

himself delighted to honor the man who had done such magnificent pioneer work in his own quiet, irresistible way.

Many priests sought out Philip and chose him for their guide and director. The number increased so quickly, that in the year 1572 fully a hundred acknowledged him as their Father in Christ. Gradually, the idea of forming a congregation of priests took root in his mind. His humility long kept him from fulfilling this impulse; but at length after much prayer and deliberation, and with the authority of the Pope, he founded the Congregation of the Oratory. In its name he perpetuated the memory of the old Oratory where his great mission had such humble beginnings; another reason for the name was his great desire that prayer should become the life and soul of his priests, and that the Oratory in reality as in name should be a house of prayer. The Congregation was founded in 1575, and by the end of the next century it had a hundred branch houses in Italy alone. It spread in France, and Spain, and Austria, and Poland, and finally was introduced into England by John Henry Newman, thus preserving and perpetuating in many lands the spirit of St. Philip.

Twenty years longer the Saint lived in a new Rome—renewed in piety and Christian morals, chiefly under God, by his own labors. These years were filled with heavenly joys, and in each of them there were new manifestations of his great sanctity. The account of his miracles, of his relations with the Popes, with St. Charles and St. Ignatius and St. Catharine would unduly prolong this sketch. He died calmly on the night of Corpus Christi, in 1595, and was canonised twenty-seven years later.

Christ said: 'In My Father's house are many mansions.' In the spiritual life, too, there are many different ways. Souls are as God made them, and the ways of one are not those of another. Ignatius and Charles and Philip all walked in Christ's footsteps, and yet how different was the spirit of each, though each so beautifully reflected the one source of light. Philip was born at the end of the Middle Ages, and on the threshold of modern times. He lived in the heart of a busy city, in contact with people of all classes, and for half his life as a layman. There was about his spirituality a certain youthful vigor and a certain aptness to modern life which may be said to be characteristic of his spirit. His nature was gentle and loving, like that of Francis of Assisi, and a great tenderness was the peculiar note of his love for all. It was specially manifest in his dealings with sinners. To his disciples he said: 'I don't like confessors to make the way of virtue too difficult for sinners. Let all our labor be to inflame them with the love of God, which alone can work great wonders.'

Unlike many saints, Philip did not insist strongly on corporal mortification. But on the question of spiritual mortification he was inexorable. Humility, self abasement, blind obedience, annihilation of selfishness was his real discipline. The whole importance of the Christian life consists in the mortification of the intellect; 'Sanctity can be covered by three fingers'; 'Overcome yourselves in small things if you would succeed in greater,' were sayings constantly on his lips, and they luminously reveal to us how he comprehended the greatness of the universal evil of pride, the first and the last obstacle to spiritual progress. Pride and arrogance of intellect were begotten of the Protestant reformation. Humility and charity were the weapons by which Philip brought about the real reformation in Rome.

Philip's love for music, his friendship with Animuccia and Palestrina, and his influence in reforming Church music, in which he was assisted by St. Charles, are themes which I can do no more than mention here. They all help us to bring before our mind the beautiful character of the Florentine Saint, whose marvellous graces and gifts merited for him the glorious title of the Second Apostle of Rome, and who, more than any saint since the days of that John whom the Florentines loved, taught men how to find the yoke sweet and the burden light.

WITH OUR TROOPS IN EGYPT

LETTERS FROM A GORE MAN.

We take the following extracts from letters received by a relative in Gore from Sergeant P. Ford, of the New Zealand Expeditionary Forces in Egypt. The letters were written at Zeitoun Camp, Cairo, and the first, which is in part as follows, is dated February 14:—

'I take advantage of a quiet Sunday in camp to write you a few lines. I say quiet, for quiet it really is. All the reinforcements have landed and have been drafted off into the regiments which required filling up. The trouble on the Canal has quietened down somewhat; the Turks are retreating, after having had a taste of our rifle and shell fire. Their losses—killed, wounded, and prisoners—were very heavy, but I am pleased to say ours were very light in comparison. Some of our men, about 4000, are still out, but are expected back in a few days. We are not allowed to write anything about our movements or doings in the military line, so, therefore, I cannot give any further particulars of the engagement. Before this reaches you I will be on my way to meet a sterner foe than the Turks. The date of our departure I cannot give at present, although I have no doubt it will be published in the New Zealand papers soon after our leaving. The boys are very anxious to move. The excitement of the last few weeks has made them keen to get to the front, and I am sure they will give a good account of themselves.

Enclosed you will find two small photos. The one with the native wood-choppers was taken in a corner of our depot. The wood is taken into camp in logs, and a large number of natives are employed in cutting it into suitable lengths for burning. They work from 6 in the morning till 6 at night for five piastres (about one shilling in English money). Can you imagine our men doing the same work for that wage. Labor is very cheap here, so cheap that it makes a white man lazy. When living in the main camp we never do any washing or boot-cleaning. Washing costs us 1½ piastres a week (about 2½d in English money). The same in New Zealand would cost at least 3s. Boot-cleaning costs half a piastre. Hundreds of blacks make their living by cleaning boots. The greatest curse of this country are the native hawkers. You find them everywhere—out in the desert, in the trains, and in the cities. In Cairo they are a source of great annoyance. You sit down to a meal, and before you get up at least a hundred will have tormented you. The other photo is of an every-day scene in the desert, or, in fact, anywhere round the camp. Away out in the sands you find native women guarding small flocks of donkeys, goats, and sheep. What they find to eat it is very difficult to understand. The women are clad from head to foot in a dirty black gown of any old shape; their faces are covered, with the exception of their eyes and forehead. Shoes and stockings, of course, they never wear. They carry their babies astride on their shoulders—dirty, filthy things they are too, their eyes covered with flies.

I must soon close this letter, as I have to take charge, as the rest of the non-coms are out. During the busiest of the work, three weeks ago, I was acting company sergeant-major, No. 1 Company. Our sergeant-major was in hospital, and I, as senior sergeant, had to take his place. I had quite a lively time of it. Strange are the happenings of a few short months. When I enlisted as a motor driver little did I think that within a few months I should take a sergeant-major's position in the divisional train, but such are the fortunes of war. We have a fine company here—the original company which left Auckland, and recognised to be the best in the divisional train in the New Zealand and Australian forces. The men are a really fine lot. All the 'wasters' were, on our landing in Egypt, either sent back to New Zealand or to other regiments, leaving us with only the best.

WANTED AN APPRENTICE—None but a lad who will study need apply, and every assistance will be given to such apprentices to qualify.

H. LOUIS GALLIEN, Dispensing Chemist
By Exam.
NORTH-EAST VALLEY **DUNEDIN**