

O'Connor, who died at Rangiora some years ago. The latter, who did most of the work in the outlying districts, was a great horseman, and a very popular priest. Father McGuinness was succeeded by Father (now Dean) Carew. The town of Greymouth was growing rapidly owing to the improvements made to the harbor. The Very Rev. Dean thought it time to shift from the lower part of the town, and determined to build in a more central position and on higher ground. The parishioners took up the project warmly, and the result was the fine brick church at present occupying probably the best position in the progressive town. The old presbytery was likewise abandoned, and a fine residence bought on the terrace overlooking the church property. The convent has been enlarged several times, and a new school built. The church property at Greymouth at present is, comparatively speaking, as good as the best in the Dominion.

SISTERS OF THE SACRED HEART, TIMARU.

Prominent among the religious teaching. Orders of the Dominion are the Sisters of the Sacred Heart. They, too, experienced some of the inconveniences and hardships incidental to pioneer work in this country. It is unnecessary to say anything about the high position which the Sisters of the Sacred Heart of Jesus occupy as teachers in other lands, for their success is well known and highly appreciated. The following account of the first foundation of the Order in New Zealand has been kindly furnished to me:—

On December 12, 1879, six religious of the Sacred Heart left San Francisco on their way to New Zealand, coming in response to an invitation from his Grace Archbishop Redwood, from whom they received a most fatherly welcome in Wellington, and who carried his kindness so far as to accompany the travellers to their destination in Timaru. At the Timaru station the Rev. Father Chataignier met them, and they were driven to the primary school, where over 100 boys and girls were waiting to welcome them in a simple and most touching address. The nuns at once set about partitioning off a small portion of the schoolroom for their temporary abode, trunks and boxes being used for chairs and tables. Rev. Mother Boudreau, who was so soon to enter on another journey to the happy home of her eternity, expressed great joy on seeing her tiny room in which only a bed and chair could be placed. 'I am so happy to have come here,' she said, and three weeks later, as she lay dying in the same little room, she repeated over and over again: 'I willingly give my life for the success of our work in this dear land.' The Rev. Father Chataignier, however, was not so pleased with the accommodation the nuns had in their schoolroom, and very soon after he and Father Goutenoire rented a house in town and begged them to accept the presbytery as their residence until the new convent was built. His Grace and the Fathers were indefatigable in providing every convenience which the means at their disposal could afford to the little community.

On February 1, 1880, the foundation stone of the new building was laid in the presence of a large gathering of people. The Right Rev. Dr. Moran, Bishop of Dunedin, kindly accepted the invitation to be present, and the Fathers spared no pains to make the ceremony a solemn and impressive one. His Grace the Archbishop, in the course of an eloquent sermon, expressed his hopes for the success of the work of the Sacred Heart in New Zealand, saying that he considered the foundation in Timaru would be an immense benefit, and the source of many blessings for all in its neighborhood, and that those who were about to make offerings would place them not on the stone, but in the Heart of Jesus, from which they would receive a hundred-fold. Only fifteen days after this the remains of Rev. Mother Boudreau were laid in the little cemetery on the spot chosen by herself.

With this cross as a pledge of success on their work, the religious undertook to teach the primary school. It was entrusted to Mother Sullivan, who had left a school of over 1000 children in Chicago to devote herself to this new but more limited field of labor. The school increased by forty; and owing to some difficulties the Fathers asked that the boys of the parish should also be received in their classes. This arrangement was only temporary. The numbers steadily increased, and now rarely less than 200 names are inscribed on the roll. Mother Sullivan, who endeared herself to all, both children and parents, was suddenly called away by death on May 23, 1889. Her last message was to her dear children, begging them to be ever faithful to God and to their duty, and her wish written on a tablet in the primary school forms the watchword of the pupils past and present.

On October 3, 1880, the new convent was blessed. Only a portion of the building was complete, the western wing having been built seven years later. Crowds of people thronged the

convent grounds. Bishop Moran once more raised his voice in praise and thanksgiving for this new centre of Catholic education. He compared Timaru of that day and New Zealand of that day with the Timaru and New Zealand of thirty, twenty, or even ten years previously. The contrast was a striking one, as thirty years before there had not been a sign of the faith in New Zealand, and only nine years before in Timaru the Catholic congregation consisted of ten persons.

In 1888 his Lordship Bishop Grimes arrived in Christchurch, and received a warm welcome in Timaru. He had known Rev. Mother Boudreau and the Sacred Heart at St. Michael's, Louisiana, U.S.A., and was soon at home with the community and children, who have ever since had evidences of his most paternal kindness.

The cross many times visited the community in the death of several of the Sisters at various times. The loss of the last of the foundresses of the house—that of Rev. Mother Mair—was keenly felt not only by the religious, but by her many pupils throughout New Zealand. The fruit of the cross was soon felt in the increase in the number of the pupils, which now more than doubles that of the first twelve years after the foundation.

A yearly retreat for ladies was also one of the early works which is steadily widening its circle of influence. This affords ladies living in the world the means of spending four days in retirement and prayer every year. The religious do all in their power to make those days the happiest in the year, and give them every facility for making the exercises which are preached by a Jesuit Father. Over 100 ladies followed the retreat last January.

A second House of the Sacred Heart was opened in Wellington in 1904, when a cottage was rented at Island Bay, and a small school was opened. Since then a large convent has been built there, and the number of pupils has increased rapidly.

(To be continued.)

A Maori War Hero

A few weeks ago there was a meeting at Te Ngutu-o-Te-Maru, to commemorate the disastrous engagement of forty-two years ago, when Major Von Tempsky's force was defeated and the gallant major fell.

One of the bravest and most adventurous spirits identified with the early history of New Zealand was Gustavus Ferdinand Von Tempsky (says the *New Zealand Times*). The memorial service was held on the forty-second anniversary of his death, for it was on September 7, 1866, that he fell a victim to a Maori rifle during the unsuccessful attack by the British on Ruatūru, the stronghold of the chief Titokowaru.

Von Tempsky, the son of a lieutenant-colonel in the Prussian army, obtained a commission in the English service, but under the influence of a strong abhorrence of routine and red tape, and an equally decided taste for adventure, he promptly left his regiment and endeavored to found a colony on the eastern coast of Central America. The venture turned out a failure, and Von Tempsky was made captain of an irregular force of Mosquito Indians, who did good service against the Spaniards. His intimate friend the British Consul-General met a fearful death, slipping overboard from a boat and being immediately devoured by alligators before assistance could be rendered. This seems to have turned Von Tempsky's ardor for the position into disgust, and he went off to California, to enter the excitement of a gold rush.

Subsequently a journey through Central America occupied his attention, and next we find him in Victoria, offering to command a party for the exploration of the interior. He was beaten for the position by the ill-fated Burke, and golden rumors from Coromandel then attracted him to New Zealand.

On the breaking out of the Waikato war in 1863, his services were accepted by the Government, and he was soon commended for his gallantry, and raised to the rank of captain. When the rebel position of Paterangi was surrounded, one of the sharpest contests between the Imperial troops and the Natives started as a result of an ambush by the latter.

A body of soldiers who had gone down to battle in the Mangapiko River, a tributary of the Waipū, was attacked, and what commenced as an ambush ended in a pitched battle. Ensconced in high fern on the right bank of the river, the Natives kept up a destructive fire, but in the teeth of this Von Tempsky gallantly led his men across the stream, armed with revolvers and bowie knives. Those on the left bank lost sight of them for a time, but they triumphantly reappeared in possession of the spot formerly held by the enemy, and many bodies