

imagine a leg that had been wasting and motionless for so many years having instantly recovered its use, its function, and its former size. So much for these insoluble problems. All the evidence gives to this fact an historic value firmly established. Rudder is still alive, and we hope to see him at Lourdes in the course of next month.

Joachim arrived at Lourdes with a sore that extended from the knee to the ankle and went as deep as the bone. You could see the tendons disclosed to view. Joachim had collected the pieces of bone that had come out of the wound in a cup, and the cup was full of pieces. There were scraps of mortified flesh at the end of the leg, and before going to the Holy Well Joachim had pulled off several pieces and left them on the floor of her room. On leaving the well there was not a trace of the sore. The bone, the tendons, the flesh were all in their places, all is re-made, and one might almost say that a socking of new skin had been drawn over her leg. On returning to her room she notices the pieces of dead flesh she had pulled off. Thus she said, "I had a double portion of leg, as it were; that which had just been restored, and that which was lying on the floor." She had been bed-ridden for 7 years and had had the sore for 12 years altogether. On reading these cures one might easily imagine he was dreaming, notwithstanding the superabundant inquiries and proofs. Joachim was at Lourdes last month, where she made her twenty-eight pilgrimages as acts of grace. Since her recovery she goes twice every year in the months of May and September.

All the theories based on hypnotic suggestions and effects on the nervous system are of no value here. One would not attempt to venture an explanation by such theories when simple common sense could so easily upset them. When unbelievers discuss the importance of the cures at Lourdes they don't take these examples, they pretend to ignore them. With these well established facts of such importance, however, all discussion becomes superfluous.

DR BOISSARIE.

AUCKLAND.

(From our own Correspondent.)

November 30th, 1893.

THE Rev Father Vincent returned from the Thames on Monday, November 13th, and the same evening commenced a week's mission in the Church of the Assumption, Onehunga, over which district the Venerable Monsignor Paul, V.G., is the devoted pastor. Father Vincent's sixth week of labour in the diocese was as successful as the preceding five. The faith and devotion of the good people of Onehunga were stirred to a high pitch of enthusiasm by the beautiful and soul-stirring yet simple sermons of the eloquent missionary. It must be a grateful source of consolation to the Very Rev Monsignor Paul to see the hearty manner in which his faithful flock corresponded to the many graces offered to them during that eventful week. It is to be hoped that the many good resolutions formed during the progress, and at the close of the mission will endure and bear abundant fruit in the future. The Society of the Holy Family was established in the parish, and Father Vincent's fruitful mission to Onehunga will always be piously associated with this good and holy work.

Leaving our western harbour town, Father Vincent hurried off to the Very Rev Monsignor McDonald's parish of Panmure and Howick, where he began his seventh and last week's labour in the diocese. The good missionary's labours were divided between each of the places mentioned. Highly satisfactory results were achieved, productive here after of much good. In the name of his people Monsignor McDonald thanked the Rev Father Vincent for his arduous toil on behalf of their spiritual welfare, and prayed that God would continue to endow him with health and strength in order to carry on the good fight. Father Vincent, having concluded his mission, left last Saturday for Sydney. It is his intention to return to New Zealand accompanied by one of their greatest preachers. They will visit Dunedin I believe; if so, the Catholics of Dunedin will benefit much.

At the conclusion of Catechism on last Sunday week at St Benedict's the members of the Christian Doctrine Society presented the Very Rev Dr Egan, O.S.B., with a silver snuff-box to mark their esteem on the occurrence of his silver jubilee as a member of the great Order of St Benedict. Mr John Corbett, the newly-elected president, spoke on behalf of the Society, and made reference to the progress and efficiency acquired within the past twelve months, and since the appointment as parish priest of Dr Egan. The box was an excellent specimen of the workmanship of the Messrs Read Brothers, of Newton.

An excellent entertainment was given by the pupils of the convent schools, Parnell, in St Bonaventura's Hall on Thursday evening, November 16. A lengthy programme of twenty-three items was rendered with special success, and afforded to the large assemblage present a most enjoyable evening. I was pleased to notice several Irish items on the programme. This is as it should be. A concert was given a few weeks ago in one of our schools in the city, and not an Irish item was given. Not high-toned enough, eh? Mr McCormack, late of Dunedin, at present an inmate of the Blind Institute,

contributed an Irish song and also a recitation. Mr P. F. Hiscocks, conductor of St Patrick's choir, assisted with his violin. Rev Father O'Reilly, of the Thames, was present, also Father Lenihan, the parish priest.

