

they were not accustomed to send the girls away without any provision. If a girl became the cause of insubordination or dissension among other penitents, she had to be sent away; but even she would be given something with which to make a start. Should a girl, leaving under ordinary circumstances, lose her situation or be in danger of falling into misery or degradation, she would be welcomed back again to the convent to remain or to wait until she obtained and could take another situation. Monsignor Turinaz complained also of sweating, saying that the girls worked more than civil laws permitted—"twelve to fifteen hours being usually imposed." The answer is that in winter the girls had eight and a half hours sleep, and in the summer eight hours; so that if they worked from waking till going to sleep again, they would have sixteen or fifteen and a half hours' work. But the penitents heard Mass daily, they had breakfast, dinner, and supper, they had morning prayers, they had religious instruction in the course of the day, they had evening prayers, and had Benediction, and every day they had two hours for recreation, all of which, taken together, could not mean less than about five hours in which they did not work, to be deducted from the waking hours, so that the time at their disposal for work would be eleven hours in summer and ten and a half in winter. The Sisters assert that even the penitents did not work for more than ten hours.

'Father Sydney Smith, S.J.,

in an article in "The Month," for June, 1900, traced the origin of these charges made against the nuns by those who were formerly inmates of their houses to a series of articles penned for an anti-Catholic organ—the "Aurore"—by a person eminently suited for the task—an ex-priest (a type with which we are familiar) named M. Guineleau. We must be pardoned for believing that had these grave charges of cruelty been founded, Monsignor Turinaz, the Bishop of Nancy, would not have hesitated to formulate them himself against the convent. The "experiences" of those who have to be dismissed from refuges for misconduct have not to be accepted any more readily than the "experiences" of an ex-priest who trades upon the misrepresentation of the duties he was called upon to perform when he held his faculties; yet upon such alleged experiences were M. Guineleau's articles based. The articles of the "Aurore" stirred public feeling, which was not surprising considering the cruelty alleged to have been practised, but still the officials of the Government that sought to destroy the existence of religious Orders in France did not seem to attach importance to them.

Parliament Intervenes.

'It was then (November, 1899), that a member of the French Chamber, M. Fourniere, believed to be an Atheist and a Socialist, demanded the more severe inspection of charitable institutions, to extend "lay" charitable institutions (i.e., godless institutions), and to inquire into the truth of the alleged facts (against the Nancy house). He cited the claim made to the Courts of Justice against the Nancy convent by

Marie Lecoanet,

who believed that nineteen others and herself had kept the entire institution with its two hundred inmates by their earnings. Abbe Lemire answered M. Fourniere with absolute denials. He reminded the Chamber that only the year before the Good Shepherd House at Nancy had received a silver-gilt medal from the State authorities as a special expression of gratitude, and quoted from an official report that the merits of the institution were "Very great in all respects." He, in justice to the convent, joined with M. Fourniere in demanding the nullst inquiry.

With regard to the claim of Marie Lecoanet, who left the convent anaemic and nearly blind, it is worthy of note that she left early in March, 1889, and that it was in November, 1899, that Waldeck-Rousseau delivered himself of these reports in the French Chamber. Bishop Turinaz, of Nancy, in November, 1889, eight months after the departure from the Good Shepherd of Marie Lecoanet—when she was alleged to have been cast on the streets without resources, nearly blind, and suffering from anaemia—furnished a long letter under the title of "Approbation de Monsignor Turinaz, eveque de Nancy et de Toul" in which he eulogises the work of the Good Shepherd convent at Nancy. Two years later, on the occasion of the canonisation of the foundress of the Order, he wrote another letter, in which he said: "We have ourselves a house of the Sisters of the Good Shepherd in our diocese, and we are made happy by all the good that these worthy Sisters have done with so much devotedness to the poor women who have been entrusted to their charity." Later still, in 1892, Monsignor Turinaz wrote on the occasion of the feast of the Mother Superior at Nancy: "I pray that St. Charles may protect and bless this house." It can scarcely be imagined that the Bishop would pray for a blessing on the work of the Good Shepherd if that work consisted, as he has since alleged it consisted, of exploiting their penitents as a source of wealth.

