

NUNS AT THE CRIMEA.

A Brief Record of What the Sisters of Mercy Did There.

BY THEIR HEROIC WORK THEY WON LOVE AND RESPECT.

It was during the Crimean war in 1854, that the Irish Community of the Sisters of Mercy was for the first time allowed to pursue its mission of charity upon the battlefields of England. To the Right Rev. Mgr. Grant, Bishop of Southwark, belongs the merit of suggesting the sending of some English-speaking nuns to aid the Orisuman sufferers. He was himself the son of an Irish soldier, and he felt intensely the sad privations, temporal and spiritual, to which the sick and wounded soldiers were then exposed. Moreover, a bitter outcry had been raised throughout England against the nuns by the bigots of Exeter Hall notoriety, and he very justly said: "Let the nuns, who are so fiercely assailed, proceed to the battlefield; there their daily life seen by the whole world, and their devotedness to the cause of charity, will be the best answer to the vile calumnies uttered against them."

The Cardinal Archbishop of Sydney, in the first instalment of what promises to be a most interesting contribution to the new Australian Catholic Record, relates how, at Bishop Grant's request, five Sisters of Mercy, from Bermondsey Convent, were soon on route towards the East, under the guidance of M. Mary Clare Moore, a Dublin lady, whose privilege it was to be one of the first founders of that community. As the Government were indifferent to their services, they set out purely as volunteers, and the Earl of Arundel undertook to defray all their expenses. Before their arrival in Paris, however, the Government felt ashamed of the coldness shown to them, and arranged with Bishop Grant for the expenses of their journey and their official recognition as nurses in the military hospitals of the East.

Miss Nightingale joined these Sisters in Paris, and accompanied them during the remainder of the journey, and they continued to be associated with her throughout the whole campaign. At Scutari she gave full charge of the hospital to M. Clare, and it was remarked that everything in which she followed the guidance of the devoted Sisters was attended with the most brilliant success, whilst in everything else failure and dissatisfaction followed her footsteps. A few weeks before the close of the war in 1856, Mother Clare, on account of failing health, was summoned home by Dr. Grant. Miss Nightingale in several letters attested her gratitude and admiration for the skill and devotedness, of which M. Clare and companions had given such abundant proof. She thus writes from Balaklava: "My dearest Rev. Mother:—Your going home is the greatest blow I have yet had, but God's blessing and my love and gratitude go with you. What you have done for the work no one can ever say. But God will reward you for it with Himself. My love and gratitude will be yours, wherever you go. I do not presume to give you any tribute but my tears." In another letter: "No one, even of your own children, values you, loves you, and reverences you more than I do. You were far above me in fitness for the general superintendency, both in worldly talent of administration and far more in the spiritual qualifications which God values in a Superior."

The presence of the first Sisters of Mercy, as if by magic, wrought a complete change in the hospitals at Scutari. Hence it is not to be wondered at that prejudices at headquarters were soon set

at rest, and in October, 1854, the Secretary of War in an official communication requested Dr. Grant to provide an additional staff of the devoted Sisters. As the convents were too few in England to supply a sufficient number, he at once wrote to the Most Rev. Dr. Cullen, Archbishop of Dublin, and to other Irish prelates, soliciting their aid in this great work of charity.

He at first met with unexpected difficulties, for the Archbishop of Dublin, though desiring to meet his wishes, could not allow the Sisters to be associated in their work with paid nurses, or to be subordinate to any except the medical officers. He feared that the devoted Sisters would be held responsible for the faults of the former, and for the mistakes of Miss Nightingale, and letters from the Patriarch of Constantinople, which were received soon after, more than justified his provision. These difficulties were, however, soon set aside in a practical way, and 15 additional Sisters, under the direction of Mother Bridgeman, of Kinsale, as Superior, followed soon after by three others, hastened to the fields allotted to their zeal and heroism.

