

HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

By Rev. Charles Coppens, S. J., in the Omaha True Voice.

The present article is introductory to a series of historical papers that will present rapid sketches of the processes by which the Protestant Reformation was, in the course of a little more than a single generation, established in half the countries of Europe. Truth is ever a precious acquisition; it is especially so in matters so far reaching in their consequences on the welfare of mankind for time and for eternity as the subject here presented.

ABUSES WITHIN THE CHURCH.

If the Church is a Divine institution, as all Catholics maintain, how can there be any abuses within it? Does not the existence of sin in a church prove to evidence that it is not of God? Of course the sin is not of God; for there are two principles working in the church: the Divine, the Holy Ghost, who works in it to sanctify man, to raise him heavenward, and the human element, which ought to co-operate with the Divine, but often fails to do so. The Holy Spirit works to produce that holiness which has been a conspicuous mark of the true Church in every age, but human infirmity, in every age as well, fosters those shortcomings, those sins, abuses, scandals which Christ predicted when He said: "It must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh." (Matt. xviii. 7.)

The evident consequence is that, although the history of the Church, there have been and there will be to the end, scandals and abuses. The history of the Church is the history of the struggle, with its successes and its failures, between the Divine Spirit and the frail, carnal, yet, free spirit of man, who is impeded at every step from yielding to the better influence by the direct enemies of God, the allied powers of the world, the devil, and the flesh.

The existence, therefore, of abuses within the Church, is no objection against its Divine character. Foreseeing the false reasoning that would arise in this matter Christ warned us against it by giving us the parables of the cockle sown among the wheat, which the servants of the husbandman were instructed to let grow until the harvest, and of the net cast into the sea, gathering good and bad fishes, so the angels shall separate the wicked from among the good at the end of the world. Both parables teach us that there shall be good and evil men within the Church till the last judgment. The scandals and abuses thus predicted began in the very times of the Apostles, and they were of the most shocking kind. See how St. Paul had to rebuke the Corinthians for the conduct of some of them at the reception of Holy Communion: "And one indeed is hungry," he says, "and others are drunk." And again: "It is absolutely heard that there is fornication among you, and such fornication as is like to that among the heathens, that one should have his father's wife." And yet that was the Church of Christ in its primitive state of fervor.

It has been the same in every generation since. The abuses and scandals have at times been in high places. True, of the 200 Popes that have succeeded since the Council of Nicaea, 79 are canonized saints, because of their conspicuous heroic virtue; of the remainder the vast majority have been men of uncommon excellence in mental and moral qualities; but some have been a disgrace to the papal throne. Cardinal Gibbons in "The Faith of Our Fathers," says: "We have forty-three virtuous to one bad Pope, while there was a Judas Iscariot among the twelve apostles." But in the eyes of the Church one unworthy Pontiff attracts more attention than fifty worthy occupants of the papal throne.

Scandals in the lower orders of the faithful are, of course, far more numerous, and we need not fear to assert that there never was a generation since the time of Christ when His Church had not to deplore and strive to check and reform abuses of some kind or other within the family of her own children. Her dogmatic teaching and the standard of morality she upholds are always above reproach, for they are the direct work of the Divine Spirit within her, the spirit of Truth that abides with her forever. But the lives of many of her own folk, shepherds who are hirelings and sheep who stray from the flock, are a constant cause of anxiety to her, a copious source of scandal to the world. Meanwhile the same Divine Spirit who sanctifies those docile to the invitations of grace is ever and anon raising up in the midst of them zealous reformers, inspired by inward light and guided by the proper authority to remove the abuses resulting from human frailty and human passion. Such was the humble St. Francis of Assisi, who rose a living protest against the worldliness of his age; such was St. Catherine of Siena, whom the Lord made His instrument to bring back the Popes from Avignon to Rome; such was the gentle St. Theresa, who restored the Carmelite religious to their pristine spirit of heroic austerity of life; such was St. Ignatius, who, by his spiritual exercises, converted and sanctified himself and his companions, and then, with them and by them, reformed many thousands of others among the clergy and the laity. There is not an age in Church history in which remarkable reformations did not purify the morals of many Christians.