'As the matter stands at present Monsignor Turinaz is

Answered by his Own Words.

the charges are disproved by himself, by hundreds who have passed through the hands of the Sisters of the Good Shepherd by the Bishop of Angers, in whose diocese the headquarters of the Order are situated, by the Sacred Con-

gregation at Rome, by the reports of the inspectors appointed by an irreligious Government that seeks to suppress the religious Orders, and by Waldeck-Rousseau himself. The Freemasons, however, have succeeded, according to a local organ, "Est Republicain," and the decree has closed the Nancy House of the Good Shepherd.

The Bishop of Nancy has perhaps followed his course of action without due thought, but his attitude has served as a bulwark from behind which Atheists and irreligious bigots fire upon convents and religious institutions generally, and since two years were allowed him to prepare a case to be stated before the Congregation and since the Congregation declared against him, we are justified in holding to the view that the Sisters at Nancy have suffered a severe injustice.'

Diocesan News

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 8.

The Antarctic relieving vessel 'Morning' is, it is stated, to remain at Lyttelton until December, when she will be again despatched with supplies for the 'Discovery,' there being now no reasonable possibility of the latter having been extricated from the pack-ice where, when the 'Morning' left those regions, the 'Discovery' was firmly embedded.

St. Mary's Cricket Club celebrated the close of the past season by a smoke concert on last Thursday evening in the school hall, Manchester street, with an attendance of 50 members and friends. The president of the club, the Rev. Father Marne, presided, and was supported on his right by the club captain, Mr. J. R. Hunt, and on his left by Mr. J. C. Chase, vice-president. During the course of a lengthy programme vocal items were contributed by Messrs. J. Fama, Wilson (2), R. McNamara, and Willoughby, a violin solo by Mr. E. O'Donnell, and a recitation by Mr. M. Finlay. Mr. J. Woodham acted capably as accompanist. The members expressed appreciation of the efforts made by visitors towards the evening's enjoyment. The president promised to donate a bat as a prize to the member who obtains the best bowling average in the competition matches during the coming season, and the vice-president also offers a bat as a prize for the best batting average.

In the course of an interesting descriptive article in last Saturday's 'Press,' headed 'Our Island possessions,' contributed by Mr. James Allen, M.H.R., containing a detailed account of the recent parliamentary excursion, the following appears:—"An unfortunate blunder was committed at Naitihii mission station, Fiji, which considerably marred the pleasure of the visitors. When it became known in Suva that the Parliamentary party were going up the Rewa the Colonial Secretary sent word to Father Rougier, the head of the Catholic mission at Naitihii, informing him that arrangements had been made for landing there on the way up the river, probably about 10 a.m. Father Rougier had travelled a long distance in order to be there to welcome the party, and he and his confreres had been busily at work from 5 a.m. that morning making preparations to entertain our party hospitably. No trouble had been spared to give us a hearty welcome, flags were gaily flying from the mission buildings, and a native brass band were in waiting to discourse sweet music on landing. Instead of landing, as previously arranged, steam was shut off as the launch came near the landing, and Mr. Duncan shouted to Father Rougier and his two confreres, who stood waiting to receive the party, that they were not going to stop, but would call on the way down instead. Many of our party at once realised that a painful blunder had been committed, likewise a distinct breach of faith. Consequently they were not at all surprised when we did land to find the band absent, no one to welcome us, no gay flags flying, nothing, in fact, save a few sullen Fijians who had come from a distant village to sell a few curios. All the Naitihii villagers stood by the priests and purposely absented themselves."

OPENING OF A NEW CHURCH AT MAKIKIHI

(From our Waimate correspondent.)

May 8.

Trinity Sunday was a red-letter day for the parishioners of Makikihi, it being the occasion of the opening of the new church in the district. The ceremony was performed by his Lordship Right Rev. Dr. Grimes, Bishop of Christchurch. Mass was celebrated by the Rev. Father O'Connell, the choir, under the baton of Mr. C. J. Goldstone, rendering Farmer's Mass in B flat, the soloists being Messrs. C. J. and W. Goldstone, G. Evans, Miss Kent, and Mrs. J. T. Quinn, whilst Miss V. Wall presided at the organ which was lent by Mrs. W. Quinn. At Mass his Lordship preached an eloquent sermon from the gospel of the day, "And Jesus coming spoke to them saying: All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the

RIDE "ANGLO SPECIAL" CYCLES.