were reported, to acquaint themselves, as exactly as possible, of the illness and of the degree of the same, to consult the doctor in question, in case of necessity,

how, in general to take care of the sick person with concern, also to look after the supervision of the same."

Since the Sick Relief Fund was officially and honorably conducted by the members of the Board of Directors on their own accord, it could assure the enrolled members a guaranteed relief without great administrative expense.

This example of the Sick Relief Fund of the Cologne journeymen's society did not continue without an impression upon the journeymen's societies. Thus the sick relief fund was also a matter of discussion at the IV Convention of the catholic journeymen's society on Oct. 8, 1854 in Cologne when it was decided that the existing journeymen's societies take over as obligatory only the care of those travelling members, in case of sickness, who belonged to the Society at least 6 months.

A real obstacle to the establishment of the Sick Funds in the journeymen's Societies followed from the general meeting of the praesides in Cologne, Jan 22, 1870. Within the limits of the deliberations over the journeymen's Society for the Social Movement the praesides passed the following resolution.

The general meeting urgently recommended the establishment of sick and Old Age Funds for disabled journeymen. It requested, above all, that the greatest attention be given to the material situation of the members by having recourse to the acknowledged means as approved in the association.

This urge did not persist without results. Sick Funds were established by this in various journeymen's societies.

For further development of Sick Funds within the Catholic Journeymen's Society, the sick Insurance law was also passed June 15, 1883. This law prescribed for all persons who were working on a weekly or monthly salary in factories, and in such trades where steamboilers were used. The result was that the members of the journeymen's societies in Germany were also bound to be insured there by. The journeymen's societies, therefore, took care of the affairs, to recommend to their members to agree with obligatory funds, officially organised State Insurance, and local sick funds, as well as the factory Sick Funds, or the like wise legally Provided Corporation Funds and Public Welfare. Since the factory Sick Funds may be established only where there are at least 50 employees, and the Corporation Funds exist only in to places, there remained for the members of the journeymen's

societies only the choice between the local Sick Fund and Public Welfare. The Sick Funds within the journeymen's societies were also Public Relief Funds in the sense of the Sick Fund Law of 1883.

At the general meeting of the Praesides, 1884, the question of the Sick Fund was once more discussed very thoroughly and the following decisions were resolved.

1 All Praesides of the Catholic Journeymen's Societies in Germany should, possibly, before the end of this year think of establishing a Sick Fund or their Society in virtue of the Law of the country.

2 The diocesan Praesides should as quick as possible assemble the praesides of their diocese in order to consider adding the smaller societies to one more larger societies regarding the establishing of Sick Fund.

3 The Praeseides in countries outside Germany should establish similar Funds of their societies according to their circumstances.

This decision led to further establishments of Sick Funds in various Journeymen's societies, but in the coming years it has not yet succeeded in establishing a Central Fund to which, Philip Schlick, the Praezus of the Cologne Journeymen's Society, referred in

1892 in his treatise: "The cares and tasks of the journeymen's Society": For our Relief Funds, all rights of the members expire the moment they abandon the headquarters of the Fund. If the Journeyman does find a job immediately and becomes ill then neither the local Sick Fund nor the Relief Fund of the Journeymen's Society has pity on him and he has the misfortune of becoming a burden to the local government Relief Fund Ministry.

After long and tiresome preparations the appeal of Praeses Schlick could be realized. The Central Sick Fund was established on Sept. 10, 1909 in the Journeymen's House (Kolping House) in Cologne. It was called: "St. Joseph Sick Insurance Fund of the Catholic Journeymen's Society." It developed favorably until it had to be transferred to a Private Insurance Account in 1937 on account of Political conditions.

The idea of one's own Sick Fund within the Kolping Movement was not brought up any more after world war II. only the swiss Central Union maintains still today its own Kolping Sick Fund which is officially acknowledged on government level and therefor has also the right to government subsidy. At the begining of 1981 it claimed 13.000 members. Therefore, although it belongs to the smaller Sick Funds, it is valued on account of its financial position.