In our own day we are witnessing a succession of reforms wrought by our venerated Supreme Pontiff, Pius X. It is only three years since he was raised, much against his will, to his sublime dignity, and already he has introduced a number of important reforms, some regarding his own surroundings, and officials in the Roman congregations, others concerning the Bishops and pastors throughout Italy, others affecting the teaching of Catholicism, the study of Holy Scripture in seminaries,

the regulation of Church music throughout the Catholic world, the frequent reception of Holy Communion, etc. At times the evils calling for reformation in the Church were so grievous and inveterate that there appeared to be no human hope of success. Take for example the thirteenth century of our era. Various temporal princes had managed to control the appointment of Bishops and abbots in their respective domains, filling many important sees with their relatives or favorites, and even sometimes selling the sacred offices by simoniacal bargains. Some of the Popes even had been raised to their high office by the influence of the German emperors.

When was the reformation of such abuses to come? Too many of the bishops and princes favored the scandals, and the Church appeared powerless to remove them. The spirit of God raised up a Saviour, as He had done in the Old Law, in the person of Gideon Jephthe, Sampson, etc. On this occasion the chosen instrument of Providence was Hildebrand, a son of an artisan: through heroic courage he undid the spell that seemed to hold the sacred ministers. He induced the Cardinals to elect the college of Cardinals should thenceforth elect the Supreme Pontiff. He was elevated to the chair of Peter under the name of Gregory VII. He boldly abolished the evil practice of "investiture," as it is called, by which the several princes presumed to invest the new bishops with the ring and crozier, the emblems of their holy office. They claimed the right to select those persons whom they were to invest. The Emperor Henry IV. was especially insistent on the exercise of this prerogative. Gregory VII, trusting in God's help against all opposition of earthly power, condemned the abuse and pronounced a severe excommunication against any prince who should continue its practice. The Emperor assembled the bishops subject to him, deposed Gregory and put up an anti-Pope in his stead. But the worthy Pontiff proclaimed that Henry, by thus attacking the Church had violated his coronation oath, and had thus forfeited the imperial crown, and he consequently declared all the German people released from their allegiance to the tyrant. Henry was forced to submit to the just sentence, and went a suppliant to Canossa, where Gregory was then staying. There he submitted to do penance for his offense before obtaining his pardon. The scandalous abuse of the investitures was thus abolished. But Gregory VII. had been subsequently driven from Rome by the same tyrant, and he died in exile. Besides, courtly historians, to please worldly potentates, covered his name with obloquy. He was represented as an unworthy Pope, until his honor was vindicated by the Protestant historian Voltaire. Similar vindications have been written and accepted as the verdict of history. Pope Innocent III., by Ranke and others, of Leo X., by Roscoe, etc., the power of truth triumphing over the prejudices of non-Catholic, but sincere students.

Whatever reform comes from the spirit of God, as in the case of Gregory VIII., is orderly, moderate and conformable to justice. But what arises from the human spirit is apt to be excessive, lawless, ready to use evil means for the attainment of desirable ends. Such has been the conduct, at various times, of self-appointed reformers who remained within the Church, but who did not know how to control their passions, and to use as much prudence as the delicate task of their successful execution. Thus the eloquent Friar Savonarola aroused violent opposition against the scandals caused by Pope Alexander VI., perhaps the most unworthy of all Roman Pontiffs. But his zeal was not moderate, his measures were not such as the God of wisdom could approve; and yet the Psalmist has warned all generations that unless the Lord build the house, they labor in vain that build it. (Ps. 127.) We are aware of the great of other self-appointed reformers who were far more to blame than the well meaning but rash and violent Savonarola.

CATHOLIC PRIEST.

PREACHES ON EDUCATIONAL QUESTION IN A BAPTIST CHURCH.

The somewhat remarkable event of a Catholic priest giving an address in a Baptist chapel took place at the King Street Baptist Chapel, Bristol, England, a few Sundays ago. Father Morton, of St. Nicholas, Pennywell road, had been invited to give an address to the "Discussion Class" held on Sunday afternoons, on the "Catholic View of the Educational Question."

