

have no hesitation in saying that I have not seen in any land so well arranged or so well designed a church before. Father O'Reilly is its founder and its pastor, and to him it owes much, but to the intelligence, energy, and industry of Father Kearney, his curate, it owes its present beauty. In this church the members of the Hibernian Society met, dressed in the regalia of the Society. It was crowded to excess. There was a splendid choir, and Father Kearney preached a very eloquent panegyric on St. Patrick. After Vespers and Benediction, the members of the Hibernian Society and their friends adjourned to the Catholic school-room in the immediate vicinity of the church, and sat down to an excellent tea. The chair was occupied by Mr. J. O'Shea. To his right sat Rev. Fathers O'Reilly and Kearney, and to his left Father Petit Jean. The good things being disposed of, the Chairman proposed the toasts usual on such occasions, all of which were responded to in appropriate terms, and drunk enthusiastically. A good many songs were sung, perfect good fellowship and unanimity existed, and it is my pleasing duty to record, though the wines were *ad libitum*, no sign of drink was observable on any one present. The drinking of the Chairman's health and that gentleman's response, brought a very pleasantly-spent evening to a conclusion about twelve o'clock, and all separated for their respective homes, wishing each other many happy returns of St. Patrick's Day.

Wellington, March 18, 1876.

MR. J. MAY AND MR. TOLE.

[To the Editor of the Herald.]

SIR,—Mr. May, when addressing the Franklin electors, remarked that Roman Catholics were now coming round to the Government views on the subject of public schools. In proof of this he referred to the views put forth on that question by Mr. Tole, a Roman Catholic, at the Eden election. As a Roman Catholic I beg to protest against Mr. May's logic. His inference was natural and excusable, but quite erroneous. However faithfully Mr. Tole may represent the sentiments of Roman Catholics on other matters, he does *not* express their principles on the subject of education—the very reverse is the case. A few, but a very few, of them, may concur with him on that vital question. But the great body of them dissent from his views upon it as expressed at his election. I believe if Mr. Tole himself were appealed to he would frankly admit this to be the fact. A similar remark applies to Dr. Lee and to Mr. J. Sheehan. I wish to speak with all possible delicacy of these gentlemen, and but for Mr. May's remarks, would not now have noticed the subject. But they must not be permitted to mislead the public even unintentionally. I do not wish at present to provoke any discussion on the education question. I think that it would not be prudent to do so, as being calculated unnecessarily to create dissension to that "united phalanx," which Sir George Grey leads, and to which Messrs Sheehan and Tole, and Dr. Lee have attached themselves. But the occasion will come, and possibly at no distant day, when the discussion on the education question will be revived in the General Assembly. If Mr. Tole, Dr. Lee, and Mr. Sheehan should then adhere to the views they have recently expressed on the hustings—as Mr. May understands them, and as I understand them—they will not represent, but misrepresent, the sentiments of the Roman Catholics on the question. Some two or three years ago the Roman Catholics of this province almost unanimously petitioned Government on the plea of justice to grant aid to Catholic and all private schools on certain equitable conditions, and Mr. Tole and Dr. Lee concurred, if I mistake not, in that petition. If they have changed their views, as they appear to have done since then, I think it would only have been respectful to the Catholic electors and I will add just to themselves also, to explain fully and clearly the grounds upon which they have seen fit to adopt opposite views, and why they regard as unjust now what then they considered to be just and reasonable. In the absence of such explanation the public will be apt to infer, however groundless may be the supposition, that they changed merely to secure the popular favour—to catch the Protestant vote, in fact, and not from conscientious conviction. I am well aware of the difficult position in which a Roman Catholic stands when coming forward as a candidate for Parliamentary honors in a community like this, more particularly when any question like that of education is before the public. Do what you will, you cannot entirely eliminate the "religious element" from it. The very attempt to do so will give offence to a large section of the people. But principle is principle at all times, and in all circumstances, and if Mr. Tole's views, as well as these of Mr. Sheehan and Dr. Lee on the subject of public education, be in direct opposition—as I contend they are—to those held almost unanimously by Roman Catholics, and, in fact, officially condemned by the Supreme Head of the Church to which they belong—it is only right that the public should know it. The education question is confessedly beset with the most formidable difficulties, and the public must be well nigh sick of it. But that does not render it the less important. Catholics feel and ever must feel it to be a great hardship to them to be forced to contribute money for the support of schools to which, on conscientious grounds, they cannot, under ordinary circumstances, send their children. Mr. Macandrew, speaking on this question lately, made a remark which, in my judgment, shewed him to be a sagacious statesman, and a good consistent Christian. He said, "Let the Protestants, who form the great majority of the people, treat their Roman Catholic neighbours on this question as they would have the Catholics treat them were their situations reversed." Do unto others as you would have them do unto you. He, moreover, said he was very doubtful now if it would not be better to leave the people to manage their own schools themselves. In fact, if ever the Catholics in this country get from Government what they ask for their schools—as I believe in time they will though not now—they will be more indebted for such an act of justice to liberal and generous-hearted Protestants like Mr. Mac-