Mr McPherson, Diocesan Inspector of Catholic schools, is now making his annual inspection. From information gleaned, I think the results will be eminently satisfactory. Writing to Father Lenihan, Parnell, Mr McPherson said: "I was much struck with the *morales* of your schools, which is equally a credit to the Sisters and to yourself, and I feel sure that the results, educationally, are higher in quality than those obtained in the State schools."

Father Luck, of the Waikato, was in town during the week. He is to do all the fancy woodwork for the interior of the Bishop's house, and if we take the famous altar of St Benedict's as a specimen of Father Luck's art and skill, our Bishop will truly be able to point with pride and admiration to the artistic surroundings in his new dwelling. No one visiting Auckland should fail to see St Benedict's altar.

The annual Christmas tree in connection with St Patrick's Presbytery building fund opened last night at the Catholic Institute, Wellington street, and promises to be a great success. It is to be continued this evening and to-morrow evening. The ladies of St Patrick's are really devoted to their work, and a more zealous band it would be hard to find. They will certainly reap their reward hereafter.

His Lordship the Bishop applied by letter to the Devonport Borough Council for permission to erect a mortuary chapel in the Catholic portion of the local cemetery. The Council's legal adviser had previously instructed them (the Council) that they could not in any shape or form hinder Dr Luck from erecting the chapel. Bigotry and intolerance cared not one jot for the opinion of their legal adviser, and for two solid hours the Council Chamber was turned into a bear garden. The lie direct was hurled at one another with as much force and freedom as snowballs on the common. The leader of this opposition was a Mr Mays, who got off such nice and pious ejaculations as "Good God," "Great Heavens," "God help us," "I'll take this to the Supreme Court," and "We want no truck with the Bishop and his land." Poor fellow, in what a bad state he is. The permit to build was refused, only the Mayor and one councillor voting for it. Here the Council has placed itself on the horns of a dilemma, from which it will most surely have to, graciously or ungraciously, back down. Meantime the Bishop, acting according to his legal rights, will go on with the erection of the church. Bide-a-wee for the ultimate course of events.

Wherever the Irishman may be "his heart is in Erin still." The truth of this has just been brought under my notice by a touching and sympathetic incident. A fine old Celt, of one or two generations back, was lying on his death-bed in this city not long ago. His end was approaching, and he knew it. Motioning to one of his sorrowing children, he whispered—"Bring to me my old blackthorn stick I brought with me from Ireland." Taking the stick in his hand he kept on pressing it to his bosom, and never relaxed his hold till he had passed away. What patriotism and love of country are manifested here. Would that Ireland occupied a small share in the affections of those who descended from such heroes—and they are heroes—as the one under notice.

Rev Fathers Lighthouse, Oud, Broomfield and Kreymborg from St Joseph's missionary college, Mill Hill, London, and of whom I spoke in a previous letter, all arrived here last week to take up the Maori Mission in this diocese. We have now in the diocese eight priests of this Order. Father Lighthouse spent a considerable time labouring amongst the negroes in the United States. Fathers Kreymborg and Oud established the negro missions in the Carolinas. Father Lighthouse left for Matata (Tauranga) last Friday. His Lordship is now arranging for placing these good sons of St Joseph at the Maori districts of Hukianga, Rotorua, and even in the King country. What a fine spirit we have here displayed.

We have got through the hurly-burly of the elections, and a good job too. I am certain that work of this kind, to those who take an active part in it, shortens the span of life. All calculations made regarding the first, second and third victorious candidates in the city were astray. Sir George Grey was thought to be hopelessly out of it, and he headed the poll with ease. Crowther independent, Bolton, a strong oppositionist, filled the other places. How was this brought about in one of the most Liberal constituencies in N. Z.? By means of two things, a plethora of Liberal candidates, and the Catholic vote. The latter was marshalled with the main object this time of showing its strength, and making itself felt. That it has succeeded beyond measure one need only listen to the reasons put forth by those "in the know" as to the cause of Brown and Jones' defeat. But for the Catholic plumping these two Liberals would have come second and third, and there is no doubt of it, for the nonce the Catholics banished all party politics. The "ins" and the "outs" concerned them not. Why this was and is so is well known. Remove the cause, and the Catholics will then split, taking their places on either side of the two great parties in the State. The Catholic vote was