Father Morton having thanked the authorities for the invitation to explain the Catholic view, and he should use the occasion to point out the principles upon which the Catholic view was based. He explained the teachings of the Church with regard to her having been established by God Himself and that through her comes God's revelation to man. Having the authority to teach, she not only does teach, but jealously guards the rights of her children.

She guards them from the errors of false doctrine, hence insisting on the qualifying test of her teachers. Neither will she allow her children to be brought up during their earliest years with a purely secular education. The Church recognizes the rights of the State where they exist, and she teaches loyalty; but she says the State has no right whatever to interfere in any way with the religious training of the children.

At the conclusion of the address a debate followed, and some dozen questions were asked. Prominent among those who spoke were the socialists, who, admitting the logic of the reverend speaker, urged secular teaching because of the war of the sects.

So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven. —(Matt. v. 16.)

OBLIGATIONS OF THE FAITHFUL TO HEAR THE SPOKEN WORD.

A STRIKING AND FORCEFUL PASTORAL ON SUBJECT FROM THE BISHOP OF NEWPORT, ENGLAND.

In a striking pastoral, the Bishop of Newport, England, deals with the obligation of the faithful to hear the Spoken Word—that is, with the obligation of the faithful to attend and profit by those sermons, instructions, and other public discourses in which the pastors of the Church, by their office and by the Sacred Canons, are bound to offer to the flock the Bread of Eternal Life. The Bishop writes:

"The Holy Council of Trent lays down with marked emphasis that it is the duty of everyone of the faithful to attend his own parish church, or such other church as may be convenient, in order to hear the word of God (Sess. xxiv., ch. 4.)

"In this obligation the Council is only repeating words which have been made use of by Popes, Bishops and Synods from the very earliest Christian times. 'Faith,' as St. Paul insists, 'cometh by hearing;' and how shall they hear without a preacher?' (Romans x. 14, 17). No sooner was the Spirit given than the Apostles of Jesus began to proclaim to the whole world that Gospel of the Kingdom which He had delivered to them. As they passed to their reward, the pastorate, appointed and ordained by Him, took up their work; and ever since, as one generation of preachers has taken their place, the office of preaching is perpetual in the world, and the exercise of that office will never cease, for this is part of the divine dispensation of the Church, and, like the Church herself, it will continue in full vigor to the end of time.

It might seem, perhaps, that in modern times, the office of preaching has become less necessary, and that men could learn their religion otherwise than from the lips of the preacher. It might appear that the printing press had superseded the Spoken Word, and that a Christian might be justified in staying away from sermons if he read books.

No one will be concerned to deny that this statement is, in a certain degree, perfectly true. Men can learn from books as well as from speech; they can be moved and persuaded by what is written as well as by the living voice. Books are an invaluable aid to the Gospel of Jesus Christ. They are independent of time and place; they are faithful, firm and persistent; they are never impatient, never weary, and they never give up; they are always at hand and always prepared to do their best. Any Catholic who is capable of reading and who neglects to read about his religion, or to make use of books for the attainment of sorrow for sin, amendment of life and union with God, neglects a divine opportunity, for good books, and especially religious books, are among the most precious gifts and graces of God. A good deal, therefore, of what has to be said about the duty of hearing the Word of God may be applied to reading as well as to listening.

Nevertheless there are some considerations in regard to the living voice of the minister of God which must not be lost sight of.

We must remember in the first place that it is Christ's holy dispensation that will that men should, by His face, face with His earthly ministry, and that speech is the most marked feature of this intercourse. Our Blessed Lord did not merely send a message to this earth, or write and publish a book for men to read. He came down in person, and He spoke to men personally. He wished men to come to Him, to follow Him, and to be healed and forgiven by Him. The ministry of priests, therefore, carries on through the ages that which He gave the pattern and example.

Men and women are not saved by reading a book, by solitary thought, by a mere transaction between their souls and God, or what they take for God. They are to be brought to baptism; they are to seek out a minister of absolution; they are to join the crowd in the use of the sacraments of the Body and Blood of Our Lord, over which none but His ordained ministers have power.

