

same? Catholics do not condemn to "the Blackness of Darkness for ever" those who differ from them; they say their Church is the only true Church; that Jesus established no other Church but the Catholic Church; that all who can are bound to become members of it to secure salvation. But they judge no one personally; they leave them to God, who will punish them only if their refusing to enter His Church was wilful; if it was not, and if they led a good life, according to the light that was in them, they shall be saved. I do not intend "cutting my stick" and going to other regions when those lectures are over. I have been over fifteen years in New Zealand, and do not think of leaving New Zealand. Let it not be imagined that Catholics despise the Holy Scriptures. The early Christian Fathers explained them from the first chapter of Genesis to the last verse of the Apocalypse, and clearly answered all the objections of pagan philosophers and sceptics. Origen, St Jerome, St Augustine, Arnobe, Athenagoras, Hegesipus, St John Chrysostom, St Gregory Nazianzen, St Irenaeus, St Hilary, etc, have left us many admirable comments on every part of the Bible, shown its veracity, integrity and inspiration, and composed magnificent discourses on the principal truths it contains. These men of genius were in a better position to know the true meaning of the Bible than we are, and their testimony is most precious to us. The reason why the reformers rejected the Fathers is because they all teach the same doctrine as Catholics do to-day, and if people were to read them, they would be bound to return to the Church of their ancestors and the primitive Christians. This is why, like the Rev J. Dickson, they try to prejudice the mind of the people against them. What is J. Dickson when compared to these men of genius who astonished the world by their erudition, wisdom, judgment, as well as by the sanctity of their lives, about which non-Catholics know almost absolutely nothing. Before the Reformation it was out of extracts of the Bible that little children learned to read and write. Learned doctors studied the Holy Scriptures, the explanations given of them by the most famous doctors, the traditions and customs of the early Christians; they arranged the Christian doctrine in a systematical form. They had a short abridgment made of what is most necessary to be known and practised, and it was taught verbally to the children and illiterate people. For the learned they had large, complete, scientific and historical explanations. These being approved by the Church, everywhere the same doctrine was taught and the unity of belief preserved, and people had an infallible certainty that whatever they believed was what Jesus Christ and His Apostles taught. Is not this preferable to the doctrine of private judgment advocated by the Rev J. Dickson? If this method had been preserved, should we have the hundreds of contradictory sects which surround us, each pretending to have the true doctrine of Christ and quoting texts of the Bible in support of its assumption, and thus make Christianity a Tower of Babel and religion a mockery? Without the authority of the Church we cannot be sure we have the true Bible. Witness the Rev J. Dickson, who styles as "full of folly" certain books of the Bible because they are a condemnation of his false teaching; we could not be sure to have a true translation since the original texts and early translations have, for more than fifteen hundred years, been exclusively in the hands of the Catholic Church, except the Old Testament, of which the Jews have been the custodians; we would never be certain of having the right meaning of it, and faith would be impossible. What has the Rev J. Dickson to say to this?

Dublin Notes.

THE PROTESTANT ARCHBISHOP OF DUBLIN ON DENOMINATIONAL SCHOOLS.

LAST week, at the annual Protestant Synod, held in the Synod Hall, Christchurch-place, his Grace the Protestant Archbishop of Dublin delivered an interesting and broad-minded address in which he ably justified the proposed relaxations in the rules of the National Board by which the Christian Brother's schools and the schools of the Church Education Society would be allowed to participate in the State grants. The great principal to be vindicated in this matter, he said, was the principle of religious liberty, and he did trust that no one would object to the grant merely because it was a grant asked for by Archbishop Walsh, or because opportunity would be given to Roman Catholic schools in a greater proportion to receive that grant than to them. So long as they were dealt with fairly on the same basis, and the same liberty dealt out to them, he did not see that they could object.

AN OLD BUT GOOD YARN.

An Englishman who, under the guidance of a native Irishman, has recently been admiring the scenery on the other side of St George's Channel tells a correspondent of a Manchester paper a good story of Hibernian repartee. The visitor and his guide were in a hilly district in the South of Ireland, and the guide, pointing to a high hill, said that it was known locally by the name of "The

Devil's Table." Another and less lofty hill close by was known, he said, as "The Devil's Chair." "Indeed," remarked the Englishman, "the Devil seems to have a good deal of property in these parts." "Yes, sir," rejoined the Irishman, "but he is an absentee landlord, and lives in England."