The classification compartments

When, after the Kultur Kampf the social question stepped into the foreground and along side the state social policy, the independence movement of the working classes, namely, the trade union movement, arose, the journeymen's society also got into the discussion about the trade unions which arose in the "Technical societies". "The Technical societies" were estimated already in 1891 with greater discretion on the part of the journeymen's society on account of their similarity with the social Democrats: Further more the name "Technical society" creates the pretence that here only technical training is given to the members. This however, is either not at all the case, or only in a very restricted sense, only to be able to declare themselves as legitimate outwardly and especially to the authorities. The principal occupation of the "Technical Society" consists in these things about which the law says nothing and about which nothing will and may be said. The "Technical society" is the organ of the social Democratic party. Through it the recruits are enlisted and drilled according to the rules.

Even though the journeymen's standing aloof, opposed the trade unions in the form of "Technical societies," this question would still be vigorously

discussed. A report from the year 1891 proves this. "Unfortunately the image of the Catholic Journeymen's Society is no longer entirely untarnished. It is a true fact to take into account that there are members who are likewise members of the Technical Society; it is also true that the "Technical Societies" have their agitators and spies in the Journeymen's Society. This is not only true here, but can also be easily and exactly proven in other cities. A part of this same wants only to enjoy the benefits of the Journeymen's Society and is, therefore, a member in the first row, the others, out of fear for the agitators who are in the workshops and exerts the strongest influence there. A decision of conviction is also lacking here. That there are Catholic Journeymen who unfortunately agitate openly for the social Democracy is a well known fact; they are pampered especially in the "Technical Societies". The middle class of people must be called upon to stop this; the influential ones are too deficient."

The classification of the compartment were the answer to the explanations within the Journeymen's Society. In 1891 Philip A polinar Schlick, the praeses of the Cologne Journeymen's Society established the first classification compartment, the "St. Antony Baker's Classification compartment in Cologne." In the following year further Classification compartments were established. On May 18, 1893 the

meeting of the praesides of the Archdiocese of Cologne approved of the 21 propositions set up by the praeses Schlick. In these propositions it was stated was necessary that the handicraft should be aided that it through the Journeymen's Society in a thrifty manner. That this should be accomplished through the classification compartment which alongside the continued professional development should also fulfill the tasks of the trade unions.

Of course the classification department of the Journeymen's Society was soon given a different setting for a goal. The professional improvement took the place of the domestic replacement of interest. Since in the comments made at the "Wurzburg convention of Aug. 21-23, 1895 it was stated:" The best and sagest way to the attainment of a sound and successful unionized organization of our workers - be it independent, be it in the form of the existing organization - is to the formation of the department classifications in the existing Catholic workers societies.

The goals of the department classifications are:

- 1 The promotion of professional training:
 - a Through instruction, lectures, exhibitions (living models etc)
 - b Through the provision of a technical library (books, technical periodicals etc)

c Through discussions, settlement of the corresponding labor situation.

2 Through instruction regarding existing social laws and organizations: practical guidance toward co-operation concerning the management of the same.

3 Discussions, promotions regarding the existing situation of the workers, clarifying the abuses and the ways of redress, communication and stimulation of adequate improvement and arrangement with the qualified courts of justice.

With the establishment of the classifications department many difficulties within the Journeymen's Society were solved, but the question of the "Trade-Unions" was not thoroughly discussed.....This shows itself especially in the discussion over the Trade-Unions at the turn of the century. While Schaffer, the General Praeses conducted himself, holding back being cautious in the discussion over the Trade-Unions his successor, Schweitzer reflected the double membership of the journeymen: "Let the theory express that it will, the experience has shown in more than one case that it is a thing of physical and moral impossibility to interest young craftsmen at the same time for the "Trade-Unions" Movement and the organization of the handicraftsmen; and upon this unpleasant matter, nothing in our opinion, will change for the time being."

The more the classification departments devote themselves to the task of professional training, so much more peaceful will be the discussions on the question regarding the trade unions. Within the journeymen's societies. The classification departments became the nurseries of professional efficiency. They contributed to the revival of craftsmanship.



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