In all this communication the soul that would be saved and the priest of the New Covenant, we behold the carrying out of Our Lord's idea—if the phrase may be used—or rather of His ordinance, that in order to be saved men must put themselves to the trouble of using the ministry of other men. They may be, most of them, subject to the ordinary weaknesses and imperfections of human nature. Nevertheless, their ministry has to be sought, and to be made use of. But this ministry cannot be exercised without speech on the one side and hearing on the other. There are not merely formulas; there is the right faith, the disposition of heart, the personal instruction, the individual direction. For all these things, in greater or less degree, the Catholic has to have recourse to the ministry.

No Catholic, therefore, who has learnt the gospel spirit, will think that he can absent himself from the ministry of preaching. That ministry is evidently that by which men are saved.

Although the Creed can be read in a book, it comes with special grace from the lips of the priest. Although the Ten Commandments are printed in the Bible, the announcement of them by the priest from the altar carries with it more of the actual presence of the Lord of Hosts Who once delivered them from the cloud upon Sinai—but now would have them received with the simplicity, the obedience and the filial love of His children.

The Our Father is in the text of the gospel, and blessed is he who reads it there. But when the heart cries out: "Lord, teach us how to pray," the lesson comes home to us more effectively when that divine prayer is uttered in

the sanctuary by one who has the privilege of speaking in the person of Christ. The holy sacraments, although their efficacy does not depend upon the personal character of the minister, are, to a devout Catholic, far from being a formal administration and nothing more; he welcomes the minister's solicitude, his help, his instruction, his direction—all that individual communion of man with man that can only be given by the speech of a priest of the most high God.

All who keep away from the speech of the priest deprive themselves of an occasion of grace, and are wanting in the true gospel spirit. For the priest himself the duty of speaking in God's name is a dread responsibility and a most anxious life-labor. But for the flock that ministry is part of that communion with heavenly things brought upon earth by the Incarnation.

That it is true that the assisting at sermons and instructions from the altar is, to an enlightened Catholic, an occasion, not only of learning his religion, and dispensing his heart to pity, but of deepening that simplicity and childlike spirit which Our Lord so often describes as the true spirit of the gospel. This is a consideration of which too much can hardly be made at the present day. If there is anything which in these times spoils and corrupts the religion of religious minded men, it is the tendency to consider one's religion as solely one's own concern—as an affair, to use the common phrase, between one's self and one's Maker.

On the contrary, there never has been any period of God's holy revelation in which He has not commanded His servants to seek both information and the means of grace at the hands of their fellow beings. There could not be a more salutary ordinance.

Unless every man had a special and individual revelation, the religion of an independent thinker must necessarily be only himself—his own consciousness—in disguise.

Nothing can be more foreign to the spirit of true worship of God than the conceit that man has only one's self to thank for what one believes God to be, and to despise what comes to the same thing, the selecting from the ideas of mankind at large the views that one calls religion.

Religion has to be taught—and man has to hear and obey; or else there can be no such thing as real religion. Self-consciousness, self-sufficiency, and pride must always prevail in a soul which only looks inside itself, or only looks outside to judge and decide for itself. This false notion of religion, which is so widespread in all Protestant countries, easily affects and damages the spiritual life even of Catholics. Human nature urges men to have recourse as little as possible to other men for guidance or for help.

Catholics, whilst they would never reject the Creeds, or the Fathers, or the formal decisions of the Holy See, are sometimes inclined to slight their own pastors, to think that they know as much as the preacher, and to make their own way in practical religious matters of the day and the hour by the light of their own judgment. But a spirit of this kind is as fatal to true piety and intimate union with God as the clouds of a leaden sky are to the genial influence of the sun. You are not to be deeply or essentially religious unless you listen to the living voice of a speaker of God's Word, who, although he may not be eloquent or learned, yet holds the office of a minister of God, and represents, to you, at that moment, the majesty of that divine immortal message before which the deepest thought is shallow, and the loftiest nature is wise if it humble itself to the dust.

