later, and finally severed her connection with it in 1889 In the Court of Appeal she got a verdict of £400 as a solatium for 'moral and material injuries' alleged to have been sustained by her in the Home through overwork and under-feeding. Even while the case was still pending, the affair was exploited in an altogether misleading and sensational way by the French gutter-press. These, in turn, found a ready echo among the two notoriously anti-Catholic London dailies, the 'Chronicle' and the 'News.' From these the evil tale was taken—usually in the shape of more or less exaggerated summaries—by the secular press of Australasia. And the story circled the earth, gathering volume like a snowball as it sped along its course.

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The real facts of the case are sufficiently set forth in our issue of April 16, to which inquiring readers are hereby referred. But letters of inquiry received during the past few days and further references to the affair in the columns of some of our secular contemporaries lead us to make the following remarks in point :—

(1) It will take more strenuous explanation than has been given to account for the return of the Lecoanet woman, of her own free will, from the home of her sister to a convent where she now alleges that she had been overworked and underfed.

(2) She left the Home in 1889, and it was not till 1901 (twelve years later) that she decided to take an action in the civil courts against the nuns.

(3) A still more significant fact is this : She took action at a time when the frantic political agitation of the anarchist-socialist and anti-clerical factions against the Good Shepherd and other Associations was in the height of its fury ; when fallen women and other lewd creatures of the baser sort were being raked out of the slums of Paris to 'testify' against institutes of Catholic charity ; and when the most discreditable efforts were being made to discover or create a pretext for the suppression of all religious communities in France.

(4) In 1898 the Good Shepherd nuns of Nancy received from the State authorities a silver medal (gilt) and a written official expression of gratitude for the valuable services rendered by them to fallen women and undisciplined girls from the foundation of their Home in 1835. On October 24 of the following year—when the campaign against the institutes of charity had begun to wag its noisy and mendacious tongue—a Government inspector was sent on a surprise visit to the Good Shepherd Home in Nancy. He reported that the arrangements of the place could not have been 'more favorable to the health of the pupils,' and that 'it would be impossible to obtain elsewhere,' for the class of inmates that are gathered together in such Homes, 'a more favorable union of mental and moral conditions than they enjoy at this establishment' Another inspector was sent shortly afterwards He corroborated all that the first had said. A third inquiry followed It was conducted by the commissary of police at Nancy, and fully bore out the declarations contained in the reports of the two inspectors. And in the Chamber of Deputies on November 30, 1899, the management of the Nancy Home was defended against the attacks of the socialist deputy Fourniere by the Protestant French Premier, M Waldeck-Rousseau. The Procurator-General also, in his official capacity, exonerated the Good Shepherd nuns of Nancy from the charges that had been levelled against them by the anarchist-socialist and anti-clerical gang

(5) Wordly wisdom is by no means a universal heirloom of religious houses—especially of women A letter addressed by them to the Paris 'Univers,' and dated March 16, shows that the Nancy community were not as wise in their generation as their opponents They relied, with a faith that was simple and childlike, on their strong 'sense of right,' and the reports of the various official investigations into their management, and on the complete failure of the Lecoanet woman's case in the Court of First Instance. While powerful and well-organised enemies were eager and active against them, they appear to have serenely neglected many of the most ordinary efforts to have their case placed, before either the lower or the higher courts, in its full and proper light

(6) In all the circumstances, it must be deemed a remarkable tribute to the Good Shepherd nuns of Nancy that, amidst of all the insane fury of the official persecution and proscription of themselves and the religious Orders, they received a favorable judgment from the Court of First Instance, in a country where the judiciary is at the beck and call of the political faction that happens for the moment to be on horseback. Politics, like pitch, defile the judicial ermine. And French officialism, high and low, has to take its politics and its religion—or rather its hostility to all religion—along with its place and pay, from the dominant party. A religious appearing before a State tribunal in France would, generally speaking, be in the position described in the familiar Irish saying, of being tried by the devil with the court held in hell. Ireland also furnishes a melancholy instance of the grave scandals that arise from the appointment of political partisans — chiefly because they are political partisans—to the judicial bench, and of the gross miscarriages of justice that are constantly occurring through the open, shameless, and deliberate use of the system of jury-packing as a weapon of party warfare. And if in the green wood of the relatively clean British public life they can do these things, what shall be done in the dry and rotten tree of the French politics of to-day ?

(7) The witnesses in favor of the Good Shepherd nuns were few, but they are described as unexceptionable and 'most worthy of credit.' Those who were arraigned against them belonged chiefly or altogether to the category of fallen women or irreformable girls—a class whose statements are received, to say the least, with great caution and reserve in courts of justice in English-speaking countries. The trouble between the convent and Bishop Turinaz originated in 1893. A newly-appointed chaplain, in his fresh and untried zeal, received as Holy Writ the distressful stories of some insubordinate (or alleged insubordinate) inmates of the Home. The Bishop had an undoubted zeal for the well-being of those hapless women. He espoused their cause as set forth by the chaplain. Questions of jurisdiction soon arose between him and the religious in charge of the Home. These were decided against the Bishop by the Holy See in 1894. The accusations of overwork, etc., were not deemed to have been sustained by him in Rome. In this, as in most contentions, there were probably faults on both sides. The action of Bishop Turinaz remedied some minor grievances which really did exist. But it seems as if he and the chaplain, in their desire to do good, sometimes lent an over-credulous ear to tales of woe that

'had no foundation
But only in th' imagination.'

(8) The facts and considerations which we have here set forth are plain upon the surface of the Nancy case. They are necessary to its proper understanding. And yet they are kept severely out of sight and out of mind by the very papers that a few years ago raved and frothed over the case against Captain Dreyfus. It matters a good deal, after all, whose ox is gored.

SKETCHES OF TRAVEL

X.—SOMETHING LIKE A SALMON RIVER.

By the Editor.

Some things at least come at last to him who has learned the art of hopeful waiting. Many years ago, in the dim past of my life, I loaded my boyish mind to the Plimsoll mark with the story and the legends and romance of Castile and Leon and the vanished glories of the days of Old Granada Before many years had passed by I realised my early yearnings to press the soil of that fair land—'of chivalry the old domain'—and feast my eyes upon its many

'Scenes of beauty richly fraught
With all that makes the glow of lofty thought.'

A humbler ambition, that has also witnessed its partial realisation, found a lodging in some brain-cell of mine during the years of my missionary labors in the Australian bush It was awakened in me by the ever recurrent name of 'New Westminster, B.C' (British Columbia) upon the gaily labelled jules of

Tinned Salmon

that adorned the windows and shelves of country stores, the strange story of its capture and 'manufacture,' and the frequent appearance of its rich, orange-colored flesh upon the dinner-plate when days of fast or abstinence found me—as they often did—a diner at the wayside inn or the more pretentious caravanserai that furnished 'accommodation for man an' beast' in hamlet, village, or minor Borough town In the long, lone evenings I often read, among a thousand other things, seemingly extravagant tales—told as sober, matter-of-fact, too—of the