

OAMARU CONVENT ART UNION.

HOLDERS OF TICKETS in the above Art Union are urgently requested to send in Blocks and Remittances, before the 6th December, to the REV. MOTHER, Dominican Convent, Oamaru.

The DRAWING takes place on the 8th DECEMBER

NOTICE TO SUBSCRIBERS.

Complaints re irregular Delivery of Paper should be made without delay to the Manager.

All Communications with the Commercial Department of the 'N.Z. Tablet' Newspaper are to be addressed to John Murray, Secretary, to whom all Post Office Orders and Cheques are in all instances to be made payable.

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NOTE.—Our limit of Credit is Six Months.

NOTICE.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

All communications connected with the literary department, reports, correspondence, newspaper cuttings, etc., should be addressed to the Editor.

DEATHS.

Of your charity pray for the repose of the soul of Bridget, the beloved wife of William Meade, who died at Main street, South Dunedin, November 15th, 1900; aged 60 years.—*R.I.P.*

COTTER.—At Castle Martyr, County Cork, Ireland, John Cotter, in his 89th year.—*R.I.P.* (Perth. W.A., papers please copy.)



'To promote the cause of Religion and Justice by the ways of Truth and Peace.'

LEO XIII to the N.Z. TABLET.

THURSDAY, NOVEMBER 22, 1900.

HEROINES OF THE WAR.



ABRIEF cable message in last week's daily papers announced that two of the Catholic nuns who had been through the inferno of the siege of Mafeking were received in audience by the Queen on the eve of their return to the scene of their gallant labors in the battered little border town of Bechuanaland. The honors of this squalid and sordid war fall chiefly and by right to the noble bands of ministering angels that went forth, weak in frame but giantesses in charity, to heal the wounds that were inflicted in the interests of a knot of British Company promoters and German capitalists. 'The blood of men and the tears of women'—such is the tax of war upon the sexes. But when the front of battle lowers, women stand the brunt of the onset in other and more serviceable ways than in the wild regrets that blot out the sunlight of life in cottage and cabin when the band has begun to play. Woman's best work in war-time as in plague was happily expressed by the graceful answer made by the Empress EUGENIE when visiting the hospital of Amiens during the cholera epidemic in 1866: 'It is our manner of going under fire.' The courage required, the strain endured by delicately natured women who face the agonies of siege or battle field may be gauged from the

experiences of Mademoiselle CONSTANCE TEICHMANN. She is still living—the daughter of a former Governor of the province of Antwerp; and during the cholera epidemic of 1866 she passed her heroic days and nights by the bedside of the sick and dying. Four years later the Franco-German war broke out. The brave little woman went out to nurse the wounded on the battle-field of Sarrebourg. When she returned her dark tresses had become white from the racking agony that her gentle spirit had endured.

In South Africa nuns have been literally as well as metaphorically many a time and oft under fire during the past few years. During the Matabele campaign the Dominican nuns were nurses, cooks, and what-not behind the laagers and the sandbag redoubts of Buluwayo and Fort Salisbury: they gave soldier and settler and miner alike stirring evidence of the height and depth of the cheerful courage and charity and self-sacrifice of Catholic Sisterhoods. The defender of Mafeking pays a well-merited tribute to the heroines of the flowing black and white robes in his rugged but picturesque story of that curious campaign against the dark-skinned warriors of LO BENGULA. During the miserable Boer war that—like the fatuous American campaign in the Philippines—is ever about to end but never ending, the Sisters of Nazareth and the Sisters of the Holy Family tended the sick and wounded within the battered lines of Mafeking and Kimberley and Ladysmith. On the eve of the war train after train was bringing packed loads of scared refugees in open trucks from Johannesburg to places of greater safety at the Cape or Durban or Lorenzo Marquez. The Sisters of Nazareth kept reason and cool judgment upon its throne amidst the universal panic and hurry-scurry. They took the chances of war in cold blood, and remained at their post in the half-deserted city to tend the sick in the hospital and to find food for the seven hundred orphans and old people (mostly British subjects) who were leg-ironed to the place by sickness, poverty, helplessness, or old age, and who had none but the wearers of the white gimp and the blue-bordered veil to stand between them and the pangs of absolute starvation.

About the time that the first shot of the war echoed against the boulders of the Natal hills, Mgr. GAUGHRAN, Vicar-Apostolic of the Orange Free State, sent a telegraphic message to the Sisters of Nazareth at Mafeking. He left them free to remain at their posts and face the music of the Boer bullets or to leave the threatened frontier town for safer quarters further south. Hundreds of others who might have given a helpful hand to sick and wounded crammed their most portable valuables into sundry receptacles, scrambled into the overcrowded passenger trains, and steamed to safer quarters to await the time when Mausers should cease from troubling and 'Long Toms' should be at rest. Among the fugitives were the Salvation Army 'lasses.' But without exception or a moment's hesitation the Sisters of Nazareth decided to remain at their post and face the worst that war and siege might bring. And they gave to the wounded and the victims of dysentery and camp-fever the tender and skilful services which their dark-clad companions in the Transvaal were giving with equal charity and devotion to the Boers. A Protestant writer in a South African paper wrote of the besieged nun-nurses of Mafeking: 'Whilst the Sisters would very probably be the very last persons in the world to desire any public commendation of their course, it seems only fair that attention should be called to their conduct. In this age of money-getting and place-hunting, such deeds as these confirm our faith in the beauty of self-sacrifice and humanity.' Under the heading 'Splendid Example of the Nuns,' the London *Times* of December 2, 1899, pays a high tribute to the bravery of the Sisters at Mafeking and their unflinching devotion to duty. The news was from its Mafeking correspondent and was dated November 18. 'The convent,' he writes, 'has been hit eight times. The nuns refuse to leave their post beyond taking refuge in the bomb-proof shelter adjoining the convent. These heroic Sisters take their share in the hard work, making and distributing coffee and tea to the neighboring redans. Their gallant conduct has set a magnificent example.'

Some time ago a correspondent stated in the columns of the *Hospital* that in a time of need the devoted Sisters

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