But if even well instructed and intelligent Catholics ought to assist at sermons and instructions in order to discipline their self-sufficiency, the great majority of our flocks have a much more imperative reason for doing so. Ignorance of one's religion, if it be wilful, may easily imperil the salvation of one's soul. It is true that the obligation of knowing the teachings of faith and the commands of the Church is the same for all persons and in all different times. There may be cases in which God requires very little knowledge from the simple and devout worshipper. But, as concerns ourselves, we must take the time in which we are actually living—with its demands, its opportunities, and its dangers. As regards our Catholic people in this country, two things may be confidently stated: first, that a considerable and fairly accurate acquaintance with their holy faith is an absolute necessity for them; and secondly, that there is a wide prevalence of lamentable ignorance, which is owing, in great measure, to negligence in attending sermons and instructions. The mass of our flocks are working people, who do not pretend to read, or to write, and they are able to read, and they are influenced by reading and by talk. Unless, therefore, they have more than the mere elements of religious knowledge, their faith is sure to weaken, and to be more or less swamped by the many things that they read, hear and discuss. But what kind of religious knowledge have they? In their childhood they go through the Catholic schools; they learn the words of the catechism. At the age of fourteen or fifteen they are at work—and the catechism soon grows very dim in the memory. Yet a large number of young men and women think that their learning days are over, and really never trouble themselves to get any further than the elementary notions which they acquired at school. Not every one knows that for grown-up people—unless they are content to be classed as ignorant savages—three things have to be continually attended to; they must keep going back to what they learnt in childhood, or else it dies out of their mind altogether; they have to use their grown-up faculties to understand the thing which, in their childhood, they chiefly learnt by rote; and they have to be on the lookout for such fresh information as is called for

by their condition and circumstances. If these things are not done, in the sphere of religion, a Catholic man or woman, even if he or she learnt the catechism in childhood and was instructed in the Sacraments, inevitably reverts to the condition of a mere savage in religious matters. Every priest who has attended death beds knows how many of these there are, savages not in manners of behavior, but in their blankness and stupidity as to all that relates to God and to redemption. And if the majority are not so bad as this, yet their ignorance is bad enough. They know almost nothing of our Saviour Jesus Christ, of His life, His teachings or His sufferings. They have hardly any intelligent grasp of the Creed. They cannot go through the Sacraments. They are uninterested and indifferent about the Sacraments, and even the Blessed Eucharist and the most holy Sacrifice of the Mass. They have only the vaguest idea of the one and only Church, with her history, her prerogatives, and her glories. Of practical and actual Catholic action they are as ill-informed as Protestants. The holy Liturgy, with the succession of the festivals of the Christian year, is virtually unknown to them. The Church's teachings and laws about marriage, mixed marriages, education, and civil, social and political questions of the day are strange to them. The laws of the ancient Hebrews, the lives of the saints, in which Catholics find light, joy and consolation, are to them a sealed book. We do not wish to exaggerate. But this description fits only too accurately a far too large proportion of our Catholic people, even of those who do come to church sometimes.

For such Catholics as these, and for all who are in danger of falling into such a state of anti-Christian ignorance as to attend sermons and instructions. They will learn intelligent Christian faith. The holy words which they got by heart in their childhood will by degrees become more and more real to them, and full of religious meaning. The Kingdom of God is on earth, with all its holiness, its deep and wonderful doings, its sacred dispensations, its life, its history, will take hold of their intelligence and their heart. They will feel, as they return to their homes after the sermon or instruction, that there is another world besides that which they work in or that which they read about in their newspapers; a world in which there is much to think about, and much to strive to practice; a world where Jesus Christ, by His grace, works, and His loving solicitude draws men to Him, a world that is somewhat out of sight, but very real for all that; a world that men and women must take an interest in, or else run the risk of eternal death.

As we said before, the priests of the Church, feeling the responsibility of their high office, and carrying on the tradition of the Church in all ages, spend themselves in giving their flocks, to the best of their ability, plain, pious and continuous instruction. The Word of God cannot be played with. The sermons and instructions from the altar are not, like so many pulpit utterances in this preacher-ridden country, mere expositions or personal views and advertisements of the preacher; they are careful and reverent handling of a body of truth, which the speaker has delivered to him, and which is bound in turn to deliver in the form best adapted to the good of his hearers. This is what we find in our Catholic churches and it is to this the flock is invited. In all churches there is a sermon at the principal Mass on Sunday, and another in the evening service. In most churches there is a "five minutes' sermon" at every Sunday Mass. In the afternoon of every Sunday there is a Catechism service for the children, at which it would be well worth the while of grown-up persons to attend. There are also, in most churches, instructions on one or more week day evenings. These discourses contain information or instructions the inculcation of Christian duty and piety or devotion. We most earnestly exhort all members of the flock to avail themselves of these strenuous labors of the clergy. No one can save his soul unless he makes efforts and is prepared for sacrifices. To attend a sermon or instruction no doubt requires a certain amount of self-denial or exertion. There are some Catholics who make a practice of hearing Mass on Sunday, and nothing more. There are others who never attend the evening service. Let all remember that they are bound to hear the Word of God. Unless they seriously follow the instruction in which that word is spoken, they can neither be pious towards God, obedient to the Church's law, nor safe in the Catholic Faith.