andrew, than to the influence of Catholics who belong to Mr. Tol^e's, Mr. Sheehan's, and Dr. Lee's school. I would respectfully appeal to Sir George Grey and our future rulers, and ask them if they think it can be for the credit or advantage of the Government of this colony to adopt a cast-iron system of education offensive to the feelings of Roman Catholics, and which keeps them in a perpetual state of irritation. They are a large, loyal, and useful body of citizens, never wanting in their duty to the State, whether in peace or war. None know this better than Sir George Grey; and few know it better than Mr. Gladstone, who of late has been labouring so hard—I fear with too much success—by his pamphlets to prejudice the public mind against us. Judging from the general tenor of recent election speeches, even in this colony, I think I can perceive that some who were disposed formerly to do us justice in the matter of public schools are not so now, or that they are afraid to speak one word which by any possibility can be construed in our favour. For such a state of the public mind, of course, Sir George Grey is not responsible. But he is the great leader of the people of this province, and possibly ere long will be the leader of the great mass of the people in this colony. He is the avowed champion of right and justice, the protector of the weak and defenceless against the power of the strong. Catholics therefore may confidently appeal to him to exert his influence in defending their just claims. If Mr. Macandrew be faithful to his recently-avowed principle, he, too, will co-operate with Sir George in an attempt to obtain justice for us. Justice is all we ask; nothing more. We willingly concede to others whatever we claim for ourselves. However little prospect there may be of our receiving justice in the present state of public feeling, still it is our part never to cease to protest in a temperate and constitutional manner against the wrong we now suffer until it be removed. If Roman Catholic gentlemen cannot obtain admission to the House of Representatives without pledging themselves to act in direct opposition to the interests and feelings of their co-religionists, I think it would be better for their honor and our advantage that they did not go there at all. Apologising for the length of this communication,—I am, &c.,

JOHN WOOD.

MIRACULOUS CURE EFFECTED THROUGH THE INTERCESSION OF THE HOLY FATHER.

(Translated for the 'Freeman's Journal'.)

THE 'Journal de Bruxelles' relates the following miraculous cure recently performed by the intercession of the Holy Father:

"A religieuse of the Sacred Heart, Rev. Mother Julia N ———, a daughter of one of the most distinguished Belgian diplomats, had, after a very violent nervous attack, her right arm entirely paralysed, so much so that she was obliged to support it on a splint by means of bandages. The finger nails had become black and the bones of the fingers and elbow were distorted, as if out of place. In vain did physicians advise a change of climate.

At Vienna, where she first went, and then at Rome, where she arrived about the 15th of September, the affliction only grew worse. Mother Julia, however, nourished a secret hope of recovering, and of recovering in Rome itself, provided she could see the Holy Father. She obtained an audience on the 19th of October.

The Holy Father, at first surprised at the request for a cure which was made him, and being desirous also of trying the faith of the patient, said to her:

"My daughter, I have not the gift of miracles," but he immediately added: "Have confidence in God, for nothing is impossible to His mercy." Yet, as the Sisters, and especially the Holy Father's niece, insisted that He Himself should deign to recommend the patient to God and bless her, the Holy Father prayed for a moment with his hands joined together and his eyes raised to heaven, and then said to the patient: "My daughter, have faith, the faith that removes mountains."

He repeated those words to her several times, and having asked her name, he took occasion again to speak to her of faith: "St. Julia," said he, "gave her life for Jesus Christ, and she proved by her martyrdom the ardor of her faith." Then, taking the ring of the religious profession which the patient wore upon her left hand, the Holy Father blessed it and told her to put it on her right hand. "At the very instant," says Rev. Mother Julia, "I felt life renewed in the paralysed parts and the blood again circulating all through my right arm."

The Pope then commanded her to make the sign of the Cross; but as instinctively, by force of habit, she was about to do so with the left hand: "No, no, not in that way," said the Holy Father, "you must make the sign of the cross with your right hand, a Catholic sign of the Cross," and sure enough, Rev. Mother Julia was able to bless herself with her right hand, although she still hesitated and did so with some difficulty.

At the command of the Holy Father she made another sign of the Cross, and this time without the slightest hesitation, and in the most approved manner. On her return to Villa Lauta, the Rev. Mother was able, on the same day, to write a long letter of thanks to the Holy Father, and she wrote it with that self-same hand which, a few hours before, was powerless. The finger nails have resumed their natural color, and the bones of the fingers and elbow returned of themselves to their normal places.

It is no doubt to the too prudent and modest reserve of the Ladies of the Sacred Heart, that we must attribute the silence which has thus far enshrouded this wonderful act. I received the first intelligence of it a few days ago from the donor who had attended Rev. Mother Julia, herself. A number of persons have since confirmed his words. Finally, I followed the information above given to the very Sisters who were with the patient at her audience. It was time that the whole truth about the matter be known for the glory of God and of His Vicar.