

THE TURKS IN EUROPE

In 1453 Mohammed II. appeared before Constantinople with a motley army of Jews, Greeks, Romans, Poles, Huns, and Germans, as well as his own Mussulmen. After fifty-five days of siege the city was taken by assault, its last Christian Emperor, Constantine, buried in its ruins, fighting bravely, and the Turks gave it over to pillage. Every atrocity was practised, though Mohammed did not permit fire, and there is no estimating the destruction to human life, or the loss of priceless works of art. Saint Sophia was converted into a Mohammedan mosque, the Cross was trampled under foot—the Crescent reigned (says *Benitzer's Magazine*).

In 1571 was fought the terrific battle of Lepanto, between the fleets of Venice, Spain, and the Papal States, which comprised the Holy League, and the Ottoman fleet. The Mohammedans had attempted to wrest the island of Cyprus from Venice and the allies assembled to give battle. The allies had two hundred galleys under the command of Don Juan of Austria, and a hundred other vessels, and the Turkish fleet was of about the same number. The struggle was a terrible one, the Turks fighting desperately, but the Christians were not less determined for victory, and the sanguinary conflict ended in the complete victory of the allies. About 3000 Christians and over 30,000 Turks were killed. Not the least beautiful fruit of the victory was that more than 12,000 Christian galley-slaves were liberated from their filthy prisons in the holds of Turkish ships, where, chained to the rowers' benches, they had been forced under the lash to row to what their captors scoldingly assured them would be the death of themselves and their Christian friends. This victory is said by historians to have forever broken the naval power of the Turks in the Mediterranean. Another struggle occurred between Cross and Crescent when the "unspeakable Turk" pushed his land forces to the very gates of Vienna. Here he besieged the city, such fierce assaults being hurled against the gates of the city by the Turkish soldiers under the Grand Vizier, Kara Mustapha, that it seemed only a question of hours before the Turks must gain admittance. Above the zone of conflict, however, arose the Star of Sobieski, the Christian warrior who had saved Poland from Swede and Russian. Sobieski was without doubt the greatest general of his time, and was, moreover, the idol of his soldiers.

On the morning of September 12, 1683, Sobieski, who had left his Kingdom of Poland to aid the very sovereign who had refused to regard him as a brother king, though chosen unanimously by the Poles as their ruler, heard Mass devoutly, and then appeared before his forces, to which he made a stirring address. The contest, he told them, was not alone for Vienna, but for all Christendom: it was not only for an earthly sovereign but for the King of kings, since in saving the city from the Mohammedans they were hindering their progress over civilised Europe and saving the land for Christ. His stirring words were received with loud acclaim by the soldiery, who cried, "Christ forever! Death to the Unbeliever! Sobieski to the rescue!" These sounds, reaching even to the magnificent field tent of the Turkish commander, did not reassure him of the outcome of the conflict, and the hussars of Poland made instantly such a terrific charge that the army of the Pasha was swept backward in a confused melee. The Turks tried to withstand the shock, but all in vain; they were swept from the field, a disorderly retreat followed, and Sobieski was victor, capturing artillery, baggage, and tremendous booty.

The people of Vienna went wild with joy, hailing their deliverer with shouts, and carrying him to the cathedral, where a Mass of thanksgiving was held, the *Te Deum* chanted, and a sermon preached on the text, "There was a man sent from God whose name was John." This battle of Vienna marks an epoch, since it stopped the encroachments of the Moslem in Europe, and blighted his power.

When our hope breaks, let our patience hold.

ROME LETTER

(From our own correspondent.)

May 1.

THE PAGES OF THE BLESSED SACRAMENT.

Not even St. Peter's itself, an edifice so accustomed to glorious sights, has witnessed for a considerable time a more touching scene than that which took place last evening, when 3000 pages of the Blessed Sacrament were permitted to descend to the Vatican grottoes to pray at the tomb of Pius X. Every parish in the Eternal City sent its group of pages to swell the pilgrimage, each group being headed by its pastor; for this was the first great manifestation of the children of Rome to the memory of the saintly Pontiff who loved to gather them round him on the day of their First Communion. It was with no small trouble the clergymen in charge of the boys and girls could get them down the narrow stairways in good order, while gendarmes kept back by force the crowd of elders who would follow the little ones. Once in the grotto, a scene of deep love and piety followed. The 3000 pages kneeling among the tombs of Popes, Emperors, Kings, and Cardinals, fervently recited the Rosary for the soul of the venerable Pontiff.

THE NEW BREVIARY.

Whether or not the information is too late, it is worth giving. Within a month or so a publishing house in Dublin will have 10,000 copies of the Breviary prepared by experts on sale at a figure that is stated to be little more than half the usual price. One of its advantages will be that there will be little or no turning over. It is to be a pocket edition.

DECREE ON BISHOPS' COATS-OF-ARMS.

The Sacred Consistorial Congregation has issued the following decree: "By the Apostolic Constitution 'Militantis Ecclesie,' issued on the 19th December, 1911, the Sovereign Pontiff, Innocent X, ordained that: 'All the Cardinals of the Holy Roman Church, for the sake of unity and equality in the Order, shall direct the removal from their seals and escutcheons, commonly called coats-of-arms, of crowns, signs, and all designs of a secular character, except those which they use on the family shield as belonging to the integrity and essence of the same, and shall abstain in future from their use.' With a view to the same uniformity of practice in the case of Bishops, our Most Holy Lord Pope Benedict XV, considered it opportune to extend the law mentioned above to them. Wherefore his Holiness ordered that this Consistorial decree be issued, by virtue of which Patriarchs, Archbishops, and Bishops, whether residential or titular, are forbidden to add to their seals, decorations, or coats-of-arms, titles of nobility, crowns, or other secular signs or marks that go to show nobility of family or race, and the prohibition likewise applies in the issuing of decrees, unless there happens to be question of the Knightly Order of St. John of Jerusalem or of that of the Most Holy Sepulchre. All things to be contrary notwithstanding."

Given at Rome, from the Secretariate of the Sacred Consistorial Congregation, on the 15th day of January, 1915.

* G. CARDINAL DE LAI, Bishop of Sabina,
Secretary.

* THOMAS BOGGIANI, Assessor.

From north to south, from east to west,
I tour the world with tireless zest,
Mid tropic heat or Arctic snow,
My health to simple means I owe.
Through all, I have one faithful friend,
In storm and stress prompt aid to lend,
That fortifies me to endure,
'Tis world-famed Woods' Great Peppermint Cure.

Lampware is going to be very dear buying. Hadn't you better make a selection from Smith and Laing's stock, Invercargill, before they go up in price?

J. C. ODDIE & Co.

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special attention. Country Orders promptly attended to.