Lord Napier was one of those who bore testimony to the fidelity with which the nuns observed the rule of non-interference with the Protestant patients. He held at that time a diplomatic position under Lord Stratford de Redcliffe in Constantinople, and we may relate his testimony in his own words: "During the distress of the Crimean war the Ambassador called me one morning and said: 'Go down to the port. You will find a ship there loaded with Jewish exiles, Russian subjects from the Crimea. It is your duty to disembark them. The Turks will give you a house in which they may be placed. I turn them over entirely to you.' I went down to the shore and received about 200 persons, the most miserable objects that could be witnessed, most of them old men, women and children, sunk in the lowest depths of indigence and despair. I placed them in the cold ruinous lodging allotted to them by the Ottoman authorities. I went back to the Ambassador and said: 'Your Excellency, these people are cold and I have no fuel or blankets; they are hungry and I have no food; they are very dirty and I have no soap; their hair is in an undesirable condition and I have no combs. What am I to do with these people.' 'Do!' said the Ambassador, 'Get a couple of Sisters of Mercy; they will put all to rights in a moment.' I went, saw the Mother Superior, and explained the case. I asked for two Sisters. They were at once sent. They were ladies of refinement and intellect. I was a stranger and a Protestant, and I invoked their assistance for the benefit of Jews. Yet those two women made up their bundles and followed me through the rain, without a look, a whisper, or a sign of hesitation. From that moment my fugitives were saved. No one saw the labors of those Sisters for months but myself, and they never endeavored to make a single convert."

In his speeches in after times Lord Napier repeatedly referred to the singular zeal and devotedness constantly shown by the Sisters to the sick of every denomination. On one occasion, in Edinburgh, he remarked that the Sisters faithfully kept their promise not to interfere with the religion of non-Catholics, but, continued his lordship, 'they made at least one convert; they converted me, if not to believe in the Catholic faith, at least to believe in the Sisters of Mercy.'

Steamship Booking Office.

As the Season for European travel is near those wishing passages to London, Liverpool, Glasgow, Paris, Rotterdam should apply as soon as possible. New York tickets. Secure your Excursion rates for Niagara Falls, Buffalo or Hamilton from Chas. E. Burns, 77 Yonge St. 3rd door above King St.

CARDINAL VAUGHAN.

A Pen Picture of His Eminence.

A STRONG MAN AND A PATRICIAN.

The Paris correspondent of *Labourer's Truth* has the following to say of the Cardinal Archbishop of Westminster, who stayed a short time in Paris on his way home from Rome:

"Cardinal Vaughan stayed when here at Sir Edward Mount's and I believe went out very little. He wore at Mrs. Phelps' soiree his red skull cap and violet gown. His face is rather Italian of the Medician period than English, but the facial line, being slightly convex, removes it from the classic regularity of the old Roman type. At the same time his is a head for a cameo or a medallion. He looks a patrician, has the bland, easy courtesy of manner of which an example has been ever given at the Vatican, and he strikes me as being of a cool judgment and an open mind. He has a reading eye, that does not, however, disconcert the person whom he quickly reads, his apparent object being to read for the purpose of getting in touch. This is so different from a peering or a prying eye. I should say he is what Rome likes in those she appoints to govern—a safe man, by which I do not mean a heavy mediocrity, but one who sees facts, and turns them, when the more zealous would break their heads against them. The whole person is harmonious, and he gives one the impression of quiet strength. The utterance is distinct, and the voice in speaking full and mellow. His tall stature and fine figure are English. I was impressed with his manner of receiving the homage of great Catholics, and the "respects" of heretics and free thinkers. In every case his bearing was even. As a Prince of the Church he was too much above laics to take cognizance of small class differences. He let Catholic ladies drop on their knees, and shook hands affably with the others. There is nothing to remind one of Cardinal Manning in Cardinal Vaughan. Manning in many respects, though a gentleman by birth and breeding, was self-made. His ascetic but (as age advanced) sweetened countenance bore witness to hard inward struggles. Vaughan is a result in which a race highly educated and intensive has culminated. If he were Pope he would well represent the rock of St. Peter, round which angry waters beat without disturbing its quiescent dignity."

