

thunderous applause. They mark a new and hopeful development in the struggle for religious liberty. The end of the war against religion in France will be near at hand when a few score of its bishops and clergy will go to gaol and rot there as a protest against the infamies of the present regime of proscription and tyranny. It was so in 1812. Three of the State prisons then held four Cardinals, four bishops, two superior-generals of religious Orders, one vicar-general, nine canons, and thirty-eight parish priests and curates. That was the beginning of the end. Thus far, clerical France, despite its deep piety and fervid zeal, has been, perhaps, over-timid or over-sluggish, as the result of a long tradition of political repression. We fervently hope that the vigorous action of some members of the episcopate is a sign that the leaders of what is Catholic in France are at length prepared to display that spirit which has made their countrymen and countrywomen such splendid martyrs on the most difficult of the world's foreign mission fields.

The Church in Germany has set them an example well worthy of imitation. She (says the London 'Spectator,' a non-Catholic publication, in a recent issue) 'did not yield before Bismarck, but fought on patiently and hardily, till by and by the Centre held the balance of power in the German Parliament, and the Falk Laws were abandoned as impracticable. Rome then was fighting Teutons, who are always hard to beat, and she won; won, too, on Parliamentary ground, in the chosen arena of democracy. . . . She called up no new power. She, so to speak, argued the question out, and finally convinced all German statesmen, if not all Germans, that needle-guns will not kill ghosts. She made that effort under Leo XIII., and he is still alive, and she may make it again.' Bismarck lived to go to Canossa. The First Napoleon, too, had at last to haul up the white flag in his long struggle against the Church. These were the two greatest and most commanding figures of the past hundred years. Where they failed, the Lilliputian French politicians of to-day can never hope to succeed.

All Ill Wind

In blessing others, France is singularly blessed. The persecution and exile of the French clergy and religious during and after the Great Revolution brought many a blessing to England, Ireland, America, and the other hospitable lands that gave them a shelter and a home. History is now repeating itself in favor of those countries that are affording a retreat to the religious that have been proscribed, plundered, and exiled by M. Combes and the fanatics whose tool he is. 'Tis an ill wind,' says the 'Ave Maria,' 'that blows nobody good. Norway and Denmark are profiting by the tempest of governmental tyranny that is dispersing the French Sisters to the four quarters of the world. At Drammen, at Rander, at Reykjavik, and in Copenhagen, hospitals and schools are being established with laudable diligence, extension of such work being made possible by the arrival of the exiled French nuns. Besides their free schools in Copenhagen, the Sisters have opened others, known as French schools—although, as a matter of fact, four languages are regularly taught therein: French, English, German and Danish. The blessing of the hospital at Reykjavik, capital of Iceland, was recently made the occasion of a veritable celebration, in which the governor, the prefect, the mayor, the doctors, and all other notabilities of the island, participated. Within a decade France will probably be offering inducements to the exiled nuns to return to their own country; and if a free hand is allowed to the present rulers for a year or two more, there can be little doubt that the Sisters' home-land will sorely need them.'

Mr. Frederick M. Korner, who was five years in the editorial department of the Sydney 'Evening News,' has been appointed editor of the Adelaide 'Southern Cross.' Mr. Korner was educated by the Jesuit Fathers at St. Patrick's College, Melbourne, and amongst his tutors was Rev. Father O'Malley, S.J., of Norwood, who speaks very highly of his pupil's ability. Mr. Korner matriculated at the Melbourne University, and is a good French, German, and Latin scholar. After serving on the 'Australasian' for some years, he obtained a position on the 'Barrier Miner,' and until his appointment to the 'Southern Cross,' he was holding a responsible position on the Sydney 'Evening News.' Mr. Korner was very highly recommended by the Right Rev. Dr. Dunne, the Hon. E. W. O'Sullivan, Minister of Works in New South Wales, and many of the clergy.