THEY DON'T WANT THE EARTH.

The Right Rev. Bishop Stang, of Fall River, Mass., has on more than one occasion commanded attention by his utterances, which possess a certain New England tartness, as well as truth. His recent speech at the State Convention of the Ancient Order of Hibernians, at his episcopal city, presenting in twelve propositions what Catholics do and do not want, is a happy illustration of this. He said:

"1—We don't want the full control of the State and we don't insist that all mayors shall be Catholics; of course, if they come that way we won't object, but we shall always respect authority in whomsoever we find it. 2—We don't want Catholics to form any political party as such. They may belong to whatever party they choose. Their votes are altogether independent. 3—We don't want the State to support our churches or our religious institutions. We have done it ourselves in the past and shall cheerfully do it in the future. 4—We don't want any one to join the Church who is not convinced that he is bound to belong to her in order to save his soul. We are not allowed to force our convictions upon others. 5—We don't want the abolition of popular education, and we everywhere advocate the diffusion of learning. It is a calamity to accuse the Church of fostering

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Ignorance, for it is her greatest foe. She has disseminated knowledge at a great sacrifice. 6—We don't want any favors from the State. We are perfectly satisfied with the same rights our neighbors enjoy and we seek no preferment because of our religion. 7—We want freedom and justice and equal opportunities with our non-Catholic neighbors in all that concerns our real welfare and advancement. 8—We want a fair representation of practical Catholics in the State, whether Democrats or Republicans, upon our State boards, especially those of charity and education, in order to safeguard our Catholic fellow-citizens. 9—We want Catholic children to be educated in schools where the religion of Our Divine Redeemer is at home and regarded as a most important educational factor in training the child for life and eternity. 10—We want equal pay for equal service. As Catholics we are not permitted to approve of merely secular education for our children. We have no right to judge about others. If we are obliged to have Separate schools, we expect that the State will contribute its share to the support of our schools, provided, and only on that condition, that we satisfy the State that we do give the same amount of secular education as is required by law. We ask for no money for teaching the catechism. 11—We want a strict and impartial enforcement of all our excellent State laws in regard to the traffic in intoxicating liquors, as well as a rigid inspection of factories and workshops, and proper decorum in theatres and playhouses. As we recognize the home as the mainstay of the nation and the State, of course we desire the abolition of that infamous divorce farce—I shall never call it a law—now unfortunately tolerated in Massachusetts and threatening the ruin of family life. 12—We want in Fall River and in every city, to live in peace with all our fellow-citizens. As Catholics we are willing to suffer a great deal rather than provoke religious strife. Race hatred or class hatred we have not the least intention of creating, and it is not our intention to quarrel about religion or politics. We respect the religious convictions of all our fellow-men and their political aspirations, and we expect them to do the same toward us."

And This was in Kentucky.

In 1854, we learn from the files of the Telegraph of that year, the Kentucky Central Railway was opened as far as Cynthiana, a "bus connecting that town with Paris, several miles distant. The occasion was a notable one, a large number of ladies and gentlemen being present from various parts of the surrounding country. Addresses were made by Governor Powell of Kentucky, ex-Governor Metcalf, Hon. Garrett Davis, Hon. J. T. Morehead and others. And then the paper adds: "A remarkable incident in connection with the opening was not a drop of liquor was on the grounds, pure sweet spring water being used in abundance. But that happened some fifty odd years ago!—Cincinnati Catholic Telegraph.

Father Faber says: "There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.