Rudyard Kipling to Revisit India.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He had just agreed to furnish a regular contribution to *The Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for *The Cosmopolitan* will attract the widest attention, both here and in England.

Perhaps the most beautiful series of pictures ever presented of the Rocky mountains will be found in a collection of fourteen original paintings, executed by Thomas Moran for the *May Cosmopolitan*. To those who have been in the Rockies, this issue of *The Cosmopolitan* will be a souvenir worthy of preservation.

We must make God to be the greatest factor in our daily calculations—the chief force and fact in our lives.

The worst cases of incompatibility of temper occur when both parties have the same kind of temper, and plenty of it.

LITERARY COMPETITION.

Three Hundred Dollars Offered in Prizes.

BY THE DR. WILLIAMS' MEDICINE CO., OF BROCKVILLE, ONT.

The Above Amount will be Divided Among the Writers of the Best Five Original Stories. The Competition open to All Born Bile Residents of Canada.

With a view to assisting in the development of literary talent in Canada, The Dr. Williams' Medicine Co., of Brockville, Ont., will award prizes amounting to \$300 among the writers of the best five short original stories submitted in the competition as follows:—

For the story pronounced the best \$100 will be given.

For the second best \$75.

For the third best \$50.

For the fourth best \$25.

For the fifth best \$25.

The competition is open to residents of the Dominion of Canada, who have never won a cash prize in a story competition, and is subject to the following rules:

Each story to contain not more than three thousand words.

The writer of the story shall affix a pen name, initials or motto to his or her manuscript, and shall send with the manuscript a sealed envelope bearing on the outside the pen name, initials or motto attached to the story, and containing inside it the full name and address of the writer thereof.

We impose no limitations whatever as to the nature of topic written upon, and the scene of the story need not necessarily be laid in Canada, although competitors must be residents of Canada, as above stated.

Stories entered in the competition must be written on one side of the paper, only, and when possible should be typewritten.

Manuscripts to be sent flat or folded—NOT ROLLED.

All stories for competition must reach the Dr. Williams' Medicine Co., Brockville, Ont., on or before the first day of July, 1895, and should be marked "For Literary Competition."

Decision will be made as follows:—All stories submitted will be referred to a competent committee who will decide which are the best five stories. These stories will then be published in pamphlet form, which pamphlets will be distributed throughout the Dominion, and each will contain a voting paper upon which readers will be invited to express their preference. The story obtaining the highest number of votes will be awarded the first prize. The one obtaining the second highest number will be awarded the second prize, and so on until the five prizes are awarded.

The voting will close on the first day of December, 1895, and the committee will then publish the names of the successful competitors and the order of merit.

Unsuccessful manuscripts will be returned when stamps are sent for postage.

The five stories selected are to become the absolute property of the Dr. Williams' Medicine Co., with their copy-right in perpetuity.

The decision of the committee and the counting of votes to be absolute and final, and all persons entering the competition agree, by doing so, to accept the decisions of the committee and Dr. Williams' Medicine Co. as final on all points whatsoever.

Correspondence in regard to unsuccessful MSS. declined, even when stamped envelopes are sent; any stamps so sent (for any other purpose than the return of the MS. at the time of first sending) will be put in the poor box.

The Dr. Williams' Medicine Co., will take all precautions to safe-guard MSS. entrusted to their care, but in no case do they assume any responsibility for fire, accident or loss of unsuccessful MSS. Authors are therefore advised to keep copies.

The stories must be original. Any one sending copied matter will be liable to punishment for fraud, and a prize of \$25 is offered to the first person who points out the fact that any story passed by the committee is otherwise than original, in the unlikely event of such an oversight occurring.

All stories entered in the competition must be addressed to the Dr. Williams' Medicine Co., Brockville, Ont., and marked on the envelope "For Literary Competition."

People hate as they love, unreasonably. Whether is it the more mortifying to us, to feel that we are disliked or liked unreservedly?

A man is seldom more manly than when he is what you call unmannered—the source of his motion is championship, pity, and courage, the instinctive desire to cherish those who are innocent and unhappy, and defend those who are tender and weak. —Thackeray.