

of my clothes when I was a child. "K.M.D." the letters were.'

'Katherine Mary Delaney,' her companion cried, suddenly clutching the girl's hand and gazing into her face with a steadfast look, in which joy, hope, and a still lingering shadow and fear and doubt were curiously commingled. 'Have you any of those initialled garments still—tell me quickly!' she asked.

'Oh, yes!' Kitty answered; 'most of them are still lying safely at home in Granny Leary's big box.'

'Granny Leary! Why, that was the name of my old nurse, whom, along with my lost child, I have been vainly searching for all these years! Oh, Kitty, darling, is it really true? Can it be that you are my own very dear daughter, after all!' And with a little sob of tremulous happiness her arms went around the girl. 'Oh, Kitty, how very, very good God has been to me this day in giving you back to me at last, you whom I had thought dead and had lately given up all faintest hope of finding!'

It was all quite true, the glorious, wondrous truth, as Kitty learned bit by bit later on. Her father, an army captain, had been ordered to India with his regiment when Kitty was an infant, so as to save her from the dangers of the Indian climate both parents had decided to leave her home in charge of her mother's old nurse. The sudden and unexpected death of the latter, together with her removal from her native village to the metropolis, had swallowed up all trace of the child of whom she had charge. Her parents had advertised and sought for her everywhere in vain, but (possibly because the woman was illiterate) no word of their inquiries had ever reached as far as old Mrs. D'Arcy's ears.

But now all was different, and two people were to have a wonderfully happy future, two lonely people were to be made unbelievably happy and beloved for the rest of their days, all through the medium of what proved to be a singularly lucky accident. Nora Tynan O'Mahony in an Exchange.

Te Awamutu

On Sunday, February 28, at St. Patrick's Church, Te Awamutu, the balance sheet of the new presbytery was read, and it reflects much credit on the Catholics living in our midst (says the *Waipa Post*). The balance sheet shows that during the past two years, from subscriptions, bazaar, art union, and other sources, a sum of £1593 1s 10d has been received, and expended in an up-to-date presbytery built in brick; in furnishing, improving the grounds, in fencing, etc. A few years previous to this outlay the Catholic community purchased at Te Awamutu Church land property now valued for at least as large a sum as the above amount. On this property they also built a church costing not less than £400. To this outlay may be added a new church at Pirongia costing about £400, as well as substantial improvements effected to St. John's Church (Kihikihi), St. Michael's (Ohaupo), and St. Joseph's (Rangiaohia). The progress is the more commendable as it represents the work of less than a hundred families. Our Catholic friends deserve congratulation for the valuable Church property they have acquired in the parish during the past few years, and their inspiring example must have a good effect on the community.

Drs. JONES & MITLAND

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'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. TABLET by GHIMEL.)

PRETEXTS FOR WAR.

When nations go to war they are not slow in putting forward some reason for so doing. That is man's nature: a reason, good or bad, he must give for his actions. Nations, too, have a conscience, and to satisfy it they must act on some sort of principle. It may not then be useless to consider some of the various objects for which men, in Christian times, have gone to war. Perhaps one of the most striking features of life in the Middle Ages was the place occupied by warfare: it was accepted as the natural condition of things. 'Kings,' remarks Father Ryder, 'hunt a good deal between whiles to keep themselves in wind, but fighting is the serious engagement of their life. Thus theologians, commenting on the sin of David, insist that he fell precisely because "at the time when kings go forth to war" he was lounging idly in his garden after his noonday sleep. Then if you have an army, and kings were bound to have armies, you must exercise it, or its armor will grow rusty and its horses wanton or weary in their stalls. And then what a shame to possess so noble an instrument and make no adequate use thereof!' One would be hard pushed to defend such wars.

When England and Scotland were not on happy terms, the inhabitants of the borderland spent a great deal of their time in fighting. 'The object was defence, but it was carried out by a succession, at longer or shorter intervals, of what were called "warden raids": each country in turn invaded the other, with the object, it would seem, of emphasising the blessings of peace, and of impressing upon its neighbor the necessity of practically confining itself to its own land; the limitation of the ebbing and flowing tide ultimately constituting a barrier. This is on a strictly conservative principle, and, regard being had to the wild habits of the time, may pass.'

The Crusades were undertaken for a noble object, even if some of the Crusaders had a keen eye to business. They were organised for the recovery of the Holy Places in Palestine, with their storage of pious emotion that was lying useless, and worse than useless, in the hands of the infidel.'

The modern philanthropic nation claims the right to open up countries, by force of arms if necessary, in the name of progress and civilisation. And no doubt in the abstract a savage race has no special claim, no exclusive right to a particular part of the world: others must live by the land as well as they; but that does not in any way justify the newcomers in their usual policy of absolutely conquering or enslaving the original inhabitants. In this connection too, we hear much of outlets required for expanding trade and surplus population, distractions necessary for unhappy peoples weighed down by taxation, spheres of influence, rectification of frontiers. 'Not one of these, nor all of them combined, give a just title to go to war. Statesmen allege the public good of their nation as a palliation for such predatory wars. But what may be for the common good of one nation, may be for the common evil of another—and no one State has a right to seek the common good of its own subjects by inflicting an injustice on another.'

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