THE NANCY CASE

MORE PARTICULARS

We have more than once made passing observations on the manner in which the non-Catholic press mouths and chews upon what it considers a spicy tit-bit of 'scandal,' or alleged scandal affecting the fair fame of persons or institutions pertaining to the Old Church of the Ages. The decision of the Court of Appeal of Nancy in the case of the middle-aged 'orphan' woman Leconnet furnishes a luminous case in point. From day to day we still receive copies of recent issues of New Zealand papers that give the usual exaggerated and distorted view of the case, suppress all reference to the rebutting case, and, as usual in such cases, take it for granted that the corporate honor of the Catholic Church is involved in the conduct of each of its members—a principle which they never dream of applying to any other association or body. We have dealt editorially from time to time with the Nancy case, but the following article in the last issue to hand (May 2) of our valued contemporary the 'Glasgow Observer,' contains some further particulars which will be of interest to our readers:—

It is unfortunate that since the Court of Appeal of Nancy has given the decree for the closing of the institution of the Good Shepherd there, even some Catholics in this country conclude that the Sisters must have been guilty of the very grave charges alleged against them. One point of view from which the case might be viewed, however, is that the Sisters of the Good Shepherd are a religious congregation, and the Courts which serve the infidel French Government could scarcely be expected to show any consideration towards such a community, and it would be surprising if even ordinary fair play were allowed. That is not the aspect of the case that we desire to bring out, however, and we simply put before our readers briefly the charges against the nuns and their refutation.

The Bishop's Charges.

'The Bishop of Nancy, Monsignor Turinaz, from the elevated position he holds is the most formidable of the accusers of the Nancy penitentiary. His charges against the nuns are, briefly, that they sweat the penitents and orphans; that they employ them at useless labor, and that they use them for the purpose of making money for the nuns, and pay them no wages. Others who accuse the nuns are some of those who have been inmates of the Nancy refuge, and relate what they state were their own experiences. These 'experiences' indicate the most lively imagination on the part of some of the writers. By these the Sisters are accused of starving the children, of practising the most heartless cruelty. One child was said to have had an eye gouged out, and a frequent practice was alleged to have been that of kicking the children in the breast so as to generate consumption.

The Origin of the Trouble.

'The quarrel between the Bishop of Nancy and the Sisters of the Good Shepherd dates from 1893. Up till then Monsignor Turinaz was a warm friend of the community. In that year a chaplain was appointed to the convent who seems to have been unenlightened as to what was his exact duty at the institution. The Sisters, who had control of the penitents, found that the chaplain assumed an authority over them that belonged to the Sisters, and they protested; and according to the Sisters themselves (Defense contre les Attaques de Mgr. Turinaz) found that a number of the inmates of their refuge were incensed against them, and many had to be dismissed for insubordination and for causing dissension among the others, with the result that out of about 150 only a third of the number were retained. Monsignor Turinaz declined to change the chaplain, and the nuns were compelled to complain to the Cardinal-Prefect in 1894, and as the Holy See decided

In Favor of the Convent,

the chaplain turned completely against the convent (vide letter of Superior-General to Cardinal Protector). Following the decision in favor of the nuns, the Bishop was invited, if he thought fit, to refer the matter back to the Congregation to be re-heard in a plenary session, and two years were allowed to elapse in order that the Bishop and the nuns might fully state their respective cases. The second decision was given on March 27, 1896, and was also adverse to the Bishop.

'The Bishop of Angers, in whose diocese the Mother-house of the Order of the Good Shepherd is situated, was able to submit satisfactory answers to the charges of the Bishop of Nancy. With regard to the charge that the penitents are turned out of doors after having labored and earned a good deal of money for the institution, without resources, without situations, and without exhortations to revisit the house, the answer is that the girls had often to be taught their work, and it was not until after a long time that they were able to earn anything.

The Average Profit

of their work amounted to about 2s 3d per week—which would not suffice to pay for the maintenance of one person and pay her a salary on leaving. The difference between the amount earned and the amount of expenditure was met from private charity, from the dowries the nuns themselves bring to the Congregation, and sometimes from State grants. Besides all this, the Sisters answer that