SUGGESTION OF THE ARCHBISHOP OF TORONTO.

"My suggestion is this, said his Grace in a letter to Hon E. Blake, M.P. Let a great National Convention be held in Dublin, composed of chosen representatives of the clergy and people of Ireland and of an advisory representation of the Irish race abroad. In that Convention let Ireland speak out her mind, let not her voice be like a broken musical instrument emitting discordant notes and jarring sounds, but let it, on the contrary, be clear, loud, and emphatic, insisting on unity and condemning faction. Let her point out and uphold the Parliamentary representatives whose methods and conduct she approves, and let her mark out and condemn those whose intolerance of control, personal jealousies and animosities have done so much to break the unity and waste the strength of the National Party. Dissensions and feuds have, in the past, been the ruin and curse of Ireland. Let her stamp them out and cast them from her as things more noxious than the serpents St Patrick banished from her shores.

HON E. BLAKE, M.P., ON UNITY.

Mr Blake, in the course of his reply to a letter of his Grace the Archbishop of Toronto, said:—Every hour's experience gained since I joined the Parliamentary Party has deepened my conviction that the solution of the Irish question in our time depends upon the observance—in letter and in spirit—of the fundamental principles on which the Parliamentary Party was organised—complete independence of every political party without, and thorough unity, discipline and subordination within its ranks.

HOW AN IRISH MINER GOT A CALIFORNIAN MITRE.

In 1854 Pat Minogue appeared at the mines at Moore's Flat, Cal, and for three years was a miner, in no ways distinguished from the other miners except that he was more moral and conscientious than most of them. He saved money and went to Paris, to the Seminary of St Sulpice. He came back a priest and was assigned to Virginia city, which was then a roaring camp. The principal street was a line of saloons, gambling-houses, and worse. While Father Minogue did not make everybody a saint, he showed himself to be a man of heroic and saintly mould, and it would have gone hard with any one who harmed him. Then he was made Bishop of Sacramento, and when he died the other day many a gutter loafer in Virginia city who used to know him shed tears for the first time in years.

A DISTINGUISHED IRISH DOCTOR.

Sir Christopher Nixon, the distinguished Dublin physician, recently knighted by the Queen, was entertained at a complimentary dinner a few nights ago, the Right Rev Monsignor Molloy, Rector of the Catholic university of Ireland, presiding. Several Catholic prelates and dignitaries attended. Sir Christopher, in his speech, paid high testimony to the work of the Catholic University School of Medicine and the famous Mater Misericordia Hospital. The Vice-Chancellor of the Royal University of Ireland (Mr Bedington) spoke in like terms.

A NEW USE FOR BICYCLES—A HUNT.

A large number of ladies and gentlemen assembled outside the courthouse, Nenagh, for the purpose of having a hunt on bicycles. There was a very big muster of residents in the neighbourhood, and Mr Edward B. Jones of Richmond, and Miss B. Poe, of Riverston, were despatched as "hares," being accorded ten minutes start. The pack which followed was composed of the following:—Miss Wolfe, Rockfort; Miss Galwey, Lisduff; Mr George B. Smithwick, Youghal House; Miss Poe, Riverstown; Mr S. Parker Hutchinson, Ballyvalley; Mr Herber Koer, The Lodge; Mrs Willie Finch, Kilcoleman, etc. The evening was beautifully fine for the time of the year and the roads were in good order for cycling. The chase was very much enjoyed by all who took part in it, and being a complete novelty in this part of the country, was watched with interest by the people from various points of vantage along the route. The run covered over seven miles and occupied a little over thirty minutes, so that the pace must have been somewhat of a scorcher.

IRISH GAELIC LOVE SONG.

(By Alfred Percival Graves.)

"I'd roam the world over and over with you,
O Swan-neck and Lark-voice and Swift's-wing in shoe;
My Violets and Lilies and Rose-without-rue,
I'd roam the world over and over with you."

"If I roamed the world over, fond lover, with you,
And we met the rude mountains, now what would we do?"

SMOKE "ROYAL COLORS" TOBACCO.

(IMPROVED AROMATIC.)